

# The Lutheran.

God's Word and Luther's teaching are now and never will be forgotten.

Eighteenth year  
1861-1862.

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1862.

# Register

## for the eighteenth volume of the "Lutheran."

### A.

Waste, the, of the ten tribes, 171.

Addresses: of Prof. Crämer, 8. P. Evers, 16. P. Baumgart, 16. P. W. A. Kähler, 16. Dir. Saxer, 24. prof. Lange, 24. correct. Schick, 24. prof. F. A. Schmidt, 48. mr. D. Gehring, 48. p. Scholz, 64. p. Hüsemann, 72. p. Weyel, 72. p. Jungk, 80. p. M. Meyer, 96. p. Kolb, 144. prof. Selle, 144. p. Föhlinger, 160. p. Stubnatzy, 160. i'. Wege, 176. mr. M. Bröning, 176. mr. Fr. Härtel, 176. mr. C. H. Nagel, 176; Mr. H. A. Lossner, 199; Mr. P. Bernthal, 208.

Austädt, Mr., 71. 87.

Call concerning our institutions, 177.

Saying, more correctly, of a pagan, 167.

### B.

Report of the agent of the Lutheran Central Bible Society in St. Louis, 64.

Bibles, falsified, evidence from them, 87.

Blood meal, 110.

Ambassador, the Christian, 78.

Bremerhaven, 165.

Letter to Hans, 49.

Brobst, 133.

Brothers, the s. g. united, 39. 47.

Covenant, the Evangelical, and the Lutheran Church, 109th Day of Atonement, 22. 39.

### C.

Central Bible Society, the German Lutheran for Missouri 2c., 57.

Chiliasm, is false, 7. 81. Testimonies, on the other hand, from Luther's unprinted sermons, 181.

Chiliastes, their Christian mildness, 87.

Choral book, Layriz's, 48.

Christianity, renunciation of, 78.

Christenthumsstatistik, 13.

Colony, call to found a Lutheran, 191. Confirmation, false doctrine of, 94.

Correspondence, California, 51.

### D.

Dorfschulze, a Jewish, 111.

### E.

Introductions: of P. J. J. Hoffmann. 23rd P. Ruhland, 30th P. Renz, 40th P. Scholz, 80th P. Hüsemann, 95th P. Jungk, 95th P. Brose, 127th P. Grupe, 150th P. Bernthal, 150th P. Stubnatzy, 159th P. Kolb, 160th P. Matuschka, 167th P. Winter, 183rd John, 183rd P. Ch. H. Löber, 191st I". Ruhland, 199.

"Evangelist," the Reformirte, his silly comparison of Luther, Zwingli, and Calvin, 78. On the Lutherans in Ohio, 120. On the words, "This is my body," 206.

### F.

Field preacher, one, of terrible kind, 22.

Fengler, Prussian Lutheran, against the Missouri Synod, 120.

Consequences of the war, 30. 61.

Generosity, religious, 189.

Peace, the Westphalian, 153.

### G.

Prayer booklet, soldier's, 192, 199.

Poems: at the beginning of the 18th year, 9. intercession, 40. Christmas carol, 65. the last judgment, 97. request for peace, 145. morning song, 169.

Community, ours, in Philadelphia, 110.

Municipal Election Law, 102nd Cong.

General Synod, 69th 165th IN.

Gerhardt, Paul, Lebensbeschreibung, 137. 145.

Stories: The merchant Peter Perseval, 14. the three great treasures, 23. before I was humbled, I erred, 2c., 71. The young preaching candidate, 72. gratitude, 72. well

died, 72. Victorinus (to Ma2c. 8, 38 2c.), 79. dying courage, 76. honor to honor, 80. Johann Weise, 95. two children and a mother, 109. invocation of the saints, 158. be willing to your adversary soon, 2c., 158. notice that, you who forget God, 2c., 159. the rich maternal legacy, IN. The brother *Datur* and *Dabatur*, 183. Gilbert, P. J., Against Our Doctrine, 203. Grundtvigianism, 111. Gustav Adolphs Society, 8.

## H.

Hamburg, 22.  
Hamburger, the, 39.  
Harms, in Hermannsburg, 125.  
Sanctification, theses on the, 99. The perfect in this life, 206.  
Editor, the, of the reform. "Evangelist", 47.  
Herald, the Lutheran, 79. 87. 150. 156. Ueber daS Thun und Treiben der Missourier, 125.  
Appeal for help from the community in Pomeroy, 69. Renewal of Fr. Brunn's, 141.

## I./J.

Jesus, where to look for him, 167.  
Heresy and erroneous belief, 17.  
Jünglingsverein, lutherischer, zu Leipzig, 95.

## K.

Kahnis, Dr., his waste, 164.  
Kansas, message from, 135. call for help therefore, 190.  
Pulpit abuse, 39.  
Chaplain, one, of Missouri Synod, 167. news of him, 182. 189.  
Cash, widows' and orphans', preachers' and teachers', 95. cash report of Mr. Cassier Böhlau, 200.  
Keyl, Stephen, public thanks, 103.  
Kinderlehre, eine, in welcher die Fäter unserer K. von einem Chiliasten katechisirt werde", 59.  
Infant Baptism, Testimonies of the Most Ancient Doctors of the Church for You, 89.  
Church, the Norwegian Lutheran in America, 198.  
Church Messenger, The Lutheran, 102.  
Church decorations, 159.  
Church consecrations: in New Gehlenbeck, 14th Caledonia, Wisc. 30th Dissen, 31st Indianapolis, 62nd Town Sackville, Wisc. 80th Kendallville, Ind. 127th Iowa City, 151st Pomeroy, 167th Adrian, 199th Judica, Minn. 208th.  
Hospital, Dresden, 21. Lutheran in St. Louis, 134.  
Arts, good, are to be honored, 167.

## L.

Lassenius, Dr. J., 82 short consolation speeches, 10. 31. your advertisement in the Informatorium, 94. his Lebenebeschreibnng, 11.  
Lehmann, Prof., 47. 62. 79. 111.  
Educational institution, the, of the Norweg. Brothers, 86.  
Reading book for Lutheran schools, 41. 62.  
Luther, his statue in Möhra, 21. Testimony about his writings by a shepherd, 110. His letters, 166.  
Lutherans, the, in Prussia, 164.  
Luther-Verein, bill filing, 136.

## M.

Madagascar, 78th 205.  
Men who sanctify, a sect in the Chemnitz area, 61.  
Martyrs' story, one, 107.  
Methodism, 39. In what it is false, 201.  
Methodists, 13, 102. In Germany, 78.  
Methodist preachers employed as officers, 94 102.  
Rent preachers in Switzerland, 183.  
Mission among the Indians of the Southwestern States abolished, 21. East Indians, 39. Dir Hermannsburgs, 61. Among the Muhammedans, 62.  
Missionary Institution, of Fr. Brunn, 110.  
Mission Report, 29. 38. 52. 61. 77. 101.  
Missionsblatt, 1". Brunns, 39. The Leipzig, 95  
Mission festivals: at Collinsville, 54th at Lebanon near Watertown, Wisc., 111th at Grand Prairie, 207  
Missouri Synod, you, shaken by the war ""39

## O.

Ordination, false doctrine of, 94.  
Ordinations: of Cand. Evers, 23. Mennicke, 23 G. Th. Gotsch, 31st Grupe, 54th Matuschka, 54th Dorn, 54th Steph. Keyl, 127. hamann, 160. biedermaun, 167. m. Meyer, 208.  
East Indies, message ans, 150.

## **P .**

Papism, 8.  
Papists, their millennial empire, 159.  
Middle District Parochial Reports, 104.  
Peter, his imprisonment and martyrdom, 197.  
Palatinate, the, 265.  
Preacher, one, in Maryland between two fires, 102. good must God give, 167.  
Preacher's Company, 47.  
Sermons: on the Evang. on the 8th Sunday n. Trin., by P. Lindemann, 2. on the general Day of Penance, by Prof. Walther, 33. on the unchristian breeding of children, by Dr. Sihler, 121. on the Christian breeding of children, by the same, 129. on 1 Cor. 11, 23-32., by Prof. Crämer, 161.  
Sermon topic, 8.  
Sermon style, unbelieving, 53.  
Proseminar in Germany, 8. 68. 143. 175. 187. 205.

## **R .**

Rathschläge, wohlgemeinte, für alle, die sich trennen von ihren Gemeinden möchten 2c., 174.  
Reformation sermon on the 1st Psalm, 23.  
Travel Preacher Report, 44 . 85.92.  
Mockery of religion, 87.  
Röbbelen, P., 47. 102. display of his sermon: Mirror of the Pastoral Work of Our Lord Jesus, 126.  
Rudelbach, Dr., his death, 150.

## **S .**

Satanino (little devil), a weekly magazine, published in Dresden, 150.  
Schiller, John, on Christian child discipline in Luther's Spirit and Word, 72.  
School teacher, finger pointing for, 207.  
Sihler, Dr. W., letter to the congregations of our synod, 9. his sermon Wider das Gewohnheits- Trinken angezeigt, 111. his Postille angezeigt, 132.  
Slovaks, the Lutheran, in Hungary, 108.  
Sommer, P., Arrival in Germany, 87.  
Stahl, teacher of canon law, his death, 30.  
Does the Apology contradict the Schmalkald. Art. concerning the doctrine of the Antichrist? 73.  
Voice, lovely and just from Missouri, 142.  
Stohlmann, Dr., synodal sermon, 45. the deeply shaken, 100. his shaken condition worsens, 115.  
Pranks of a Chaplain, 111.  
Synodal address by Pres. Schwan, 65.  
Synod, the Wisconsin, 127th.

## **T .**

Baptism without profession of faith requested, 30.  
Obituaries: of schoolteacher seminarian A. Bellin, 30. of teacher J. B. Günther, 143.  
Death penalty, which, abolished in Weimar, 167.  
Tolerance, how far they push it in Germany, 125.  
Drunkenness, zeal against the, 71.  
Turkey, the, the sick man, 22.  
Tyrol, 21.

## **u .**

Unionism in the reform. K., 21.  
Union attempts, earlier, 178. 185. 193.  
Urtheil eines Erzpapisten, 13.

## **V .**

Father-Our, the various characteristics of his them. the petitions, 135.  
Relocation of the institutions, news of the, 14.  
People's Library, Luther's, 48.  
Volksschule, die Würtemberger zweite Kammer über deren Verhältniß zur K., 129.

## **W .**

Waldeck, 8.165.  
Waldensians, the, 113.  
Waldus, Peter, and his time, 105.  
Walking through our hymnal, 20. 28. 37. 76.  
82. 117. 148. 157.  
Warning of a gew. Grussendorf, 71.  
Weimar, 87.  
Well er, Dr. Hieron., explanation of the song: Ein feste

Castle 2c., 25.  
Workshop, 125.  
Whiskey, 133.  
Anabaptists, the, 133.  
Wolf, Lehrer G., sein Ehrengedächtnisniß, 169.  
Worley, Lord, in Columbus, 62. 206.

## ***Z.***

Time sheets, religious, 47.

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Volume 18, St. Louis, Monday, August 20, 1861, No. 1.

**Foreword by the editor**  
to  
eighteenth year of the "Lutheran."

A time of severe divine visitation has come upon our land. A bloody civil war has broken out among us, which has already torn thousands quickly and suddenly from time into eternity. And still our future lies dim and dark before us. So God has finally begun to punish our people for their sins with a hard rod and, as it seems, this rod is still raised to ever new and ever harder blows. O dear Christian Lutheran readers, let us then humble ourselves under God's mighty hand! Far be it from us to see in the present troubles that have come over the whole country only a divine punishment of the unbelievers and unchristians. What Peter once wrote to the Christians of his time in times of great general distress, let us now take especially to heart: "It is time for judgment to begin on the house of God." that is, on the church, on the believers. (1 Pet. 4:17) It is not only Satan who, in such times, aims to overthrow the church as a whole and the Christians individually and cause them to fall away; God Himself begins the judgment on His house, on His children, not to overthrow them, of course, but rather to promote, fortify and strengthen them.

ren. But this can only happen if we do not say pharisaically: "We thank you God that we are not like other people," but if we recognize in deepest humility and sincere repentance that we, too, have brought wood to the fire of divine wrath, which now threatens to consume our country and its previous prosperity without equal. Yes, what do we say? The Lord says: "To whomsoever much is given, from him much will be sought; and to whomsoever much is commanded, from him much will be required." Luc. 12, 48. And that is what we Christians are, because we have been given more and commanded more than the poor blind children of this world. Therefore, God has sought more from us and demanded more from us. But if we examine ourselves, we too see sin and unfaithfulness everywhere - disregard for God's word, lack of love, humility, gentleness, and patience, avarice and earthly sense, equality with the world, slothfulness in prayer and watchfulness, ingratitude and discontent, and the like. Instead of being the ones who made ourselves a wall and stood against the crack against God's judgments for the land, so that He would not destroy it (Ezek. 22:30), we rather helped to tear down the wall and make the crack bigger. For surely, if the Christians had been more faithful, if they had known and administered their ministry in the world correctly, it would not have come to where it has. Let us not then, dear Christians, wait idly for a general repentance of our whole American nation.

We must not wait for Nineveh, but rather, mindful of our own great share in the common guilt, repent ourselves from the heart. This will be the most effective thing we can do for our fatherland, so that "honor may dwell in our land, goodness and faithfulness meet, justice and peace kiss each other. Ps. 85, 10. 11. Has the Lord said of the city of Sodom, when Abraham reproached the Lord: "One might find ten righteous people in it": "I will not destroy it for the sake of ten. Gen. 18:32. If God would not have consecrated Sodom to destruction if there had only been ten righteous people in it, who by true repentance and by crying for mercy would have made themselves a wall day and night and would have stood against the rift-how much less will God abandon our America to destruction, how much more will he call out to the flood of destruction that is already rushing along: "So far thou shalt come, and no farther; here shall thy proud waves lie down" (Job 38:11).), if the thousands of believing Christians, who undoubtedly still exist here, awoke and turned in true repentance first over their own sins and then over the common sins of our people with fervent unceasing pleas for mercy and salvation in the name of Jesus to the merciful and long-suffering God! - —

God the Lord, who remembers mercy when there is tribulation (Habac. 3, 2.), whose church stands unshaken when all is at stake (Habac. 3, 2.).

Whether heaven and earth perish, He is to be humbly praised and thanked that He has not yet allowed our "Lutheran" to fall silent, even in these troubled times. May He continue to rule over this leaflet, so that it may continue to bring the testimony of the truth that God has given us in His Word into many homes and hearts, and that it may continue to contribute in its small part to the building of God's Zion here as well. May God do this for the sake of Jesus Christ, His dear Son, our Lord and Savior. Amen.

(Sent in at the request of several by Past. Lindemann in Cleveland.)

## Sermon on the Gospel on the eighth Sunday after Trinity.

Matth. 7, 15-23.

"Pray in through the narrow gate. For the gate is wide, and the way is broad, that leadeth to destruction; and they are many that go in thereat. And the gate is narrow, and the way is strait, that leadeth unto life; and few there be which find it." So says the Lord immediately before today's text words, as he thus continues, "Beware of false prophets!" Is it not obvious from this immediate composition that the Lord wants to say: the false prophets are a cause that so many do not find the narrow way, but walk the broad one that leads to damnation? Yes, that is why he warns all his sheep against them, because next to the devil they have no more dangerous enemy than the false prophets; because these, hidden under the sheep's clothing, seek to rob the blessedness, to plunge into damnation. If we are otherwise Christ's sheep and want to walk on the narrow way to eternal life, let us take these words of our Lord Jesus Christ to heart with right diligence and seriousness. They contain

### An Urgent Exhortation to Beware of False Prophets.

"Beware of false prophets," he says, i.e. we are to open our eyes, be cautious, brave and prudent, and see to it that we are not deceived of faith and salvation by such people who teach a different doctrine than he, the Lord, himself preached; of whom, as he says in Matth. 24, 11, there would always be many. In order that we might be willing, skilled and equipped with divine certainty for such a purpose, he teaches us three things in the following:

Therefore, we must make provisions for how this is to be done and about the

The first thing is to judge the false prophets, how he himself judges them and how he will judge them one day.

#### I.

That is why it is so urgently necessary to beware of the false

Prophets? This is what the Lord teaches in v. 15, when he says about "the false prophets who come to you in sheep's clothing, but inside they are ravening wolves. There is a threefold point to remember here:

Who are the "false prophets? Prophets are the teachers, preachers. Depending on the teaching a teacher leads, he is a right or a false prophet. If a teacher brings the teaching of Jesus Christ, if he sticks to his speech, he is a right teacher, as the Lord says Joh. 8, 31.: "If you stick to my speech, you are my right disciples." Whoever departs from the "teaching" of Christ, speaks a different speech, brings a different gospel, is a false teacher or prophet. It may well happen that even a true teacher errs in some article of doctrine and at times speaks wrongly; but this does not make him a false prophet, if he otherwise correctly recognizes and teaches the main article of justification. If he is firm in this, he can hardly stray far, and whoever believes his teaching of that article cannot be eternally harmed by the error that occurs. A false prophet is such a preacher who persistently, even in spite of warnings and punishments, presents and defends such teachings that overturn the foundation of faith and more or less grossly violate the main article, that we are saved by faith for Christ's sake alone. Such doctrines that overthrow the foundation of our salvation, which was laid by God Himself (1 Cor. 3:11), and lay another foundation are, for example:

If one makes the natural man, whether young or old, pious by natural powers, "to the shame of the suffering and merit of Christ"; if one denies his complete ruin, his damnation, ascribes to him an ability to help himself, and the like.- Or, when it is denied that Christ, even in the state of lowliness, was the true God, and even then possessed all divine majesty and power after mankind, that God suffered and was crucified, etc.-Or, when it is taught that God desires only a portion of men to be saved; that therefore even this portion, but by no means all men, are now perfectly redeemed and reconciled to God.- Or, when it is denied that the gospel and the sacraments are the powerful means by which God's grace is offered and given to us; and taught that one could and must receive God's Spirit and grace without them. Or: If someone does not lead such teachings himself, but still tolerates them and does not punish them; for just as he is a thief who does not punish the thief, so is he a thief who does not punish the thief.

the preacher is also a false prophet who tolerates false teaching and false faith. Through such and similar teachings, the words of Scripture are flatly contradicted, a different gospel is preached, and the saving faith is hindered and uprooted. The teachers who persistently teach and defend such things are false prophets.

2 How do they come in sheep's clothing? What the Lord means by the "sheep's clothing" can be seen from v. 21. 22. where he states that the false prophets will boast at the last day. What will then be their supposed comfort, that has adorned them in this life, in their and other blind people's eyes. 1. that they say "Lord, Lord!", i.e. they call Christ the Lord and themselves his servants; they diligently speak his name, refer to him much and show great reverence for him. 2. that they "prophecy in his name", i.e. preach. They say that the Lord sends them, that the Holy Spirit drives them to preach. They say that the Lord sends them, that the Holy

Spirit drives them, and that their preaching and teaching is God's word. They take the text from the Scriptures. They take the text from Scripture, cite sayings to prove their opinion, praise the grace of God, extol the blood and merit of Christ, speak of means of grace, use the usual expressions of orthodox teachers, and so on. 3. They free the possessed from evil spirits, as especially among the papists; they cast out devils spiritually, as they say; they convert people, bring them to rebirth and new life; turn them from cursed children of devils into blessed children of God; boast of the multitude of those converted by them, etc. 4. That they "do great deeds in his name, Jesus' name. Not only do they walk in the humility and spirituality of angels (Col. 2:18, 23), but they also walk on land and water to make a comrade (Matth. 23:15). They come together from all over the world to work for the good of the church, and so on. All, as they say, for the sake of the Lord; all, driven by the Holy Spirit. All, as they say, for the sake of the Lord; all, driven by the Holy Spirit, so that all the world is amazed and says: "Behold, behold! What zeal, what love! - This is, in short, the sheep's clothing. One or the other might say, "That's not a bad thing at all; such pieces should be found in every teacher! Of course, dear listener, otherwise it would not be a sheep's dress! These false prophets pose as if they were sheep of Christ and true prophets, as if they loved the Lord and his word very much. They speak in many pieces and are to be regarded as true prophets. That is why an urgent warning is needed. The Lord does not need to warn his sheep about obvious wolves, they flee from them anyway; but



Because these who are spoken of here come in sheep's clothing, that is why he warns so faithfully and earnestly.

They will "come to you" in sheep's clothing. They "come" without being sent and without being called (Jerem. 23:21). Before you know it, before you think of it, they are there. It is peculiar to all of them that they force themselves upon you, that they creep around in the houses and lead the women captive (2 Tim. 3, 6.) As the devil first approached Eve, and through her deceived Adam; so also these often first seek to win the women, and through them the men.

They will come "to you," i.e. to Christ's disciples, in order to deceive them by the appearance of godliness and to teach them the poison of their false doctrine. Just as a wolf prefers to steal sheep and, when he wants to break into the flock, chooses a fat one if possible, so these prophets also prefer to attack those who have already become Christ's sheep. They like to penetrate into existing congregations and seek to draw their members to themselves, so that they can gather a group around them without any effort. They also like to choose the fat ones, i.e. the righteous and serious-minded, and try to convert them to their faith. They boast of their spirit, their heart Christianity, zeal much against the dead literalism, despise the zeal for pure doctrine, and so on. They say that love drives them to have mercy on poor souls; but they do not seek those who are without Christ, but those who already believe, but who do not have their (very latest) faith. Therefore the Lord says: "they will come to you" with the intention to convert you, to win you by the appearance of their godly nature. They will come in sheep's clothing, as if they were true men of God.

3. "But inwardly they are ravening wolves!" Inwardly! No man could presume to know and say this, unless he himself revealed it, who knows all things, who examines hearts and kidneys. Because he says it, it is yes and amen, even if all the world contradicts.

The Lord says they are "wolves," that is, not sheep of Christ, not born-again, penitent and believing people; but wolves! Why? Because they have a wolf's sense. They are first of all full of enmity against God, his word and his children. Alas, many do not want to recognize this and are therefore deceived. They take the zeal of the false prophets, their seemingly beautiful words, their outwardly pious nature for a fruit of their love for God. But this is truly not so! They may boast of love, they may turn their backs on God.

The word of God pretends to adorn their cause, but it is all lies and deceit. Or do you think that one can love God and yet persistently contradict his clear words? Is it possible for a teacher who is driven by the spirit of God and learns the word diligently? would still not come to the knowledge of the truth, but would continue to lead a different doctrine, contrary to the clearest words of Christ? No, no, that is only possible where one hates the truth, because one is not born of God. (Compare 2 Tim. 3, 7. with Joh. 8, 45. 47.) Enmity against God is not wanting to give His word the honor, but to persist in one's own foolish opinion. Hence comes the enmity of false prophets against all who hold to Christ's words, especially against true preachers. They must then be called unloving, quarrelsome, carnal; who quarrel about words, while they are love itself. Can there be true love and air to save souls with such people? I say: never! But they themselves claim it and prove it with their works? They sacrifice themselves for their doctrine and in order to win a soul! Notice:

A second characteristic of their hidden wolf nature is that they are bewitched and blinded by Satan. They are, however, certain of their opinion; they firmly believe that their lies are divine truth, that their doings and actions are divine. They are so sure of it that they will still be of this opinion on the last day, and will refer to it before Christ's judgment seat and say: Lord, have we not done all this in your name? How is it possible that they are so sure of their opinion that they insolently refer to their certainty, allow themselves to be mocked and beaten because of it, and even go to their death? This is done by the lying poison that has bewitched them (not physically, but spiritually), and through them bewitches many other souls. As St. Paul says of the Galatians that they were bewitched (Gal. 3:1), this is even more the case with those who teach such doctrines, thereby bewitching the consciences of others. In their enchantment they take lies for truth, enmity for love, the broad way of arrogance and self-righteousness for the narrow one.

But the Lord calls them not only wolves, but also "ravening" wolves. First of all because they are very eager to bring their devilish teachings (1 Tim. 4, 1.) to the man. Just as the devil has no rest or rest to seduce souls - as a wolf is greedy to devour sheep - so are these prophets eager and greedy to convert people in their own way, i.e. to ensnare them in their false faith. But above all they are ravening wolves, because through their teachings they have

False teaching always produces false faith; false faith can never make blessed. False doctrine can never work right faith; it must, as much as there is in it, bring to hell. A lost sheep of Christ can have right faith and be saved in spite of false teaching, but never through it. It is true that a sincere and simple soul can, by God's wonderful grace, be preserved to follow the preached doctrine.

It may well be that they come to believe through the "Lord, Lord say" and the word of God used by the false prophets; but this can never happen through false teaching, it is never the merit of the false teachers, but Christ's exceedingly miraculous power that thwarts their will. The false prophets do nothing in their part but murder souls eternally; instead of pointing to Christ's merit, to their own wisdom and feelings, they kill. Many thousands of souls will testify at the last day that they must depart from Christ because they believed such seducing spirits who promised to make them free, while they themselves were servants of destruction (2 Petr. 2, 19.) They, the false prophets, make, as much as there is in them, a twofold child of hell out of those who trust them (Matth. 23, 15.) And they do this under the appearance of godliness! They pretend great love! They call on God's name! From this it can be seen

that there are no more atrocious and harmful people than false teachers. Thieves and murderers are shameful people, but they can only steal the earthly goods and take the bodily life, while those steal the heavenly goods and the eternal life, perish into hell. An open mocker is an abominable man, for he blasphemes God and angers God's children; a false prophet is much more abominable, for he blasphemes God under the appearance of godliness and murders souls by promising life. Therefore, the Lord rightly says: they are ravening wolves. And therefore, because the false prophets, though they are ravening wolves, yet come in sheep's clothing, therefore says the Lord, "Beware of the false prophets!" Therefore it is necessary for you to look up with all diligence and not let them rob you of your blessedness. - But how can one beware, how can one recognize them, since they come in sheep's clothing? This leads us to the second part of the gospel.

## II.

How can you foresee and judge the false prophets? If you rely on your wisdom, you will be lost, for they are more cunning than you. Listen to what your Lord says to you, who does not err and lie, who cares much more about your salvation than you do. Remember:

1. How to recognize a false prophet: "By their fruits you shall know them." Here everything is concerned with knowing what these fruits are. This could be said in few words, if it were not for the fact that even in this the false prophets lie and deceive in order not to be discovered, and that in general there was great obscurity in it; so it is necessary to speak of it more expansively.

The "fruits" cannot be the apparently godly life of a false prophet, not the piety he makes it seem; for

First, true godliness cannot be distinguished from false godliness, from hypocrisy, from people; and then, and this is the most important thing, Christ wants us not to look at the sheep's clothing, at the appearance of godliness, in order not to be deceived. If the fruits were the pious life, then we would be deceived by Christ himself, it is terrible to say. If his sheep should judge according to this, then they would run into the jaws of the wolves. This is what the false prophets want: You should take them for true teachers for the sake of their outward piety. Then it can easily happen that, in the judgment of a simple-minded person, a false prophet appears much more pious than a true one. - No, life is not the fruit of which the Lord speaks here, neither in whole nor in part. Further:

It cannot be the godlessness that becomes apparent in life, because it can easily happen that God lets Peter fall for his humiliation, while the devil sticks his servant in false godliness to the end, and God lets this happen out of righteous judgment. In the best case, one would have to let the false prophets go on, not to judge them and not to flee them, until they would finally be revealed to the world. But until then they could have murdered many souls. It is obvious that they must have no right to attempt murder, only to proclaim their doctrine once. - Finally :

It cannot be the success in the souls, the effect of the teaching on the hearts, because this is hidden from human eyes and can never be observed and judged in others with complete certainty. Then the judgment of those who claim a good effect of such teaching is not to be trusted at all, since they are either just as bewitched as the false prophets, and consider uncertain opinions and feelings to be effects of divine grace, which are of carnal, if not diabolical, origin; or, in good opinion, but erroneously, consider an effect of false teaching, which God, in spite of it, asked to be worked by his word. Furthermore, if one were to conclude from the effect that the doctrine is true or false, it would follow that Christ's gospel is often not good, since it is to many a stench of death unto death (2 Cor. 5:16); while false doctrine often seems to bring comfort and life to those who do not believe the truth. Finally, if the effect of the teaching on the souls is to be the fruit, then the false prophets must be allowed to continue until an evil result is certain, which in most cases cannot be judged at all.

The false teaching is the fruit. The fact that people often do not want to recognize and admit this is due to the fact that they generally do not understand the

does not know and appreciate the expressive value of the teaching, its infinite importance. Teaching is the fruit of a teacher. God has called him to this, planted him, as it were, to bear this fruit, to be sought and found in him. That is why it is called Mal.

2, 7: "The lips of the priest shall keep the doctrine, and the law shall be sought out of his mouth: for he is an angel of the LORD of hosts." Therefore the Lord says, Isa. 57, 19: "I will make fruit of the lips that preach: Peace, peace! among them that are near, and among them that are far off." (Ebr. 13, 15; Prov. 12, 14; 13, 2; 18, 20.) What else should be the fruit of a teacher, i.e. of a man, if he is a teacher?

So also with false prophets, the false teaching they lead is the fruit of which the Lord speaks. By this they are to be recognized; by this they are to be judged. For this, of course, it is necessary to know God's word, to know what God has spoken, and to be grounded in the truth. He who is not a diligent reader of the Bible can judge neither right nor wrong doctrine; he will hardly care about it. The indifferent sit in darkness themselves, and, like a wavering reed, are blown here and there. But the Lord speaks to His disciples, to His sheep, of whom He says John 10:27: "My sheep hear My voice," and 8:47: "He who is of God hears the word of God. Therefore it is important to pay attention to the voice of the good shepherd and to learn it; to search diligently in the Scriptures; without this no one will be able to recognize a false prophet. Only he whose eyes are enlightened by the Holy Spirit can discern a false prophet. Only those whose eyes are enlightened by the Holy Spirit can discern error from truth in spiritual matters. - Now notice further:

2) How to judge a false prophet by his fruits. Not as the natural mind discerns, according to its innate blindness; - not as ignorant and indifferent people are wont to do, that they say: this prophet has a fine sheep's clothing on, therefore he is a child of God and his teaching is right. One concludes from the outward appearance of godliness to the doctrine. This is what the devil wants. He says to those who would like to be saved: What is the matter with the teaching, if you are only pious; and likewise with regard to the prophets: What is the matter with his teaching, if he only has the right love and is otherwise a pious man? If the man, according to the judgment of the blind people, is pious, then the teaching is also right and good. Tell me, beloved, would it not be foolish if I were to conclude that this carpenter is a pious man, therefore he also knows his craft best, he is a right carpenter? Wouldn't the whole world laugh at me? And in a much more important matter, the conclusion should be right: a pious man makes right teaching. Thousands are and will be deceived by such a foolish conclusion; either because they do not know what the Lord says, or because they are wiser, more pious and

want to be more loving than he. One would think that even the most simple would easily see that the life of a teacher can neither make the teaching right nor wrong, can neither make me blessed nor condemn me; but thousands deceive themselves by saying: this prophet comes in sheep's clothing, therefore his teaching is right. This is because of the pride and blindness of our hearts, since we are slow to recognize the alien righteousness that is to be given to us through the Word, but take great pleasure in our own piety, and for the same reason pay more attention to the piety of men than to God's Word. No, not so! But one should judge in this way:

Because this man persistently puts forward or writes false doctrine that overturns the foundation of salvation, and defends it, it is certain that, despite all his apparent piety, he is a godless man, a ravening wolf that must be fled and avoided. The Lord teaches and proves this extremely important and exceedingly useful prudence by two parables. Namely, he says in v. 16: "Can you also gather grapes from thorns, or figs from thistles?" Can you? Has any man ever been able to do it? It is impossible! The one who pretended to be able to do it made himself ridiculous. But what does the Lord want to say with this? This: from the false teaching it is evident that the prophet is a thistle and a thorn bush, but by no means a fig tree or a vine; therefore even his piety, his godly nature, cannot be of God; but it has only the deceitful appearance, but in truth all his works are false; their teaching is of no use; and their works are false (Ps. 144:8.). As little as a thorn bush bears grapes and a thistle bears figs, so little can a false prophet do truly godly works, have a healthy godliness about him. His sheep's clothing is a counterfeit. As foolish as it is to try to pick grapes from a thorn bush, so foolish is it to take the appearance of godliness in a false prophet for righteousness in Christ. As little as a thistle has ever borne figs, so little has a false prophet ever led a pious life before God in truth. He always has only the appearance of godliness, but denies the power of it (2 Tim. 3, 5.) by preaching another gospel. True godliness is always only a fruit of truth, of right teaching, how would it be possible to find it in a false prophet! So you shall judge his works, his sheep's clothing, according to his teaching.

On the other hand, the Lord, vv. 17-19, refers to the likeness of a good tree and a bad tree. He says first, v. 17: "So every good tree brings forth good fruit, but a rotten tree brings forth evil fruit. By this the Lord means that you should judge the tree by its fruit. Depending on whether the fruit is good or bad, the tree is also good or rotten. Now the fruit of a rotten tree is

## 5

The prophets are shy, his teaching is bad, very bad, because what is worse than devil's doctrine put into beautiful words, which poisons the souls. Because the fruit is bad, the tree is also rotten, although it may be green and blossom before the eyes of men. Its leaves and blossoms are artificially glued on; the fruit is its own, which reveals it. Luc. 6, 45. The Lord tells the same truth in other words: "A good man brings forth good things out of the good treasure of his heart; and a boshastic man brings forth evil things out of the evil treasure of his heart. For what the heart is full of, the mouth overflows." What then does a false prophet bring forth? From what does his mouth run over? Of ungodly doctrine, which robs God of glory, which plunges the souls of men into eternal death, as much as there is in it! But how does this happen? His heart is full of it; he brings it forth from the evil treasure of his heart. As the fruit, so the tree! Can there be faith and the fear of God in such an evil heart? Can the sheep's clothing of such a man be right and true?

Further the Lord says v. 18.: "A good tree cannot bring forth evil fruit, and a rotten tree cannot bring forth good fruit." Why does the Lord add these words, which - apparently - say nothing else than the previous ones ? Oh, he knows well how stupid and despondent our hearts are; how we fear to condemn such a pious man and to flee from him for the sake of such unimportant doctrine (as we unfortunately often think). Could we not be deceived many times? Would it not be possible for a man to be a child of God in spite of his heresy, in spite of his false teaching? No, no! says the Lord; only be confident; I do not deceive you and do not deceive you. Only give me the honor, and believe my word: "A good tree cannot bring forth evil fruit, and a corrupt tree cannot bring forth good fruit." "Cannot! Can't! Can't!" These are the words that matter here. It is impossible that a teacher governed by the Spirit of God should abide in such errors as are flatly contrary to the letter of Scripture. It is impossible that a false prophet who defends such teachings, as mentioned in the beginning, could be a good tree. Do not think that it can only be because he does not yet recognize it, but his heart can be righteous, his godliness true. No, no! It "cannot" be. What kind of prophet is he who does not know the main articles of doctrine! What kind of prophet is this who has the Word, and says he learns and believes it, yet speaks differently from the Word? God's prophets are afraid to speak differently than the Lord who sent them. To recognize the truth from his word and then to testify is their doing and their life. But the false prophets speak boldly their dreams and adorn them with God's word. And

should it be possible to love and fear God? No, judge only confidently by the fruits and say: because you false prophet depart from God's word, in spite of all teachings and remain stiff-necked, it is certain that your heart is not righteous, but has departed from God. You walk in the humility and spirituality of angels, of which you have never seen any; you are puffed up in a carnal mind without matter; you do not hold to the head, you have only the appearance of wisdom through self-chosen spirituality and humility! (Col. 2, 16-23.) You say that Christ came in the flesh, but you deal with His word according to your own pleasure, as a righteous man does not deal with the word of another man, thus proving that you are not of God (1 John 4, 2-5), that you have only put on the sheep's clothing to lie and murder! - Be careful, but also confident!

Finally, the Lord says in v. 19, "Every tree that does not bear good fruit is cut down and thrown into the fire." Of whom does the Lord say this? Of the false prophets, as the whole context clearly shows. They seem to be green and flourishing; before Christ's eyes they have already been cut down and prepared to be thrown into the fire. They also have their time of grace; they have the word of salvation in their hands; but it is an exceedingly rare thing for a false prophet to repent. Their exit is the fire And you wanted to hang on to them? Thou wouldst trust the sheep's clothing, incline thy rulers to their doctrine, and open thy heart to their word? Oh, flee from them, as from murderers, who themselves are already condemned to death and bear a "brand in their conscience" (1 Tim. 4, 2.) If you are careful, if you judge according to the fruits, as Jesus, the faithful and true witness, teaches you, then you will be saved from these ravaging wolves. Whoever in his pride wants to be wiser, more pious and more loving than he who is wisdom and love himself, cannot complain if he becomes a disgrace with his wisdom and a prey of the wolves. You shall judge by nothing but the fruits, therefore the Lord says again v. 20: "Therefore by their fruits you shall know them!" - Finally, let us now consider the last piece.

### III.

How the Lord himself judges the false prophets and will judge them one day. The Lord adds these last words so that he may fill his own with a holy and sincere awe of the false prophets and enable them to judge them with divine certainty. Behold, the Lord will say, the false prophets will refer to me and to the last day, that I may know their sincerity, and that the last day shall make it manifest.

I will not leave you in ignorance and darkness; what I judge now you shall know; how it will go in that day I will also show you, for you are my

Friends. We now have a triple to remember here:

What the Lord Himself thinks and judges about false prophets then, now and forever, v. 21: "Not all who say to me, Lord, Lord, will enter the kingdom of heaven, but those who do the will of my Father who is in heaven. Not with "Lord! Lord!" but with "doing the will of the Father" one enters heaven. This is a rule that applies to all people, but especially to the prophets, as the Lord himself

refers to them here.

But what is the will of the Father in heaven? In general, it is that everyone should repent and believe, so that whoever sees the Son and believes in Him will have eternal life (John 6:40). Joh. 20, 21. the Lord says to his disciples: "As the Father has sent me, so I send you. How did the Father send him? He says Joh. 12, 49. 50.: "I did not speak of myself, but the Father who sent me gave me a commandment what I should do and what I should say. And I know that his commandment is life eternal. Therefore what I speak, that speak I even so, as the Father hath said unto me." So the Father sent him to teach what he had commanded him. He never spoke anything about Himself (Joh. 14, 10.), but what He was commanded to do He proclaimed (Joh. 15, 15.) This is also how He sends His disciples into the world. They should stay with his speech (Joh. 8, 31.) and proclaim his word in all the world". Therefore he says Match. 5:19: "Whosoever therefore shall destroy one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

The prophet does the will of God who speaks what he is **commanded to** speak; he does not do it who teaches his dreams, opinions, views, although he diligently refers to the Lord and claims to be sent by God.

Those who do the will of the Father will enter the kingdom of heaven. Not because they did this will, but because they were vessels of the Holy Spirit by the grace of God. Not because they did this will, but because they were vessels of the Holy Spirit by the grace of God, who made them willing and able not only to believe, but also to teach. It is only by grace that someone is a true prophet and abides by Christ's words. It goes without saying that those who have taught the truth, but have not been of the truth themselves, cannot inherit the kingdom of heaven. They have never actually done the will of the Father, not taught for the sake of God, not out of desire and love for His truth, but out of some carnal desire.

motives. It should not be like this, but so that whoever leads the word also believes the word himself and is a child of God. Only such can also lead Christ's word in its fullness and in the right way. Those who do not believe but teach rightly, do not judge them until the Lord judges them by making them manifest. If you believe their teaching, you may well be saved through them, even though they themselves are going to hell. But with those it is evident that they do not do the will of the Father, by bringing a different gospel, by teaching falsely, with them we should not judge according to their "Lord, Lord, say" and not trust their assurances that the Spirit drives them, that the Lord knows them, that they feel great blessedness. The Lord says, "they shall not enter into the kingdom of heaven!" Now which is to be trusted more: the word of the Lord, or the holy assurances of the false prophets? Oh, listen to what the Lord says; do not be deceived by the slanderous speeches of those who obviously do not bring the truth. Do not look at what is in front of you, the holy person, the good appearance, etc., but listen to him who wants to snatch you from the wolves and keep you in his flock as his sheep.

It is 2 to notice what the false prophets will say on the last day; v. 22. says: "Many will say to me on that day-. Lord, Lord, have we not prophesied in thy name? have we not cast out devils in thy name? have we not done many deeds in thy name?" That the Lord says this of the false prophets is evident from the fact that he speaks of their "prophesying," i.e., preaching. Note: "Many" will say this, not single and few, because many false prophets went out into the world (Matth. 24, 11; Marc. 13, 22; 1 John 4:1). "In that day," i.e. on the last day, they will speak like this when they have already risen from the dead and see Christ on the judgment seat standing at His left. When the Lamb who sits on the throne, with eyes blazing with rage looks at her when all the reasonable creature stands around him and also looks at those, then they will say it.

They will refer to their prophesying, their casting out of devils, their great works, that they have done all this in the name of the Lord Jesus. Do you recognize their terrible arrogance in these words? When all the world humbles itself before God - when all the children of God confess that they know nothing of the works that the Lord boasts of them (Matth. 25, 37-39), when they are comforted by grace alone - then the false prophets boast of their great works. Then the Lord shall look upon their works and therefore take them to heaven! Here they talked a lot about grace, here they were so humble little lambs; there they will be in abominable self-righteousness.

revealed. As they passed away from this life, so they stand then before the court, being revealed to all the world. Yes, yes, that was the grace they knew and praised: be pious, and God will be merciful to you! That was their comfort: because I am such a pious man, I pray, I create, therefore God is gracious to me! Christ had to give his name to decorate this. If they will still boast of their works on that day, can one be surprised that they do it here before men? There is only one difference: men are deceived, but not he who sits on the throne!

Secondly, do you not see from these words the boundless blindness of the false prophets? That in which their godlessness consists and is revealed, that should be a reason for the Lord to open heaven for them. Because they were so ungodly as to adorn their shameful doctrine, their workmanship with the name of Jesus, they are therefore two-fold children of damnation; but they think that for this very reason they have a claim to blessedness. As if one could practice false doctrine, lie and deceive in the name of Christ! If they are still so blind in that day that they cite their ungodliness as justification, can one be surprised that they boast of their doctrine, their works, their stealth, etc.? And say: can such arrogance and such blindness exist without Satan's enchantment? A man who is only arrogant and blind by nature will be frightened at least then; they are still caught in the strong bonds of their master. - This is how the false prophets will still be in that day and talk with Christ. This is what the Lord reveals to you, that you may become certain and strong in your judgment, and not be deceived by beautiful words and outward appearances of piety.

Finally, notice 3. what the Lord will answer them then, v. 23. it says: "Then I will I confess to them: I have never known you; depart from me, all ye workers of iniquity." - "Then will I confess unto them." This says Amen, the faithful witness who does not lie. There will be no other outcome than this. They cannot lie to him; and what he sets and says he will then surely fulfill, there can be no error, no change. The false prophets will hear nothing else but this:

"I have never recognized you!" He has known them, but he has not recognized them as the people they claim to be. He knew them as thieves, murderers, cutters and destroyers, but did not recognize them as his servants and prophets. How often have they boasted among men that they were the right apostles of love, who did not hold to the letter, which only killed, but followed the spirit in true living piety. How often have they suspected and slandered those as dead men, as preachers of money, who held to the word. Then it turns; the Lord will say to them: I have never known you as mine, you have always been my adversaries and enemies. Then he will say:

"Depart from me, all of you!" Depart, that is, go away from me. Where then? Now to where the others are going, to whom the Lord will say: Depart from me, you cursed, into the eternal fire prepared for the devil and his angels (Matth. 25, 41). They thought they were sitting in the bosom of God, but the Lord directs them into the bosom of the devil. Finally:

"Ye workers of iniquity," i.e., evildoers, ungodly and accursed men. They thought they were great saints, their followers thought they were great saints; all their works must be the works of God; all their deeds must be the spirit, the love - the Lord calls them evildoers! All their doings were evil.

This is how the Lord will judge at the last day. Of course, this is a doctrine to be appalled (v. 28, 29) and straight against the piety that is common in the world today; but he who is love itself and was sent into the world to bear witness to the truth (Joh. 18, 37) brings it. Do not be afraid; he seeks the salvation of your soul and allows the sincere to succeed. O behold, how holy is his earnestness! Behold, how he is full of enmity against the false prophets, and full of ardent love toward his sheep; how he seeks to preserve them from the murderers! Oh that his earnestness and his love would be strengthened in thee! If you take this admonition of his as your rule, you will be preserved.

But if thou wilt follow other men's mine, thou art already gone astray, and shalt be a prey to the wolf. Therefore, immediately after our text (vv. 24-27), the Lord says: "Therefore, whoever hears these words of mine and does them, I liken him to a wise man who built his house on a rock. (The rock is Christ's word, which remains, though heaven and earth pass away.) "When therefore a downpour fell, and there came a flood, and the winds blew, and beat upon the house." (i.e., when temptation and distress, temptation and anguish of conscience arose,) "it fell not, because it was founded upon a rock!" (And he that heareth these sayings of mine, and doeth them not, is like unto a foolish man, which buildeth his house upon the sand" (his faith, his hope). "Now when a downpour fell, and there came a flood, and the winds blew, and beat upon that house, and it fell, and made a great fall." (i.e., he who is put to shame with terror in the time of trial and temptation). Therefore, O blessed is he who hears the word and keeps it! Amen.



## **Chiliasm is false because there will always be hypocrites mixed in with the Church of Christ on earth.**

As is known, the chiliasts believe that the church in the millennial kingdom will consist of all saints. However, the Holy Scripture does not teach with a single word that this will ever be the case before the last day. As definitely as it asserts that the church actually and essentially consists of the true believers and will never perish, it also asserts just as decisively that the community of the called will always be mixed with hypocrites until the end of days. This doctrine of Scripture has corresponded to the actual form of the church in its outward appearance at all times. Already among Christ's apostles there was a Judas, already in the apostolic churches there were hypocrites, about whom the apostles complain that they had lost Christ Gal, 5, 4. and were not of them 1 Joh. 2, 19.

This is how it will remain until the end of the world. This is expressly taught by the Scriptures in clear and unambiguous words. Christ says of those who confess Him with their mouth Matth. 7, 21: "Not all who say to Me, Lord, Lord, will enter the kingdom of heaven, but those who do the will of My Father who is in heaven. And looking at the future of the church until the last day, he prophesies Matth. 18, 7: "Woe to the world because of trouble! Trouble must come, but woe to the man through whom trouble comes." Likewise, he describes the form that the church will have as a contending one hereafter with the words: "Many are called, but few are chosen." Furthermore, the apostle testifies in 1 Cor. 11:19: "There must be divisions among you, that they which are righteous may be manifest among you."

Torn apart by sects, covered with strife, burdened with the cross, mixed with hypocrites and itself still afflicted with many and great weaknesses, the church certainly has no form or beauty for the carnal eye, and whoever in faith does not behold the intrinsic glory of the King's daughter, Ps. 45:14, cannot help but be annoyed by her. But what is the use of indulging in such annoyance and imputing new kingdoms and vain holiness to the church in this very life, contrary to the Scriptures? We do not change reality by such dreams, but only increase the number of annoyances by a new one, as unfortunately chiliasm does. Let us rather heed the word of Christ Matth. 11,6: Blessed is he who does not take offense at me. Let us therefore repentantly acknowledge the greatness of our own

Sin's misery and Christ's undeserved grace,

Then not only the Crucified One, but also His kingdom of the cross will become more and more glorious and dearer to us, and the trouble must disappear.

The Church, our spiritual mother, whether or not she is outwardly poor and miserable in this world.

Let us now consider the parables in which Christ describes the condition of his church on earth. In them, the Lord teaches two things: first, that hypocrites will always be mixed with his church in the here and now, and second, that the elimination of hypocrites, and thus the establishment of a visible church consisting of only truly holy people, will not take place until the last day.

Let us begin with the parable of the weeds in the field Matth. 13, 24. The kingdom of heaven is like a man who sowed good seed in his field, but among the wheat there were also weeds sown by the devil. Grieved at this, the Lord's two zealous servants said, "Do you want us to go and weed it out? But he said, "No, lest at the same time you plow up the wheat as you plow up the tares. reap. Let both grow with each other until the harvest; and in the time of harvest I will say to the reapers, Gather first the tares and bind them up.

Bundle it, that it may be burned; but gather me the wheat into my barns.

Here the chiliastes would like to object: From this it is clear that at harvest time, when the millennial kingdom begins, the weeds of the hypocrites are to be removed and a church of saints is to be formed. But the Lord does not understand by the **harvest time** the millennial kingdom, but the **end of the world**, as he himself interprets it v. 39-42: "The harvest is the end of the world. Just as the weeds are weeded out and burned with fire, so it will be at the end of this world. The Son of man shall send his angels, and they shall gather out of his kingdom all offenses, and them that do iniquity, and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth."

From these words of Christ, "The kingdom of heaven is like unto a man 2c." we see how the outward reputation of the church will be and remain until the end of the world. It will be in it all-

There will be hypocrites and aversions in time, and she will not make such an appearance until the last day, when, as the chiliastes would have it, she shone and glistened with vain holiness.

and according to it would consist of only children of God. All the parables in which the Lord depicts the fate and condition of his church in this world testify to this.

According to Matth. 13, 47, "The kingdom of heaven is like a net cast into the sea, that they may sow every kind. But when it is full, they draw it out to the shore, sit down, and gather the good into a vessel; but they cast away the rotten. So it will be at the end of the world. The angels will go out and separate the wicked from the righteous." According to Matth. 22. the kingdom of heaven is like a king who made a wedding for his son. The servants brought together whom they found. Only on the last day the one who lacks the wedding garment will be thrown out into the outer darkness. According to chapter 25, the kingdom of heaven is like ten virgins, five of whom were wise and five of whom were foolish, the latter of whom will only be excluded at the last judgment.

But if what the Chiliastes wish would really happen, if in the millennial kingdom people would convert en masse and form an outwardly holy visible church, the whole Bible would no longer fit to such a state. Christ could then no longer say, as now to a small church, Luc. 12, 32: Fear not, little host, 2c., but it would then have to say: Fear not, great host. He could then no longer say: Many are called, but few are chosen, but he would have to improve this: Almost all are chosen. Also our Christian faith would have to be changed. It should then no longer read: I believe a holy Christian church 2c., but: I see a Christian church 2c. In short, there would then have to be a new Chiliast Bible and a new Chilia-

sten faith could have been introduced. In this case, however, we might well expect that such an important event as the introduction of a new Bible would have been somehow alluded to in the old Bible. But even with the most careful examination we cannot discover the slightest trace of it in our old Bible. On the contrary, just as it knows only the one old true and living God, it also knows only one true word of God, namely that which it itself is. And only of this is it said in Isa. 40, 8: "The word of our God endures forever." Only of this does Christ say Luc. 21, 33: "Heaven and earth will pass away, but my words will not pass away." And Matth. 5, 18: "I say to you: Verily, till heaven and earth pass away, the least letter shall not pass away, neither shall any title of the law pass away, till all be done." With this, of course, the assumption is clearly enough refuted, as if a new Bible would come into effect once in 1000 years. As against all new gods and new chiliastic messiahs, so the word of God also protests against all new revelations, changes and improvements of the Bible Gal. 1, 8: "If we also, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. And Revelation 22:18, 19: "If any man add unto these things.

God will inflict on him the plagues written in this book. And if any man do from the words of the book of this prophecy, God shall take away his part from the book of life, and from the holy city, and from those things which are written in this book. May all honest souls among the chiliasts be warned by these serious, terrible threats of the divine word that they should not invent new kingdoms, new churches and religions, but rather should remain loyal to the eternal God.

They should remain content with the words of God and the old faith of Christianity and be content with the kingdom of grace and glory. Would they rather humbly leave the fulfillment of dark prophecies to God than derive new articles of faith from them, which would overturn obvious biblical truths and only confuse consciences. H. Fick.

### To the ecclesiastical chronicle.

The **well-known Gustav-Adolph-Association** has the purpose to support the so-called Protestants, who live in Roman-Catholic countries, for their ecclesiastical purposes, building of churches and schools, maintenance of preachers and teachers, acquisition of religious writings and so on. But because this association is composed and active according to unionist principles, an association has been formed in Stade in Hanover, called "Der Luther - Verein zu Stade", which has the same purpose, but without proceeding in a religious-military way. This association has issued its fourth annual report (from the year 1860), from which it results that it has already grown to 212 members and has collected 460 Thaler in the mentioned year. The association submitted a petition to the Ministry of Culture of Hanover, requesting that it also be granted an annual ecclesiastical collection, as was the case with the Gustav-Adolphs-Association, but the request was denied. The pilgrim from Saxony reports that the King of Prussia has recently taken over the protectorate (that is, the patronage) of the Gustav Adolph Foundation for the Prussian monarchy. This is not very surprising. If one is only pliable in religion, then even great lords put up with the same, for then the disgrace of Christ, which usually keeps such high persons away from religious affairs, falls away.

**Brunn's Proseminar.** Pastor Ehlers writes in his Kirchenblatt für die ev. - luth. Gemeinen in Preußen in the number of March 15: "I declare myself ready to receive and promote contributions for the support of the so praiseworthy enterprise to provide preachers of the Word for our German brethren in America. - Those who know Pastor Brunn know in how faithful hands this important cause rests, and will thank God that he has awakened this man, so especially fitted for this work, to attack it."

**Waldeck.** The Pilgrim from Saxony of June 29 writes: "Pastor Rocholl in Sachsenberg in Waldeck, the preacher at the previous year's Leipzig Mission Festival and publisher of the "Sonntagsbote", a dignified popular newspaper, submitted his dismissal to the Princely Waldeck Consistory on April 19. About a year and a half ago nehm

In fact, the aforementioned consistory ordered, without any particular reason, that all clergy under its jurisdiction should be expressly committed to the union (which was quite superfluous for the almost exclusively Lutheran country). All of Rocholl's struggles for the Lutheran confession of his congregation were unsuccessful, if not with the congregation itself, then at least with the authorities. When he saw the confession he had protected broken, he had no choice but to resign from his office. On Sunday Jubilate, April 21, he once again read his letter to the Consistory (concerning the resignation) during the service and then, after 11 years of activity, he closed his activities to the congregation with a heartfelt word of farewell, amid much weeping. Among other things he said the following: "I had two choices. Either I had to care for this altar from today with a weighted conscience, as half a man,- or I had to resign from my office today and preserve the conscience, which is caught in God's word, as proclaimed by our dear Lutheran church, whose servant I am, and, so God helps me, want to remain. I can only say: Farewell! Forgive me, too, where I have erred against one or the other of you. Do not misinterpret my step, even if you do not understand it. Peace be with you! - Oh, the misery that the tiresome unionism has already caused since the beginning of its clean mixture business. But also, oh the joy, that a jointly held true confession binds shepherd and flock more permanently to each other than the appointment of a princely unintelligent Consistorii-but to the dear pastor the pilgrim wishes from the bottom of his heart that the Lord, who sits in the supreme church regiment, the rich measure of gifts that He has poured out on the writer of the Sunday Messenger, soon be used elsewhere in His service, and that the storm wind that will sweep over the faithful part of the Sachsenberg congregation drive its roots more firmly into the motherly soil. The consistory, however, will have to bear the sting in its conscience until it comes to its senses.

**A sermon topic.** So the pilgrim writes further: "On Palm Sunday of the year of Christ 1861 it happened in one of the Saxon duchies - I will not reveal in which ? - that a country clergyman preached on the proper use and treatment of domestic animals at the beginning of Holy Week. How on earth did he come to such a passion topic? Now just remember, dear reader, that according to the Palm Sunday Gospel, the Lord entered Jerusalem riding on a donkey." - So tells the Weimar Sunday Messenger.

**Papism.** In Tyrol, the Roman priests are now doing everything in their power to ensure that no one other than a Roman is allowed the religious freedom in this country that the Austrian emperor has now granted in his

The people of Tyrol recently held a great solemn pilgrimage in order to inflame the people of Tyrol for their so-called unity of faith. Recently a great solemn pilgrimage was organized in Tyrol, in order to inflame the Tyrolean people for their so-called unity of faith, and a priest, the parish priest of Marlengo, gave a speech. In this speech he told with great joy of a true Catholic mayor of Merano in the time of the Reformation, who had made short work of it, and had some of the devil's emissaries, as the priest called them, who wanted to proclaim the pure Gospel, hanged at the Vintschgau gate.- Here the papists like religious freedom very much; but if they

should grant it themselves, they say: Yes, that is something quite different! Yes, where they have the power to do so, they soon say:  
To the gallows with the heretic!

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### Announcement.

In accordance with the decision of last year's general synod, the former Fort-Wayner Preaching Seminary and Proseminary will now assemble here in St. Louis and, God willing, the teaching hours will therefore begin on September 1 of this year at the same time as those of our scholarly theological institution here.

A. Crämer.

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### Receipt and thanks.

Mr H. Evers and W. Kähler by Professor Crämer of the Young Franks Association at Fort Wayne \$7.00.

For C. Schultz of the Women's Club to Fort Wayne a suit.

For Joseph Grüber by Mr. Past. Voigt collected at the wedding of Mr. Heinrich Kasten at Paitödorf, Perry Co., Mo. \$5.00; likewise by the Immanuel congregation of Mr. Past. Gräbner at St. Charles, Mo. \$2.00.

For S. Loßner, traveling preacher in Iowa from synod members and guests in Altenburg, Perry Co, Mo, \$21.00, by Mr. Past. Brose \$1.00 and by Mr. Teacher Wolf \$1.00.

For M. Meier by Mr. H. W- Bünger of H.

W. Bünger \$5.00; by F. A. Mich \$5.00;

by F. W. Hcinig \$4.00; by Th. Wurmd \$2.00; by F. W- Schuricht \$1.00; by H.

Th. Rohlfing in St. Louis \$5.00; of the same

ben \$2.00; by Mr. Past- Schöneberg in La- fayette, Ind. \$1.50 > \$25. 50

For F. W. Lange from Mr. Christjeuncr from Mr. Past.

Fritze's Common \$ 1'00

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Several receipt zettcl cannot be included until next number due to lack of space.

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To **all those with** whom I have had business relations, I have moved my office to **No. 199 South Third Street**, between Mulberry and Lombard, (near the Saxon Mill).

M. C. Barthel, Agent.

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### Changed address:

Dov. Drok. /V. Oraemer, your ok Kov. O. initiier, 8t. l^ouis, No.

ksv. Drok. (Li-. 'lū. 8ello, earo ob Rov. Dr. >V. 8iüler, There Inä.

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**St. Louis, Mo,**

Synodaldruckerei von Aug. Wiebusch u. Sohn.'

## Volume 18, St. Louis, Monday, September 3, 1861, No. 2.

(Submitted by Past. B.)

### At the beginning of the 18th year. \*)

Who childishly honors God's name, Who daily pleads: "Come your kingdom," Who earnestly resists every error And lives Christianly, you all rejoice. The "Lutheran" your messenger goes out again fresh today, Provided with the heavenly bread of the pure doctrine he strengthens her; and house.

We already know, he remains faithful to God's word and Luther's teachings, hates man's wit and folly, seeks only the salvation of souls and God's honor. Although it is the way of today's messengers to first attract curiosity - he does not carry himself with such food, the old manna only accompanies him.

Praise be to God's worthy Spirit, Who faithfully guides His church: There is still a people called His people, Who do not think of disgust for food. He further guides our messenger On His word's smooth path, Feed what ails, raise the dead And through him lead us on heavenward.

Although this submission reached the editors too late to be included in the first issue of the new year, we cannot deny ourselves the opportunity to share this beautiful word of encouragement and consolation with our dear readers.

D. Red.

### To the dear congregations of our Synod.

Beloved brothers!

You will probably like to know how things stand here now with our construction. The thing is that we have not been able to tackle the larger construction, namely the extension of the college building. For in the present distressed state of war, some congregations, especially in the large cities of the East and West, are barely able to maintain their own community and preaching ministry, due to the faltering business and acquisition. Therefore, to expect or desire special contributions from such congregations would not be in accordance with love.

Nevertheless, something must be done if our work of teaching and discipline is not to stand still, or if its movement is not to be hampered and hindered by too many obstacles. And so we have come to the decision, with God's gracious help, to procure only the utmost necessities, namely to build three teachers' apartments, so that there is more room in the main building for the pupils, whose housemaster, Mr. Director Saxer, naturally remains living among them. Apart from him, however, there are still 4 teachers to be housed, 2 at the Gymnasium and 2 at the schoolteachers' seminar.

In addition to this absolutely necessary construction, however, other no less necessary things are now to be procured, such as bedsteads, ovens, tables, chairs, etc., since presumably, with the inclusion of the schoolteachers

The number of all students will amount to about 120-130.

Now, also in the name of the other members of the building committee, I would like to sincerely ask you, my dear brothers, who have not yet been so hard hit by the pressures of time, to apply the work of faith and the labor of love to the best of your ability to meet this common need of ours - for it is your cause as well as ours. Just look at the matter with a Christian eye. God wants to test our faith, especially in these sad annual times, to see if it is right and if we trust Him that He is the almighty Father, Creator, Sustainer and Governor of heaven and earth, as we confess daily with our children. To him, who in Christ is also our dear Father, it is truly a small thing to provide the willing and cheerful givers with the necessary means to carry out his works, even in difficult and distressed times, so that he may then be all the more honored. But his eyes look to the faith that clings to his gracious and fatherly promises and assurances in his word, and holds fast to them in good and bad time, and thus puts aside all fear and doubt.

Nevertheless, our dear Father in Christ does not want us Christians to use the arithmetic of the old Adam for the alignment of His works for His glory and for the good of His church. For according to this it is

What I have is mine, but what I spend I no longer have in my pocket; and what I do not yet have in my hand, so that I can grasp it and count it, I have nothing to do with. According to the arithmetic of the new man, however, the reverse is true, and again this is correct: What I have is not mine, but belongs to my dear Lord God, who created me, redeemed me, and sanctified me, and who has only made me his steward; and what I spend according to his will, that is, for his glory and for the benefit and piety of his dear church and of my neighbor, that I have not lost, but gained; for the Lord Christ, as we learn from Matthew 25, regards it as if he himself had received the benefit. But what I withdraw from the church in unbelief, out of stinginess or belly concern, and keep in my hand, I have lost; for I have withdrawn it from the Lord Christ, who laid down his life and blood for me, a wretched sinner, in order to save me from eternal death and destruction. And how small is even the greatest of my earthly possessions and goods that I give back to the Lord for the preservation and promotion of His church, compared to the unspeakably great good of the forgiveness of sins and eternal blessedness and glory, which the faithful Savior acquired for me at the cross, offers to me through the gospel and sacrament, and which I receive through faith! Therefore, in the strength of faith, I will not anxiously calculate and worry, but as a cheerful, quick and abundant giver, I will help the need at hand to the best of my ability, certain that Almighty God and my dear Father in Christ will not forsake me nor fail me. After all, giving is more blessed than receiving, as my dear Lord Christ says.

Behold, my dear brethren, this is the arithmetic of the new man, who hath as if he had not, and buyeth as if he had not; who so useth this world, that he abuseth it not; and so walketh through these "temporal" goods, that he lose not the heavenly: for the things of this world pass away; but he that doeth the will of God abideth in eternity.

So then, dear brethren, act according to the new man in this now urgent need. From the congregations, which have not only generally promised their support for the intended larger building, but have also indicated specific sums, about \$7,000 have been signed and about \$2,000 of this has already been paid in. The construction of the three teachers' apartments, together with the procurement of the necessary household utensils, ovens, kitchenware, etc. for the larger number of pupils that has now arisen, however, would amount to about K5,000.

Therefore, we ask you, dear congregations, who have not yet suffered more severely under the pressure of these times, to help us as soon as possible with fraternal assistance, since we are also promoting your cause.

so that the work of the Lord will not be hindered and inhibited by a lack of love. Consider the sweet enticement and promise with which our most beloved Redeemer provokes His people to such works of faith, when He says in Luk 6: "Prayer, and it shall be given unto you. A full measure, pressed down, shaken, and superfluous, shall be given into your bosom: for with the very measure that ye measure with shall ye be measured again." Consider also the fleetingness of time, in which the Lord entices us to exercise faith and love in right giving. Today you can still do it; tomorrow you may already lack the means, or the Lord has called you away from this temporality; and in both cases you would certainly painfully lament the missed opportunity, that you had not done the good work. Finally, therefore, take to heart the heartfelt exhortation of the dear apostle St. Paul, who writes Gal. 6:9, 10: "But let us do good and not grow weary, for in his time we shall also reap without ceasing. Therefore, as we have time, let us do good to everyone, but most of all to our fellow believers.

Fort Wayne in August, 1861.

W. Sihler.

N. S. For the sake of greater certainty, money is requested to be sent, where possible, through the LxPI688 at the following address:

No. 8 Kvotöö  
eure c L kov. Dr. 12. Liölör  
12ort 12vuviv, Inä.

## Two and eighty short consolations from

**Johannes Lassenius,**  
professor and preacher in Copenhagen.  
St. Louis, Mo., published by L. Volkening. 1861.

In a few weeks a booklet (of 414 pages in octavo format incl. preface) will appear under the superior title. We hasten to announce this to our dear readers with pleasure. The booklet is, as the full title states, "taken from Lassenius's splendid well-known comfort writing: Ephraim, afflicted and abundantly comforted by God, reprinted unchanged from it, and dedicated to all challenged godly Christians by one who must confess with David: I had much affliction in my heart; but thy consolations made my soul glad. Ps. 94, 19." Whoever knows the larger book, from which the two and eighty short consolations are taken, does not need to feel this impression. It is only a pity that the whole book could not have been reprinted. This was not done, especially in order to be able to offer such a pleasant booklet for hearts in need of consolation, which even the poorest person could acquire, even in these difficult times. But we can assure you that out of all of them the most delicious and just

The editor has proceeded with conscientiousness and prudence and has really reproduced the old Lassenius unaltered. The editor, a literary man living here, speaks about what he did to the book in his preface itself, as follows, according to the truth:

"The whole work of the editor is limited to the fact that he has prepared the selected consolation writings for printing, i.e. he has produced the punctuation and orthography in the present manner and, in addition, he has taken into account the following points, which hopefully will not be hit by the accusation of unauthorized changes:

1. the biblical passages, in whose citation inaccuracies are found in the original from time to time, are all correct and cited exactly according to the scriptural word.

In the passages from Luther's writings, the Erlangen edition is given, while Lassenius gives them according to the Jena and Wittenberg editions. It was believed that the Erlangen edition, as the best critical edition, which at the same time will be in the hands of readers more often than the Wittenberg and Jena editions, should be given preference. In the case of two passages from Luther's Latin letters, however, this procedure was not possible, since the Erlangen edition was not yet so advanced, and one had to be content with comparing the translation with the "originals" contained in other editions of Luther's letters, e.g. Schütz, etc., in order to convince oneself of their invalidity.

Of the numerous Latin annotations of the original, those are immediately translated into German which contain something that is not already expressed by the passage of the text to which they refer, namely sayings of church fathers or church scholars; on the other hand, those are omitted which contain nothing but a transcription of the relevant German passage into Latin, without it being noted where they are taken from or from whom they originate.

4. foreign, unusual expressions of the original are left in the text itself, but briefly explained in a note; likewise, when people and events from church history are mentioned, it is briefly stated in a note when the people lived and who they were, or when and under what circumstances the event in question occurred. However, it was impossible to give complete explanations; the reader will have to be content with a few.

Where, as sometimes happens, very long and involved sentences are found in the original, they are resolved in such a way that without any and all interchange or alteration and omission of expressions, two or more are made out of such a sentence,

only sometimes with repetition of that word from the sentence created on which the emphasis lies, or which could not be dispensed with for the sake of clarity."

As a most valuable addition to the preface, we have added the life story of the old Lassenius, which the editor has been kind enough to leave to us and which we therefore share with our readers in this number. In order to give them an exact insight into what is presented to them in the booklet, we provide below the index of the 82 consolations. This will best convince every reader of what an excellent, priceless treasure the booklet contains, when he considers what a godly, experienced and at the same time learned and spiritual author the addresses come from. The register reads as follows:

1. general consolation speech to a challenged person. 2. to a Christian from whom God is hiding. 3. to one afflicted by melancholy. 4. to one who is challenged by doubts about the divinity of the Scriptures. To one who is challenged by doubts about the divinity of the Scriptures. 5. to one who is challenged because of God's providence. 6. to one who is challenged because of his imperfection. 7. to one who is challenged because of his lack of sanctification. 008 To one who is in doubt that the Lord says, "Blessed are the pure in heart." (9) To one who complains that his sins are too great for comfort. (10) To one who is afflicted because of the multitude of his sins. 11. to one afflicted because of his unconfessed sins. 12. to one who is sorely troubled because of a given offense. (13) To one who is in anguish of conscience because of sins of impurity committed. 14. to one whose conscience is awakened because of useless words spoken. 15. to one who doubts his salvation because of false oaths unwittingly taken. 16. to one in grave distress of conscience because of careless cursing. 17. to a desolate man who impatiently wished misfortune on his own children. 18. to one who has told lies against his neighbor and has come to deep remorse. 19. to one who has sunk into deep sadness because of former dishonesty in trade and business. 20. to one who doubts his rebirth because he still feels the sin in him. (21) To one who is anxious because he has so often promised to amend and has not kept his promise. (22) To one who is grieved because he has delayed his repentance so long. 23. to one who fears that there is no more room for him to repent. 024 To one who, because he sinned by grace, fears that God will not accept his repentance. 025 To one that dare not appropriate the consolation of forgiveness, because he hath done too badly. 26. to one who doubts that he can obtain mercy because he has conspired in the true religion. 27. to one who is afraid of having committed sin in the Holy Spirit. To one who is afraid of having committed the sin in the spirit. 28. to one who is afflicted with evil blasphemous thoughts. 29. to

To one who is in doubt as to whether God will also give him permanence to the end. (30) To one who is in doubt that even the born-again can fall again and finally be lost. (31) To one who is anxious about the certainty of his election. 32. to one who is in anguish over the fact that he does not know whether he will be saved and belong to the elect. (33) To one who is tormented by the thought that God has rejected him. (34) To one who has been challenged by Satan with the delusion that God has destined men to sin. (35) To one who is troubled by the doubt whether God wants to convert all men and also him. 36. to one who is troubled by the doubt whether Christ died for all men and did enough. (37) To one who is deeply distressed because he feels nothing of faith in himself. 38. to one who is challenged because of his weakness of faith. 39. to one who is troubled because he sees no fruits of faith in himself. (40) To one who doubts his state of grace because he does not feel God's indwelling in him. (41) To one who fears that God has forgiven his sins but still wants to punish him. 42. to a rich man who fears that he will not enter the kingdom of heaven because of his wealth. (43) To one who is challenged by the fact that God punishes the sin of the first men against all. 44. to one who is greatly disturbed that he can retain so little from the sermons. 45. To one who is sorely troubled, who thinks that he cannot pray. 46. to one who is troubled because he prays so earnestly for daily bread and yet remains in want. 47. To one who has been frustrated in praying because God has not yet delivered him from his need, despite his prayers. (48) To one who doubts whether baptism is a powerful bath of regeneration, since so many who are baptized are lost. (49) To one who is troubled about the validity of a baptism administered by a layman or an unbeliever or a vicious preacher. (50) To a mother whose child has been born dead or has not received baptism. 51. to one who has been severely afflicted because he has broken his baptismal covenant. 52. to one who was troubled about the proper meaning of the words of institution of the holy communion. The Lord's Supper. 53. to one who is challenged by disrespect for the Holy Communion. 53. To one who is challenged by disrespect for Holy Communion. 54. to one who, because of his clumsiness, did not dare to go to Holy Communion. 54. To one who does not dare to go to Holy Communion because of his clumsiness. 55. to one who, fearing to partake of Holy Communion for judgment, wishes to abstain from it. 56. to one who, because of his sins, considers himself unworthy to come to Holy Communion. 57. 57. to one who, for this reason, wishes to abstain from Holy Communion. 57. to one who wants to stay away from Holy Communion because his faith is so weak and fruitless. 58. to one who does not dare to go to the Lord's Table because he does not feel devotion. 59. to one who will not take Holy Communion because he feels no devotion. 59. To one who will not take Holy Communion because he lacks true repentance.

60. to one who has lack of desire

after the Holy Communion. The first is to lament the Lord's Supper. To one who does not want to partake of Holy Communion because he cannot get rid of sin. 61. To one who does not want to partake of Holy Communion because he cannot rid himself of sin.



62) To one who does not want to communicate any more because his partaking of the sacraments has been fruitless so far. 63. to one who wants to abstain from communion because he has a trial. 64. to one who has been disturbed by the fact that he has been persuaded that the true church must always be visible to people and must consist in public, unhindered worship. To one who has been misled by the idea that the Lutheran Church is a new one, while the Roman Church is the old one. To one who had become doubtful about the Lutheran Church because so many ungodly people were found in it. 67. To one who has become doubtful about whether the preachers of the Evangelical Lutheran Church have a proper profession. Lutheran Church have a proper profession. To one who was made uneasy by the fact that Luther had broken his monastic vows. 69. To one whom one tried to persuade to convert to the papacy and who thereby fell into disputes. 70. to one who was made to believe that religious warfare was something innocent, and who became apprehensive about it. To one who has become uncertain whether, in case of need, he will not receive Holy Communion from a mistaken person. To one who was uncertain whether, in case of need, he could not take Holy Communion from an irreligious person. To one who had doubts about whether he could condemn all those outside the Lutheran Church. 73. 73. to one who was in fear of death. To one who was concerned about how his family would fare after his death. 75. To one who has doubts about whether every man's goal in life is so determined that it can neither be shortened nor extended. To one who is in doubt as to whether the souls rest after passing away and whether they can reappear. To one who is challenged by chiliastic doctrine. 78. 78. To one who is challenged by all kinds of disturbing dreams. 79. to one who cannot allow himself to believe that Satan can also possess God's children in the flesh. (80) To one who is troubled by the fear that one day all his sins will be made manifest, and that he will therefore be put to shame in the sight of all the saints and angels. (81) To one who is in fear that God will hand him over to Satan for his sins and that he will die and perish in his sins. (82) To one who is anxious to die in his temptation and thus pass away unhappy.

### Johannes Lassenius.

Johannes Lassenius was born April 26, 1636 in Waldau in Pomerania, where his father was a preacher. After receiving his first lessons from teachers in his parents' home, he attended the Gymnasium in Stolpe and later, from 1653, in Gdansk, where his father had meanwhile been appointed pastor of St. Lazarus Church. But already in the

In 1654 the latter died and the son went to the Gymnasium in Stettin, and from there to the University of Nostock in 1655, where he was a diligent listener to the famous divine scholar, Dr. Heinrich Müller, the author of the *Erquickstnnden*, the *Herzensspiegel*, the *Kreuz-, Büß- und Bctschulc*, and so on. Already at the Gymnasium he was praised for his persistent diligence and his proficient knowledge; here in Nostock he penetrated deeper and deeper into the depths of the teachings of God and was also led by Müller, who had gone through experiences of all kinds, further and further into the actual inner school of true Christianity. After he had enjoyed the instruction and the company of the excellent teacher for two years, he was asked to accompany a distinguished young man from Danzig on a journey to foreign countries. At that time, such a trip was considered indispensable for the education of rich and distinguished young people, and without such a trip, and without having acquired knowledge of foreign countries and people, it was not possible to obtain a position of service or honor in the state. Lassen ins accepted the call. His way led him through Holland, Belgium/France, Scotland and England, and everywhere he succeeded in acquiring the acquaintance and the goodwill of the most learned and excellent men, so that, for example, in Paris the royal library was constantly open to him for use - an advantage extremely difficult for a foreigner to obtain - and in England the famous poet Milton drew him into his closer acquaintance. After his return, he was soon called upon to make a similar journey, since the dexterity with which he had conducted himself in foreign lands had become known, and many distinguished parents had an urgent desire to provide their sons with such an insightful and experienced guide. So he set out for a second time with several young noblemen and, in addition to the above-mentioned countries, he also visited Portugal, Spain and Italy with his pupils. In Rome he had a longer stay, became acquainted with many high clergymen of the Roman church and without doubt this stay and the knowledge of the corruption of the Roman church acquired here put him, like Luther before him, in a position to later attack the Roman church so sharply and effectively as we will hear later. After his return, he was offered various respectable offices in the state, but driven by the desire to serve the Lord and His church in the preaching ministry, he turned down everything and, in order to achieve this desire, first went back to study at various universities. Leipzig, Wittenberg, Jena and Strasbourg were visited and the great scholars of God teaching at these universities, Hülsemann, Calovius, Meißner, Quenstedt, Johann Gerhard, Musäus, Dannhauer -lau-.

The ornaments and lights of the Lutheran church, who are still alive today although they have died, took pleasure in the eager student. He then made a long stay in Nuremberg. Here he enjoyed the special friendship of the famous Dillherr, preacher at the St. Sebaldus church, preached often and published various writings, including writings against the Roman church, especially against the Jesuits. His way of fighting was so accurate and emphatic that the Jesuits, filled with the highest wrath, did everything in their power to get this dangerous enemy on their side. They obtained from Emperor Leopold I. to the Elector of Bavaria to take him prisoner on his return journey from Nuremberg, promised him first the most brilliant positions of honor and the richest gifts if he would convert to the Roman Church, and, when he steadfastly refused their offers, dragged him first to Vienna, then to Hungary. In Hungary he was taken from one monastery to another until he reached the Turkish border, where he finally succeeded in escaping after he had been in an underground prison for nine days and the death sentence had already been pronounced on him.

In the most bitter poverty, stripped of everything, he made his way to Germany. A Latin letter to an unfortunately unnamed distinguished man, in which he briefly recounts his fate and which must have been written after his escape on the journey (the print available to us in Löscher's *Innocent News* of 1720 does not indicate the place and date), shows the great hardship of this noble man. We let it follow here in German translation. It reads like this:

"It is the lot of Christians today that when they fight most earnestly for the truth, they are also fought most fiercely by their opponents. I, after so many others, am also an unfortunate witness to this. For while I was in Nuremberg, I had hardly begun to defend the Christian religion in some writings against the rage of the popes, when, at the instigation of the Jesuits and by order of the Emperor's Majesty, I was captured by a Bavarian soldier, whom the Elector had sent for this purpose, on my way to Augsburg and brought to Vienna in Austria. Everything I possessed of temporal goods fell into the hands of the adversaries who robbed me of my freedom. Captured and bound, I was led to Pressburg in Hungary before the imperial majesty and, because I did not want to recant, condemned without cause and sentenced to death. The day of my execution was already set; the team that was to lead me to Milan \*),

\*) In Milan, in Catholic Italy, the execution was to take place, which one did not dare to carry out in Germany or at its borders.

was already ready to march and I was ready to suffer martyrdom for Christ and His truth. Then it pleased Divine Providence to snatch me from this danger in an almost unbelievable way and to find me for an almost even more severe suffering. For I endure to this day - God is my witness - sufferings without number, especially now that I have decided to return to my fatherland Prussia. I am so completely deprived of all means to accomplish this long journey and to live my miserable life that I am forced, truly against my thoughts and hopes, to knock on the doors of benevolent patrons, however difficult it may be for me. I would not be able to keep it up for shame if I were not certain that I suffer what I suffer for the sake of Christ. So I also appear before you, Lord, and appeal to your Christian love and charity for the sake of Christ, that you consider me worthy of an ecclesiastical alms of this place \*) at this time. I ask for this alms because the hand of God, which has struck me, has made me very unhappy. You will certainly listen to this request the sooner, the greater the distress of the one who asks and the more fervent my intercession before the face of God for the

bestower of such a great boon. May God keep His Church, under the howling of the godless mob, safe and protected'; may He also keep you, too good for His Church, happy for a long time to come."

What success this poignant letter had, we do not know, but we do know that he succeeded in re-entering his fatherland. But he did not stay long in Prussia. Via Magdeburg he went to Helmstädt to get to know the university there, and from there, for a reason unknown to us, to Holstein. But his hardship at least returned. One evening he arrived in the Holstein town of Itzehoe, tired, hungry, with no money in his pocket. The preacher, in whose house he had gone in the hope of finding an inn, was out of town. Sadly, he walked through the streets and passed a baker's house with a friendly old lady standing in the doorway. He entered to buy a loaf of bread, for his money supply was just enough, and when the woman handed it to him with a friendly face, he took heart and asked her for a small bowl of milk to bake his bread in. "With all my heart" she replied, led him to her chopstick, put the milk in front of him and while the poor hungry stranger enjoyed the gift with thanksgiving to God, she began to ask who he was, where he came from, where he wanted to go; one word gave the other and the conversation would not end.

What is meant is probably a donation from the s.g. The last sentence of the letter indicates that the noble recipient of the letter, perhaps a church patron, had the right to dispose of the donation or at least had a say in its distribution.

take. Finally it had to be broken off, since it had already become late. Lassenius reached for his walking stick and asked what he was supposed to do. "Should I take money from you?" replied the woman, "that would be sin and shame." "Thank you very much, dear mother, and God's blessing on you and your house!" replied the poor wanderer, and went on his way; where to? he did not know, of course, but he did not dare to ask the baker's wife for a place to sleep. So he went up and down the street, in the quiet hope of finding a place to stay somewhere, but he found none. Finally he came to the churchyard, sat down, leaned his head against a mortuary stone and was asleep in the next moment. But suddenly he was awakened by a strong shaking, a man stood before him, and while in the first fright he thought nothing else than that he should be seized and imprisoned, the stranger spoke to him kindly and asked him to come to the mayor. Comforted, he rose, followed the messenger, was kindly received in the mayor's house (Woldenbürg was his name), had to tell the reason why he had taken his night's lodging in the churchyard, and then refreshed himself with food and drink until a soft bed took him in. What did this mean? Za, Sirach's word remains in its truth about dreams, which are nothing but images without essence, but Job is also right when he says that the Lord opens the ear of the people in the dream of the face in the night, when sleep falls on the people, when they sleep on the bed. The wife of the mayor had had a dream at midnight, in which she had seen a poor wanderer sleeping in the churchyard, leaning against a mortuary stone. She had woken up about it and had also woken up her husband, who, after vain attempts to calm her down, had finally given in to her pleas and had sent his house servant to the churchyard, who now had to find Lassenius there. And this guidance of God's grace was only the beginning of even greater ones. In Jtzehoe, the parish of St. Nicolai and the associated rectorate at the Latin school had just been taken care of, and the mayor entrusted these offices to his guest. With what gratitude to the almighty and merciful Lord the stranger accepted this offer can be imagined, but not described. With great faithfulness he waited here for his profession for three years, received during this time from the University of Greifswalde the dignity of a doctor of theology and then followed in 1669 a call from the Count of Rantzau as provost over the churches of the county of Rantzau and pastor of Bremstädt. Here he was in office for six years and was adorned with many blessings. The count was especially devoted to him, his preachers clung to him with great love, the congregation honored him as their own.

He had no other choice but to end his life here when, in 1675, he was suddenly and unanimously elected pastor of the German St. Peter's Church in Copenhagen and immediately confirmed by King Christian V. He replied with amazement to the first news of this appointment. Full of astonishment, he replied to the first news of this appointment that he had never thought of going to Copenhagen, and that he had not even known that a position had been filled there; it seemed to be a special gift from God, which he would have to follow, but he could not ask for his dismissal from his previous position, since he had it as good as he wished in his own place; one should see how his dismissal worked out with the count. When the latter received the request to let Lassenius go, he did not want to agree at first; he would rather lose one of his best estates than his Lassenius, he declared, and only King Christian's personal intervention made him more pliable, so that he let the beloved preacher go to Copenhagen, although with pain. In March 1676, Lassenius took up his post at the aforementioned church, and after a short time he had earned the favor of his king and the love of the congregation to such a high degree that he decided not to part with Copenhagen again. Repeated calls to Hamburg, Danzig and other places were not able to make him waver in this decision, and the king, who had already appointed him professor of theology in 1678, and the congregation were grateful to him. He worked tirelessly, as long as it was day for him, through word and writing. His sermons gripped and captivated the hearts; his forceful exhortations were followed by the actions of the listeners. It is said that when he called for collections from the pulpit, the most abundant donations were always offered, and women even took off their gold jewelry to put it on the collection plate. His writings, which testify to his immense erudition, his iron diligence and his rich experience, will be discussed elsewhere. Thus he stood there, crowned with blessing and grace from above, as a faithful servant of the Lord, until the day of entering into the rest, which is still available to the people of God, also appeared for him. In his 56th year of life and 26th year of ministry, he died on August 29, 1692, on the day that he had already designated in a sermon as the day of his death. But although his earthly part has been in the grave for more than 150 years, he has not yet been forgotten. His memory lives on not only through his numerous writings and songs, but even in the mouths of the congregation, whose father he once led to the green pastures and to the fresh waters of the pure Word and Sacrament. This is still testified by a famous man from Copenhagen who now lives there.

Theologian, Dr. Rudelbach, who remembers the fruits of Lassenius's work in his memoirs and which he himself still notices. His words about the accomplished one may still find place here in the excerpt - much from them is already included in our above presentation:

"Johann Lassenius is certainly one of the stars of the first magnitude in the Protestant (i.e. Lutheran) Church. His destinies - testimonies of wonderfully glorious guidance of the Most High - his spiritual speech, which is modeled on the most excellent among the great German theologians, especially that of Heinrich Müller, his great sincerity and frankness even before kings and princes, his faithfulness and perseverance have earned him a name that time cannot weather. Early a faithful fighter in the wars of the Lord, especially against the Jesuits, who persecuted him to the death, he kept this mark of the courage of the faithful confessor until his blessed end."

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## To the ecclesiastical chronicle.

**Christianity statistics,** or counting and announcing even those who are supposed to be good Christians, is a peculiarity of America. For example, a soldier reports to the "Evangelist" from the field on July 28: "Our regiment is totally German and numbers 1020 men. It is based on principles as they were given to the enlightened by reason. As far as I could ascertain, there are about 16 men in our regiment who have religious convictions. They are divided in such a way that there are 7 Lutherans, 1 Reformed, 5 Methodists, and 4 Catholics. The soldier makes the good remark: "According to this, the work of the captain among us would be a most difficult job. Therefore, I would not advise any preacher to come to us who does not know how to preach the education of the Lord Jesus from experience. What surrounds us is clearly laid bare before me as a well-deserved judgment of God. Blessed are we all, when he smites us, not according to our deserving, but according to his great mercy." Blessed is the soldier who goes to war with such thoughts.

**Methodists.** According to a bill of exchange, the Methodist Conference in Philadelphia decided that single men entering "the work" should remain unmarried for four years from the time of their admission.

**Opinion of an arch-papist.** An essay by a papist Father named Geyerstanger is found in the papist "Truth Friend" of Cincinnati of August 22nd with the heading: "Ueber die unsichtbare Kirche."

It says: "Thirdly, the devil takes greater pains to seduce Catholics than Protestants, because he already has them. This judgment was too bad even for the editor of the "Truth Friend"; he therefore adds in a note: "We want to hope, not all."

### Message and Reminder.

To the dear brethren near and far, it will be important and, on the one hand, gratifying news that the Lord, the faithful and strong God, through all the obstacles of a difficult time, has nevertheless made way, indeed has actually forced by compelling circumstances, the plan of the Synod to relocate the local college to Fort-Wayne and the seminary and proseminary there to be carried out this fall, contrary to all expectations. Of course, the Synod had already decided this at its last year's meeting after well-considered advice and had its weighty reasons for this change presented in the masterly "Memorandum" written by Dr. Sihler. But, lo and behold, the terrible storm of war came upon our poor fatherland at once and seemed to

The buildings at Fort-Wayne, which were considered absolutely necessary for this purpose at that time, could hardly be weakly started, let alone completed. But God's ways are not our ways and His thoughts are not our thoughts. What seemed to us to be a long delay became, through God's visible guidance, just the means that made it necessary for us to proceed to the execution of that plan. Because of the fact that our dear St. Louis, otherwise so lively only through the business of peace, was suddenly and increasingly transformed into a military city, we had already been forced in the previous semester into the painful necessity of letting the students of the local college go on vacation two months earlier. The reopening of the college, which is attended by so many young students

In the present circumstances, it was not possible to think of reopening the institution we had attended. It was therefore necessary to think of ways and means to overcome this great obstacle and to be able to reopen our dear college at the beginning of the current winter semester. After many serious consultations of the teachers' colleges here and in Fort Wayne and of the supervisory authorities concerned, all were finally unanimously convinced that in our present situation and with our very limited means, this could only be done if the Synod's plan to move the college to Fort Wayne and to transfer the practical theological seminary there together with its proseminary here and to combine it with our local theological seminary were immediately put into practice. This had to be true that he had his great difficulties. But the Lord visibly and graciously helped over all of them. The Fort-Wayner School Teachers' Seminary could be housed in the city for the time being, and the most necessary building for the moment, the enlargement of the kitchen and the dining hall, could be started. Thus we had to leave our dear old hostel and our faithful caretaker, the dear Fort-Wayner congregation, in order to make room for the college, which is even more in need of such a quiet place and such active care. The Lord has already brought us together here safe and sound, and with God's help, teaching hours will begin here next week. We have great cause to thank the Lord for such gracious guidance and wonderful training.

We thank him for his help from the bottom of our hearts. He has also given us a pledge that he will continue to be here with us, and that in the midst of hardship and danger he will nevertheless let us joyfully carry on his work here.

We want to pray daily and fervently for the sake of his dear Son, and in the end also commend ourselves to your diligent intercession. So that you do not lack a desired opportunity to prove your gratitude to God by deed,

Finally, I wanted to remind you that the students of our seminary are mostly very poor in earthly goods and therefore very much in need of your support. It is indeed a hard time now and many of you may well be unable to do much for this purpose. But the Lord is doubly pleased with the small gift of the impecunious, if it is given with a willing heart. And then he has blessed the local peasants with a rich harvest and gifts of produce are of the greatest value for us. Therefore, dear brothers from the countryside around, share some of your rich harvest blessings with us, for God's sake, so that our need may be vigorously met.

and you will reap our heartfelt thanks, and the faithful heavenly Father, who will not let a drink of cold water go unrewarded in a disciple's name, will repay you abundantly here in time and once there in blessed eternity. Look at the shining example of the dear Fort-Wayner community with the surrounding rural communities, which have so generously endowed the institutions now planted in your midst every year. Emulate this and prove yourselves with a willing heart and grateful mind as generous caretakers of this ward given to you.

Now the Lord, whose business we are, make your hearts willing and joyful to give, which is more blessed than receiving, through his Holy Spirit, and help us and you to work tirelessly and faithfully here, because it is day before night comes, when no one can work. Let him do this for the glory of his name.

St. Louis, August 31, 1861.

A. Crämer.

### **We have a God who helps and a LORD who saves from death. Ps. 68, 21.**

Around 1550 there lived a merchant in Reval in Liefland, named Peter Perseval, a Pious, honest man. When this one in Lübeck

had bought all kinds of goods and wanted to go home on a large ship, he came between Sweden and Gothland in great distress, for the ship ran into hidden rocks and finally broke into pieces, so that all that was in it of men and goods sank. He alone reached a plank, and swam on it with great difficulty and danger until he reached a high rock; on this he climbed and sat here with fear and trembling for three whole days and nights in wind and cold before he could discover a ship. He cried out to God for help and salvation. In his great distress, the evil enemy told him that he could not be helped, that he should just throw himself into the sea and he would quickly be rid of his distress forever. The death of drowning was easier than the death of hunger. But Perseval held firm in his faith and continued to pray. And behold! God, who does not abandon anyone who trusts in him, miraculously arranged it so that he could be saved against the wind. The wind blew two tons from the ship to the rock on which he was sitting. He pulled them to him and opened them. In one of them he found beds to cover himself and keep warm, and in the other he found apples to quench his hunger and thirst, so that he could sustain himself for the three days and nights. On the fourth day he sees a small ship coming from afar; those in the ship see him sitting on the cliff, but they do not think that it is a man, but think he is a ghost and go on; but he calls as loud as he can and waves his hands that they should come to him and help him. At last the boatmen turn their craft toward the rock to see and hear what and who would be there. Now that they hear what the matter is they take pity on the wretched castaway, take him into the ship and take him with them to Reval. This miraculous story was later painted by the rescued man in honor of God and for the comfort of pious hearts, and hung on a large plaque in front of the gate where one goes to the ships.

(Submitted.)

### Church consecration.

On July 7, the 6th Sunday p. Trin. the Lutheran congregation of St. Paul at Neu Gehlenbeck, Ill, had the great joy of consecrating their new church (of brick, 35 by 50 feet in the foursquare, with a steeple, on which a beautiful knob, cross and cock of copper and gilded) to the service of the Triune God. By God's help alone, the work has come about and succeeded to everyone's satisfaction and joy, so that we are now not only

have wide space, while our former church locale was exceedingly cramped, but it has also become an ornament to the whole Ridge Prairie. The otherwise somewhat lonely, almost embarrassingly boring prairie has now become fun. The day of the church dedication was bright and clear. An exceedingly large crowd of friends and guests from far and near joined in and heightened our joy, so that even the spacious church could barely hold half of them. There may have been fifteen hundred people present.

After saying goodbye to our old church (this is the parsonage, because the service was held there before) the crowd, rejoicing to God, surged towards the new one. Pastor Böse held the church dedication sermon and said the consecration prayer. Thereupon Mr. Past. Fick held the confessional speech, after which the service was closed with the celebration of Holy Communion. In the afternoon, Pastor Wagner preached. The next day our Central Branch Bible Society celebrated its founding festival, where Pastor Fick preached the word.

May the faithful God grant that this place consecrated to him may also remain holy and that he may dwell there with his grace and temporality, that in this house and in this place his holy, beatifying word may be proclaimed purely and loudly and his holy sacraments may be administered always and undisturbed according to Christ's institution, while all ungodly, false teaching may remain aloof until the dear last day, amen.

Joh. M. Moll, Pastor.

### Announcement.

All participants in the Michigan Pastoral Conference are hereby notified and reminded that this year's conference will be held at Adrian, Mich. on October 4, 5, 6, 7, and that the pastors and school teachers are expected at Adrian on the evening of October 3.

FrankenInst, August 20, 1861.

Ferdinand Sievers, Secretary x. t.

The St. Louis

**District - Pastoral - Conference** will hold its meeting this year, God willing, from October 4-7 inel. in Collinsville, Madison Co, Ists.

Pastor Riedel, Secretary.

### Concerning the hymnal.

Since, according to a resolution of the local congregation, the paper for the church hymnal for Protestant congregations of the unchanged Augsburg Confession is to be better than before, the binding is also to be more durable. Since, according to a decision of the local congregation, the paper for the church hymnal for Protestant congregations of the unchanged Augsburg Confession is to be better than before, and the binding is to be more durable, the small hymnal will from now on cost 60 cents each, and the dozen K6.35, because of the additional expense for paper and binding.

St. Louis, August 31, 1861.

L. Volkening.

### Receipt and thanks.

For the proseminar in Germany

received through Fr. Fick from Jgfr. Marie Schöttle in Collinsville, Ill, 51.00. - from Mr. Großmann in St. Louis 50 Cts. - by P. Seuel in Vincennes, Ind., from Mrs. H. Wehmeir 75 Cts. and from an unnamed person there 50 Cts., as well as from P. Seuel himself 75 Cts.

C. F. W. Walther.

For poor students

received from an unnamed 55,00 -

C. F. W. Walther.

### Receipt

about the following donations, which have been sent to the undersigned since Jan. 9 until July 26, I. J. for poor students of Fort Wayne Seminary, most of which have already been spent for the above-mentioned purpose, and some of which have been temporarily loaned to students:

By Mr. Lücke, a teacher, at a children's party \$ 3,00

""	Past. Merz from his Gcm.	5,00
""	Ncichhardt from s. St. Joh. Gem.	1,00
""	„ Bühl from its comm. in Canal,	
	Fulton \$1.47; by himself 53c.	2,00
""	Schwegmann collected in Fort Wayne	
	at the wedding of Mr. Cod12	,00



Summa 2101,16

I also feel compelled to kindly remind those who owe the above fund, some of whom have owed it for so long, to repay it as soon as possible, since this fund is so much in demand due to the great poverty of our students and the obligations we have entered into with regard to the students sent from Germany, one of whom has already happily arrived. -

A. Crämer.

St. Louis, in Lcpt. 1861.

With heartfelt thanks, I hereby certify that I have received \$50.00 from the internal mission fund through Dr. Sihler for the purchase of a horse. For the same purpose by Mr. Past. Steinbach for inner mission \$6.00 and namely: from W. L., surplus from the hymn book fund \$3.41; from Mr. Past. Steinbach himself \$2.59.

J. Jacob Hoffmann, Pastor.

For W. Kähler from the Women's Association at Fort Wayne a suit; by Herrn Past. Schöneberg at Lafayette from some members of his congregation 4 shirts and 4 pairs of stockings.

## Get

### a. To the Synodal-Casse Westl. Districts:

From the Faithfulness Distr. in St. Louis, Mo.	5 5.50	From the congregation of the Rev. Wunder, Chicago, Ill	2.35	From Hrn. Past. Dörmann, Augusta,	
St. Charles					
Co., Mo.	2.00				
"Lebrer Schachameyer, Ehester, Ill.	1.50				
"" Past. Sugar, Ottawa, Ill.	1.00				
,,,Past		. Birkmann at Waterloo, Ill.	1.00		
"of the congregation to the heil. Krenz of Mr. Past. Birk					
man at Waterloo, Ill.	3.50				
„the comm. of Mr. Past. Fick, Collinville, Ill. 5.05 „		"""" Richmann, foam			
burg, Ill.	25,89 "	,"	""	, Richmann, Reden-	
				berg, Ill. 4	.26
„ Mr. Teacher Nickel, Addison, Ill. 1.00					
„ " Past. Franke, Addison, Ill. 1.00					
" „ „ Bartling, Elk Grove, Ill.	1.00				
" of the congregation of Mr. Past. Ottmann, New					
Mile, Mo. 1	.65				
From the Dreicinigkcits District in St. Louis, Mo. - - - 10.25					

## d. To the College - Maintenance Fund:

From TrinityS Distr. in St. Louis, Mon. 11 a.m. " Immanuel's Distr. in St. Louis, Mon. 11 a.m.

Bon Mr. N. Raithel, Chicago, Ill. 5,00

" of the congregation of Mr. Past. Gräbner, St. Charles

Mo. 13,20

" to an unnamed person in C., Ill. 1 .00

" d. Gem. dr. Past. Brewer, Pittsburg, Pa. 13,50

From the bell bag of the congregation of Mr. Past.

Franke, Addison, Ill 23.00

Two collections of the parish of Mr. Pastor Bartling, Elk Grove, Ill. 10. 50

From Mrs. Bensemann through Mr. Past. Stubnatzy 2,00' / Mr. Werfelmann sen. d. Mr. Past. Stubnatzy 6,00 " Mrs. vom Berge through Mr. Past. Stubnatzy- 0,50 "

the Fklial-Gem. of Mr. Past. Stubnatzy,

Calumet, Ill. 2.41

From the collection bag of the congregation of Mr. Pastor

Kuechle, Mattesen St., Ill. 6 .20

From Mr. H. W-, Mattesen Station, Ill. 1.00 " " Past. Kuechle, Mattesen Station, Ill. .... 1,00

From the Dreieinigkeits District in St. Louis, Mo.".... 11.00 From the congregation of Mr. Pastor Sievers, Fran

kenlust, Mich. 7,15

" of the congregation of Mr. Pastor Geyer, Carlin- ville, JllS. 11,00

From Immanuel's District in St. Louis, Mo. 11.00

From an unnamed person in the congregation of the Lord

Past. Metz in New-Orleans, La. 10.00

## e. For Prof. Biewend:

By Mr. Past. Fricke, Indianapolis, Ja. 1.00 " d. Gem. dr. Past. Wunder, Chicago, Ill. 7.53

## ä. To the Synodal-Missions-Casse:

From Trinity Distr. in St. Louis, Mo. 1,35

By d. Gem. d. Hrn. Past. Miracle, Chicago, Ill. 6,21

""""""Meyer, Proviso, Ill.--1 .10

"""" , "Stubnatzy, Thornton,

" Mr. H. Richter, Thornton Station, Ill. 1.00 "" Christ. Stoehr, "" 0,50 Station, Ill -8 .39

" Mrs. N. N. "" 0,30

" Confirmants in . "" 0,55

At the wedding of Mr. Niedfeldt there - - - 6,33 From the community of Mr. Past. Eirich, Lithopolis, O. 5,00 """"""Stubnatzy , Thornton Station, Ill. 11,00

"" , "" 3. G. Hahn, San- dusky, O. 5,00

"to the schoolchildren of the teacher Große in St.

Louis, Mo. 0.60

" Mrs. Ebert in Baltimore, Md. 1.00

of the comm. of Mr. Past. Fick, Collinsville, Ill. 4.45 Hrn. Bro. Hasemeyer at Mattesen St., Ill. ... 2,00

" Mrs. Dehning, Thornton St., Ill. 1.00 " Wittwe zur Kammer, Thornton St., Ill. 1.00 " the school children of Mr. Lehrer Jung, Col-.

linSville, Jlls. 1,00

Cathedral Trinity District in St. Louis, Mo... -. 1.30 Collects of the congregation of the Lord Pastor Metz, New

Orleans, La. 30.55

## e. For Mr. Past. Röbbelen:

Don Hrn. Past. Kuechle, Mattesen St., Ill. 2,00

## k. For the new construction of the seminar in Fort-

## Wayne:

By Mr. Fr. Stünkcl, Mattesen Station, Ill.... - 1.00 " " Ph. zumMallm, Thornton St., Ill. --- 1.00 Cd. Roschke.

## Held:

## s., For the Synodal Treasury:

Pon Mr. Past. Lemke\$ 1,00

" " Ruhland1 .00

" " Horst for 1859 and '602 .00

" of the Gem- of Hrn. Past. Lemke4 .40

" Mr. teacher Richter1 .00

" , " EISfeldt0 .50

"" Ruprä'ger1 .00

By Mr. Past. Ruhland for verk. Memorials 0,50 Bon the same for synodal reports1 .00

## k. For the mission:

Don der Gem. des Hrn. Past. Hügli3 .80

" an unnamed0. 20

## e. For the teachers in the two institutions:

By Mr. Past. Also9	,00	
namely:		
By Chr. Bach§2	,00	
„ A. Hang1	,00	
" A.Mrch1	,00	
" G. Beck5	,00	
From Mrs. K. Mohrls thank offering for a happy. Delivery1	,00	
" Mrs. Mißbeck0	.25	
By Mr. Past. Jor received for the teachers and		
the general praes42	.97	
namely:		
s. von.Kirchhayn: By Mr. P. Jox and H. Natzke ä \$5, A. Schneider §3, L. Retzlaff §2,50, J. Höhne §2, G. Krüger, D. Garbisch, L. Maaß, L. Groth, F. BubUtz, A. Bublitz, Chr. Hrcckendorf, L. Milbrath, GGarbisch, D. Fellbaum, Chr. Woldt, M. Uttech L §i, Chr. Kurth 82c., J. Jakobus, W. Kcmpfert, E. Hillmann, D. Heckendorf ä 50c., Fr. Nadkr 40c., A. GLdke, H. Krüger, A. Kallies, J. Kurth, G. Zastrow, Fr. Krohn L 25r., Gand 10c., from the MissionSbiichsc 68c.		
b. From Cedar-Creek: M. Schröder §2, G. Eichhorst §1.50, Müller §1, W. Eichhorst, Fr. Kringel, W. Benz ä 50c., W. Diestler, H. Hopf, L. Hasemann L 25c., C. Götsch 15c., J. Sturm 10c.		
e. From Freistadt §5.		
By Mr. Past. Hügli received17	,00	
namely:		
From C. Flach §5, J. Maul §2, P. Schuster, Numpe, Toepel, Erhardt, Bieth, Thümling, Fräul. Huckstädt, Mrs. Schmid ä §1, Chr. Dittmer 50c., Kolb 10c., Herbst 60c., Manns 50c., from the missionary fund of the Gem. 30c.		
Through Mr. Past. Steinbach received81	.37	
namely:		
By Mr. P. Steinbach himself §6,25, M.Meibohm u. A. Gudert ä §5, Weigle §4, Kemper §3, Scholz, Fährmann, M. Vogel, GKrieke, Morisse and J. G. Trentlage ä §2, Glaser, Wittwe Gerharth and Wiese L §1,50, Stredefalk, Feiertag, D. Meier, Pagel, Kaiser, Rademacher, C. Müller, Otto, Lahrs, Mohr, M. Schmidt, Dufenhorst, Chr. Müller, Nullmann, Falkner, Schwaninger, Jantzen, Hartmann, Mohaupt, Pürkner, Meinke, Koller, Fr. Meier and Garvens ä §1, Brese, Coplin and Fr. Schröder ä 75c, Menzel 60c., D. Keller, Stamm, Lemke, E. Krieke, Wiethvlz, Kießling, Hupfer, Wilde, Sander, C. Thessin, F. Thessin, Laitsch, Leopold and Dühmkr ä 50c., W.Lück37c., Hiedick 35c., G. Schmidt 30c., W. Schulz, Krogmann, Schreiber, Seyer, Seyser, S. Meier, Zastrow, Benisch, Riedel, Bntzin, Thomä, F. Borkenhagen, Prowatzki, Timm, Keuer, Frederiksen, Lampe, Fr. Schulz, W. Lohmann, Lewerenz, Brügge, Altschwager, Knicrim, Seidel, Buchholz, J. Meier, Kvschmieder and Gesterle L 25c., Mrs. Schntheiö 21c., Prüß ,20c., Mrs. Grundier 19c., Mrs. Lenz 15c.		
By Mr. Past. Lochner received24	.84	
namely:		
Don a municipalgl. in the country§25	,00	
" C. Schubert2	,00	
" F. Höft1	,00	
the missing is to be sent to Mr. General Praeses		
been delivered.		
By Hrn. Past. Ahner by F. Lange at Cedarburg 2.00		
namely:		
By Chr. Henning and J. Groth L §1, W. Groth 25c.		
By Mr. Past. Penalties5	,00	
ä. For the general pres:		
By Mr. Past. Ruhland1	,00	
" " Teacher wreath1	,00	
" " Eisfeldt0	,50	
e. For Mr. Pastor Röbbelen -.		
From Detroit Gem5	,00	
k. For the seminar on Fort Wayne, Ind: By F. Kletzin in St. Anthony, Minn.	1.00	
Z. Zur Uuterhaltungs-Casse für verwütwete Frau Prof. Biewend:		
By Mr. Past. Hügli sent in6	.49	
namely:		
Of the virgins: Dorothea Schäffrr §2, Maria Wier and Carolina Zapf L 62c., Auguste Haupt 25c, Auguste Herbst 50c" and Mina Lumbardt 12c.; of the gentlemen Fr. Flach 50c., R. Suter, A. Schneider, F. Gierschte L 25c.; further of the women Fluch und Tröster ä 50c., and of N. N. 13c.		
By G. Krieke through Hm. Past. Steinbach1	,00	

W. Hattstädt, Cassirer.

Monroe, August 19, 1861.

Correction. In No. 22 where it says: For Mission von G. Finzel §1,00 it should read §2,00.

## For the Lutheran have paid:

### The 15th year)

Mr. F. Buchholz.

### The 16th year)

Messrs; M. Albrecht, C. Große, Bogk, Past. F. Schiebt §2.50, John Mack, H. Scharf, Abr. Truth, F. Diehl, Past. F. W. Oestermeyer 59c., Past. H. Eisfeller, Past. W. Bartling, W. Kirchhof, H. Graue, F. Buch- holz, N. Sörgel50c., Pagenkosch, Zink, R- Hanschke.

### The 17th year)

The gentlemen: Jockei, M. Albrecht, Chr. Graß, Past. J. Beilharz, J. Keller, Fr. Röhrig, Wedepohl, Samse, Bogk, Dr. John, Sommer 50c., Past. F. Schiebt 50c., M. Hemrich, C. Wrtzel, W. Koch, S. Danfelder, S. Schlapp, L. Trockenbrod, H. Stein, S. Schulz, Past. W. Oester- meyer §2.41, Past. Nupprecht §5.00, F. Kröger, H. Klus- meier, Past. A. Lehmann, Heinz, S. Luft, Past. C. Stür- ken 31 Cx, C. Hesler, L. Schneider, Fr. Mecht, Past. W. Bartling, F. C. Senne, Ph. Ostmann, John Meyer, Chr. Linnemann, W. Kirchhof, F. Lührs, H. Graus, F. Buchholz, H. Ohlerking, N. Sörgel 50e" Past. L. Daib 2 Er., H. Döding, H. Lücken, H. Vogelfang, Past. F. Lochner §15.12, J. Kühl 50c., J. Scharer, P. Sander, H. Habermehl, F. Zink, J. H. Künker, C. M. Siegel, A. Pabst, P. Brauer, C. Meyer, C. Röser, J. G. Frank, E. Muhly, C. Reinhardt, W. Schaumlöffel, J. Fritze, C. Müller, E. Ortmann, S. Klink, J. Brcl, Ph. Schleif, I. Hilgärtner, C. Strobel, H. Walter, J. Weidner, J. Wehring, Dr. Hayncl, J. Frese, Past. E. O. Wolff, Past. P. J. Bühl, E. Dittes 50c.  
Furthermore: Mrs. Past. Pinkepank and Wittwe Schußler.

### **The 18th year:**

The gentlemen: M. Albrecht, Ant. Schubarth, Past. E. Multanowsky, Past. N. Klinkenberg, Past. G. Kranz, Past. P. Senel, G. Zilliox, H. Meinke, Past. J. G. Hahn 50c., Past. H. Eisfeller, Gottfr. Müller, H. Dirk- ner, J. Kühl 50c., E. Beck, Bruns, C. F. Kleppisch, E. Dittes 50c.  
Furthermore: Mrs. Kath. Wichmann and Hefeke.

### **The 19th year:**

Mr. Past. J. G. Hahn 50c.

M. C. Barthel.

## **Changed addresses:**

ksv. 8. LVLK8, Ravävlpd, Lremor-Rill, I". 0.

ksv. x.

Oo., Iils.

kev. 2^.

eare ok L. Lrauer,

I>i. L. Not LOLRI-LK, as reported earlier.

**St. Louis, Mo,**

Synodaldruckerei von Aug. Wiebusch u. Sohn.

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Volume 18, St. Louis, Monday, September 17, 1861, No. 3.  
**Heresy and erroneous belief.**

Even in our times, most people still consider it quite right and a sacred duty, especially of preachers, to fight against sins. The more zealously such a preacher does this, the more zealously he is regarded as a steward of his office. However, as much as all those who want to be Christians agree on this, they disagree on whether it is right and necessary to also fight against error, against false doctrines and false beliefs. Especially in our days, many deny this. Many now call every fight against heresies and false beliefs an unchristian, annoying quarrel, which is not appropriate for a preacher of the gospel, since he should rather be a messenger of peace, preach peace and make peace. Those who fight against false doctrines and false beliefs are therefore often called quarrelsome troublemakers. By constantly fighting and arguing against heresies, they say, the church is not built, but rather what God has built is torn down. Those who start or maintain such disputes, they say, strengthen the kingdom of Satan more than they should help to weaken and destroy it, and therefore bear a heavy responsibility for it on the last day.

It is true that whoever wants to argue, whoever finds pleasure in it, whoever is motivated by ambition, by hatred against persons, by If someone is driven by vengefulness or other sinful passions, his Christianity will undoubtedly be in a bad way. For the holy apostle testifies to the Corinthians through the Holy Spirit: "But if there be any among you that desireth to quarrel, let him know that We have no such manner, neither the commonwealth of God." 1 Cor. 11:16. But to the Galatians the same apostle directs the warning: "But if ye bite and devour one another, see that ye be not consumed one of another." Gal. 5:15. It is, however, highly unchristian to quarrel over words when one is united in right doctrine and faith. St. Paul says of the very false teachers who are deprived of currency and from whom one should abstain, that they are "addicted to questions and wars of words" (1 Tim. 6, 4. 5.), and he expressly commands Timothy: "Testify before the Lord that they do not quarrel about words, which is of no use but to turn away those who listen." 2 Tim. 2, 14.

However, the fight against false doctrine and false faith is something completely different. All prophets and apostles and all their faithful followers have fought this fight at all times, e.g. the apostle disciples and holy martyrs Ignatius and Polycarpus, furthermore an Athanasius, an Augustinus, a Johann Huß, a Luther, a Martin Chemnitz, a Johann Gerhard, and what is the most important - our dear Lord Jesus Christ himself. Both the heil. Scriptures of the Old and New Testament, as well as the!

The writings of all the great men of God, who are considered by all Christians to be pillars in the church, are therefore full of refutations and punishments of the heresies and false beliefs of their time. But who would dare to judge that all those heroes of faith and faithful guardians of Zion were quarrelsome troublemakers? Or who would even dare to accuse the Prince of Peace himself of a lack of love for peace because of his constant struggle against the Pharisaic and Saducean heresies during the days of his flesh? Certainly no one. Already from the example of the Lord and His faithful servants it can be concluded with certainty that those are seriously mistaken who admit that one may, indeed must, fight against the sins of men, but who reject the fight against false doctrines and the false faith of men as something unchristian.

But this is also an obvious self-contradiction, because false doctrine and false faith are sins as well as the sins of life.

Of course, one is wont to say: "To err is human," and thus wants to indicate that to err in matters of faith is the common lot of all men, and therefore a thing that does not mean much and is not to be credited to anyone. When the chips are down, Mau admits that it is an imperfection, an evil, an affliction, a disease of human nature that man errs so easily and so often. How can a man not be scolded for this?

and to be condemned, that he is not a perfect being, that he is subject to various evils of this life, that he is frail or ill, then it cannot be counted as sin against him and he cannot be condemned if he is in error with regard to doctrine and faith. It is true, however, that to err is human, to err is the common lot of all human beings, and therefore every error in doctrine and faith cannot possibly be condemned. Luther, too, writes in his writing "Against the Bull of the Final Christian": "If one were to condemn all errors of Christians, no Christian would remain; for no one is without sin and error." (Erlanger Ausgabe XXIV, 40.) And in another place Luther writes: "He alone can boast that he has not erred in any thing who is without sin in this life. . And no one has ever erred more harmfully or more ugly than he who is thought not to have erred." (S. Luther's Werke, Walch's Ausgabe IV, 1621.) But just as the forgiven sins of life are and remain sins, so also the forgiven sins of doctrine and faith, that is, the errors, are and remain sins. Yes, just as the seemingly least sins of life, if one does not regard them as anything, does not repent of them, and does not want to put them away, become great, damnable sins, so also the seemingly least sins of doctrine and faith become great, damnable sins, if one does not regard them as anything, does not repent of them, and does not want to put them away.

What then is sin?-The answer to this was given to us by the Holy Spirit himself through the holy apostle John, when he wrote: "Sin is injustice. 1 John 3:4 Everything, then, that is contrary to right, that is, to the law, or contrary to the eternal will of God, insofar as rational creatures are to fulfill it - that is sin. No one will deny this. But God has already forbidden in the first commandment: "You shall not have other gods besides me. But this is as much as: You shall fear, love and trust the true God, who revealed himself through Moses, above all things. But in what does all error in doctrine and faith consist? It consists in the fact that instead of believing and trusting God and his words, one believes and trusts his own reason and his own heart, or other people, and therefore departs from the clear words of God. Luther therefore rightly writes in his "Report to a Good Friend on Both Forms of the Sacrament": "The beginning, the means and the end of all error is that one steps out of the simple words of God and wants to act with reason in divine miracles. (Erlanger Ausgabe, XXX, 420.) So what is false doctrine and false faith? - Sin! and that is the great sin of not believing God and making Him a liar. For, says John, "he that believeth not God maketh him a liar." 1 John 5:10. - God has further forbidden in the second commandment, "Thou.

You shall not take the name of the Lord your God in vain. But what does he do who passes off man's doctrine and word for God's doctrine and word? He also transgresses the second commandment, which forbids this; he lies and deceives in God's name; he attributes to the true God what comes from the realm of the prince of darkness; in short, he uses God's holy name uselessly, and thus commits a grave sin. - God has further commanded in the third commandment, "Thou shalt hallow the feast day." But this sanctification cannot take place without the true, pure, unadulterated Word of God. For thus saith the Lord Himself, "Sanctify them in thy truth: for the word is truth." Joh. 17, 17. And St. Paul writes: "All the creature of God is good, and nothing reprobate, which is received with thanksgiving. For it is sanctified by the word of God and prayer." 1 Tim. 4:4, 5. Hence also the first petition which Christ bids his Christians daily and hourly to God, "Hallowed be thy name," that is, help us that among and by us "the word of God may be taught purely and cleanly, and that we also may live holy, as the children of God, according to it," for "he that teacheth and liveth otherwise than the word of God teacheth, profanes among us the name of God." So what is false doctrine and false faith against God's Word? It is a transgression of the third commandment, it is a desecration of the Sabbath - thus a sin. - Finally, God has forbidden in the ninth and tenth commandment: "Thou shalt not covet", or: "Do not let yourself lust" (Rom. 7, 7.). Hereby God Himself forbids the original lust or original sin, and commands us that we should rather bear His image in us and thus be as pure and perfect as He once created us. Now the image of God consisted in the right condition not only of the will, but also of the understanding, not only in holiness and righteousness, but also in wisdom and knowledge; as also now our inherited corruption consists in the complete corruption not only of our will, but also of our understanding, not only in our natural wickedness, but also in our natural blindness. God's Word therefore declares us to be an abomination before God and children of His wrath by nature, not only because of the natural wickedness of our will, but also because of the natural blindness of our understanding in all spiritual and divine things; but it also demands of us that we righteously turn from the one as well as from the other corruption and thus be renewed by the Holy Spirit into the image of God, after which we were created. Spirit. When the apostle wants to describe the corruption in which the Gentiles lie, he not only says: "Those who are reprobate and give themselves over to fornication", but he begins his description with the words: "Those whose minds are darkened and are alienated from the life that comes out of God is, through the ignorance that is in them, through the blindness of their heart." Ephes. 4, 18. 19. To prove "that both Jews and Greeks are all under sin," the apostle therefore not only cites the Old Testament saying, "There is none that is righteous;" but he continues, "There is none that is understanding." Rom. 3, 9- 17. Of every natural man dead in sins he says, he "heareth not the Spirit of God; it is foolishness unto him, and he cannot know it." 1 Cor. 2, 14. Therefore also the conversion is called in the Scriptures a conversion "from darkness to light" (Apost. 26, 18.), and of repentance it is said that it is given "to know the truth." 2 Thess. 2, 25. Finally, Paul describes sanctification with the words: "Put on the new man, who is being transformed into knowledge, in the image of Him who created him." Col. 3, 10. So it is clear that false doctrine and false faith also belong to the inherent

corruption of all men after the fall, which is punished by the ninth and tenth commandments and from which we are to be freed more and more through true conversion and in the works of sanctification.

There are two more things to this. First of all, in the holy scriptures it is forbidden in the most serious way neither to add to God's word nor to do anything from it, and those who transgress this prohibition are threatened with God's wrath and severe punishment. Moses called out to Israel: "You shall not add to what I command you, nor shall you add to it, that you may keep the commandments of the LORD your God which I command you. Deut. 4, 2. Thus says Christ the Lord Himself, "Whosoever therefore shall destroy one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven," that is, he shall be of the last that enter not into the kingdom of heaven. Matth. 5, 19. Furthermore, the "rotteness", that is, the heresies among the works of the flesh are listed Gal. 5, 20. and of a "heretical man" it is said that he is "perverse and sins as one who has condemned himself." Titus 3:10, 11. Further, Paul twice in succession makes the terrifying statement: "But if we, or an angel from heaven, preach any other gospel to you than that which we have preached to you, let him be accursed. Gal. 1:8. John further threatens, "He that transgresseth and abideth not in the doctrine of Christ hath no God." 2 John 9. And finally the whole Scripture closes with the terrible threat: "If any man add unto these things, God shall add unto him the plagues that are written in this book. And if any man do from the words of the book of this prophecy, God shall take away his part from the book of life, and from the holy city, and from those things which are written in this book." Rev. 22:18, 19, so serious.



As serious as these prohibitions with their threats are, on the other hand, so serious is the commandment with its promises, which is repeated over and over again in Scripture, to remain faithful to God's pure word in doctrine and faith. For example, the Lord says, "If ye continue in my word, then are ye my disciples indeed: and ye shall know the truth, and righteousness shall make you free." Jn. 8:31, 32. The faithful apostle Jude also writes: "Beloved, after I had forewarned you to write of the salvation of us all, I thought it necessary to exhort you with scriptures, that ye should contend for the faith which was once given unto the saints." Jud. 3 Who can doubt, then, that false doctrine and false faith, whereby all these commandments, prohibitions, and admonitions of God in his word are transgressed, is sin? What is sin if this is not sin?

It is therefore an obvious self-contradiction, we repeat, to say that it is right and necessary to fight against the sins of men, but not to fight against the false doctrines and the erroneous faith of men. He who fights against false doctrine and false faith fights against sin, and he who does not want to fight against false doctrine and false faith does not want to fight against sin.

Of course, not every false doctrine and not every false belief is a damnable sin. As there is a difference between the sins of life, so also between the sins of doctrine. Just as among the sins of life there are sins of courage and sins of weakness, venial and mortal sins, so also among the sins of doctrine. The fact that Peter was under the misapprehension that Christ did not need to suffer and die was not due to malice but to weakness; for when he was severely punished by Christ with the words: "Get thee, Satan, out of my sight; for thou meanest not the things that are divine, but those that are human," Matth. 16, 21-23), Peter immediately went into himself. But of the scoffers of the last times it is said that they would harden themselves in their error "courageously" 2 Pet. 3, 5, 3, 5. It was a venial sin when some unfortified Christians in Antioch were misled by those who said: "You should be circumcised and keep the law"; for when they were informed of this by a letter from the apostles, elders and brethren in Jerusalem, they revealed their sincere love for the truth and immediately gave up their error with joy, for it is said: "Then they were glad of comfort. Apost. 15, 24 - 31. On the other hand, Hymenaeus and Philetus were mortally sinned against because of their error, who "lacked wisdom" and said that "the resurrection had already taken place"; for they had hardened themselves so much in this error that they also

They had seduced others and "perverted their faith," which is why Paul says of them that they had "cast away good consciences and suffered shipwreck in the faith. (Compare 2 Tim. 2, 17. 18. with 1 Tim. 1, 19. 20.) In itself, of course, every error in faith is condemnable, but just as the life sins of those who have a living faith in Christ are venial, that is, forgiven for the sake of Christ, who do not cast them out of grace, so it is with doctrinal sins; and just as life sins are always condemnable if the person in them is without faith, so are doctrinal sins. "The eyes of the Lord see according to faith." Jer. 5, 3. Where this is, there is grace and forgiveness; for, says Paul, "there is nothing condemnable in them that are in Christ JEsu;" but of course he also adds, "Who walk not after the flesh, but after the Spirit." Rom. 8, 1. Believers are not only forgiven of all their sins of life and doctrine through faith, but they also no longer live in willful and dominating sins of either life or doctrine. Out of weakness, they sometimes follow the false teachers, these rebels in the kingdom of God, as those followed Absalom when he stirred up rebellion in a worldly kingdom. But as it is said of them: "They went in their simplicity and knew nothing about the matter," so it is also with the true believers when they outwardly follow a false teacher, a heretic Absalom; they do it in their simplicity, do not take part in the blasphemies of divine truth, leave the error when they are convinced of it, and accept the truth with joy.

But wretched are those who consider false doctrines and false beliefs as something small, which does not have much to it. They would consider it a sacrilege if someone were to say this about a life sin, and they would cry out to him, "Do not be mistaken; God is not mocked." Gal. 6, 7. But they do not mean that if they regard doctrinal sins as something minor, they commit the same sacrilege. For God requires of us that we make no distinction among His commandments, whether they concern life or doctrine and faith. God's law wants the image that was once created for us to be in us with regard to our intellect as well as with regard to our will. We are to recognize and confess our doctrinal sins just as penitently as our life sins, and we are to seek to purify ourselves from those just as diligently as from these by God's grace. The fact that sins in regard to doctrine and faith are respected so much has its reason in our unspeakable deep natural depravity, in our natural blindness and insensitivity to what are real spiritual sins. Because without the h. Because without the Holy Spirit we cannot recognize our original sin, our inherited corruption, especially not as a sin that we would not have known without the Holy Spirit, we cannot recognize it as a sin that we would not have known without the Holy Spirit.

If we are condemned before God and apart from Christ, we cannot recognize without the light and power of the Holy Spirit how grave our sins are with regard to doctrine and faith. The indifference to false doctrine has risen to the highest level, especially in these last times. Therefore, a whole so-called church has arisen in our time, which has made this indifference its foundation, its cornerstone. We mean the Uniate Church. For this is built on the principle that pure and false doctrine, that truth and error should have equal rights; therefore in many united churches two confessions, namely the Lutheran and the Reformed, have equal validity,

although both contradict each other in most respects. Then the believers should pull together with the unbelievers at the same yoke, and the light should have fellowship with the darkness, which the Word of God so earnestly forbids. 2 Cor. 6, 14. Then the prophecy is fulfilled: "For not having accepted the love of the truth, they would be saved. Therefore God will send them strong error, that they may believe the lie; that they all may be judged who believe not the truth, but have abode in unrighteousness." 2 Thess. 2, 10-12. How very different it was in the time of the apostles, in the time of Augustine, in the time of Luther! How bitterly Paul repented of his error! How earnestly and penitently Augustine recanted his earlier errors! He wrote a whole large book about it, in order to make up for his doctrinal sins, although they had already been forgiven, as much as he could, and to have to climb into the grave with them. How much distress of conscience did Luther suffer from the errors he held and taught when he was still in the papacy! How often, how humbly, how miserably he complains about them in his writings! That is quite different now. Now false doctrines and false beliefs are regarded as trifles, as jokes and child's play, not worth arguing about. Or even if one admits that one may and should refute heresies and false beliefs, one still thinks that one may not speak against them as against sins. Any seriousness against it is regarded as unkindness. One should speak against errors against God's holy word only as against errors in temporal things! With such disputes, in which one presents oneself as if it were only a matter of human views and opinions, neither God is given His glory and the truth is served, nor is the erring person helped. Luther rightly says: "To refute coldly and lazily, what is that but to confirm twice?" \*) The argument against false doctrine and false faith should be distinguished from philosophical disputations precisely by the fact that it is waged as a battle for God's glory and man's blessedness and against the prince of darkness and the kingdom of sin and death. Where this does not happen, all com-

\*) *Frigide et pigre confutare, quid est aliud, quam to confirmare ? Opp. lat, V, 375.*

The fact that we are fighting against false doctrine and false faith is nothing but mirror fencing, an insult to God and an abuse of His name.

Those who are "courageous" are to be treated differently than those who err out of weakness. While those are to be treated as enemies of God and His goodness, as e.g. While those are to be treated as enemies of God and His wisdom, as for example Christ dealt with the Pharisees and scribes, Paul with the deceivers of the Galatian Christians, so on the other hand those who err out of weakness and are "overhauled" by an error must be helped back to normal with a gentle spirit as brothers, in which Paul's behavior against the Galatians led into error and above all the Lord Himself in His treatment of the dear disciples who err out of weakness is the most glorious example.

Whoever considers what has been said will certainly agree with us that false doctrine and false faith are also sin against God's word and commandment. In order to make this truth all the more vivid, however, it will be discussed in a later article that false doctrine and false belief always arise from sin and have sin as their fruit.

(Sent in by Pastor Lochner.)

### Walk through our hymnal. \*)

As a glance at the table of contents following the title page of our hymnal shows, the songs are divided into 31 sections, followed by the appendix as the 32nd section.

Since it is intended to be a church hymnal, the songs de tempore, i.e. songs for the days and times when the church of God regularly gathers in the house of God, are placed first. These are the Sundays and feast days of the Christian church year. The songs from No. 1 -164 are assigned to it, which are closely followed by the songs of the Word of God and the Christian church along with 32 catechism songs.

The songs from No. 211 on belong more to the so-called festive half of the church year, in that the majority of them refer primarily to the fruit of the Word of God in the inner and outer life of Christians. The penitential, confessional, faith and justification songs open the series, the songs about the last things: Death, eternity, resurrection and judgment close it; between them are the songs of Jesus, the songs of Christian life, the songs of the day: morning, table and evening songs, the songs of status and profession, the songs of praise and thanksgiving, the songs of the cross and consolation, along with those for special times of need.

\*) This is the continuation of the exposition begun in number 18. of the previous volume: "Hymnological Walk 2c."

But the more details at each section itself, I. Sunday songs.

These are such songs, which partly form a part of the liturgy for the main service on Sundays and feast days, thus the so-called standing songs No. 1 and 7; partly sing about Sunday as the weekly holiday of the church itself, No. 6, partly also and primarily in the secondary services before or after the sermon No. 3. 4. 5 and 8, as well as at the beginning or at the end of the service No. 9-12 are frequently used.

#### No. 1. Glory to God alone in the highest. (Hymnus angelicus.)

Above the manger of the newborn Savior, the multitude of the heavenly hosts once sang: "Glory to God in the highest, peace on earth, and goodwill toward men." This song, which did not grow on earth, nor was it made, but was brought forth from heaven by the angels, as Dr. Luther says in a Christmas sermon, has nevertheless remained with us with the incarnate God, for the Church of the Lord has since sung it to the angels in various tongues and ways, and will continue to sing it until the last day. Already at an early stage it was the morning psalm of the Oriental church, through which it received liturgical significance in an extended form. This church sought through the liturgy of its Sunday and feast day services to represent the salvation of the redemption from Christ's birth to his ascension. Just as the Kyrie was the expression of waiting for God's incarnation, so the Gloria (Glory to God 2c.) was the symbolic representation of this miracle itself, and the subsequent reading of the epistolary and evangelical lesson was the representation of Christ's teaching authority. Around the year 360, Hilarius, bishop of Poitiers in present-day France, who was also known as a hymn writer, freely translated it for the Western Church, which also incorporated it into the Latin liturgy of the Mass with respect to its original position. Since in this chant "nothing of sacrifice, but only praise and thanksgiving" is found, it was retained by Dr. Luther and after his process by the entire Lutheran Church for the Haupt service in unchanged form and position. Initially it was sung in Latin, as were many other hymns; but very early it began to be sung in German by the choir students at the main service. Thus, for example, we find a Germanization of it in Bugenhagen's Mass Order of 1524, in the Evangel. In the latter, the translation thus reads:

"Glory to God in the highest. And on earth peace, goodwill toward men. We praise you. We worship you. We praise you. We give thee thanks for thy great glory. Lord God, heavenly

King, God Almighty Father. O Lord, only begotten Son of Jesus Christ, Most High. O Lord God, Lamb of God, Son of the Father,

who takest away the sin of the world, have mercy on us; who takest away the sin of the world, accept our prayer. Who sitteth with the righteousness of the Father, have mercy on us. When (i.e. for) thou alone art holy, thou alone art the Lord, thou alone art the Most High, Jesus Christ, with the Holy Spirit in the glory of God (the) Father. Amen." \*)

It hardly needs to be said that the above hymn is a free metrical translation of the Latin original. Because, according to the principles of the Reformation, the service should not only be held in German, but also the people should be in active interaction with the liturgist through singing and responding, not only Dr. Luther gave such a translation in bound speech in the song for this purpose: "All' Ehr' und Lob soll Gottes sein," about which (according to text, melody and custom) more details will be given in his time: but also one of his fathers, Nikolaus Decius, who died, as it is said of poison, in 1529 as a preacher in Stettin in Pomerania.

That neither Spangenberg nor Selnecker, but Decius is the author of our song, is no longer in doubt. If the reader wants to know more about the author and about the blessing that this song has given, he only needs to read in the 14th volume of this journal p. 5.

Like its original, the song is divided into two parts: the first describes and explains the English hymn of praise, the second praises and prays to the Triune One about His plan of love in the beatification of the human race, as it was so immutably realized in the incarnation of Christ and will reach its final goal just as reliably through the most salvific Comforter, the Holy Spirit. Spirit, he will reach his final goal just as surely and reliably.

Through the church ordinances of the 16th century, it has gradually become not only the common property of the entire church, but also the fixed antiphon on the intonation: "Glory to God in the highest", as which both the Norwegian Lutheran, as well as in 1723 the East Indian Lutheran Church has taken it up through translation. However, some of our people still do not know how to find their way into the liturgical use of this hymn. It becomes too much for him to sing in the main service; he would much prefer it if only a few songs were sung, and quite short ones at that. But whoever considers that Christians do not come together only to hear the Word and to receive the sacrament, which are, however, the right main parts in the Lutheran service: but

It is also included in German translation among the prayers in the appendix of some hymnals, such as the Dresdener Gesangbuch with the superscription: To the Gloria in excelsis Deo.

even to pray, praise, and give thanks, he will find it more and more quite in dec order when Dr. Luther says: "Much singing in the Mass is finely and gloriously made of thanksgiving and praise, and has remained so far, as (Gloria in exeeisis et in terra (i.e. Glory to God in the highest 2c.), the Alleluia, the Patrem (Faith), the Preface, the Sanctus, the Benedictus, the ^Znu" Oei (Christe du Lamm Gottes)." However, it is not to many people's liking that Sunday after Sunday and feast day after feast day this hymn is always sung and not once in its place another one. Whoever, however, is informed about its liturgical meaning and generally loves God's word, will only learn to sing it more and more with devotion and faith; whoever, however, in spite of instruction, remains fed up, may only ask himself whether it is not too much for him to pray the Lord's Prayer, together with the ten commandments and faith, over and over again, and whether he therefore should not rather grumble against the sluggishness and unwillingness of his flesh, instead of against the Sunday and feast day recurrence of this delicious hymn! - —

Now a word about the melody of our song. Decius was a skilled harpist and sound artist, which is why he is believed to be the author of the melody as well. However, as v. Tücher cries in his "Schatz des ev. Kirchengesangs", the composer has taken the melody of the old Oloria ka8cÜLli (Ostergloria) as a basis, in which the notes to the words of the chorus: Lt in torrg, PLX (und auf Erden Fried") are, for example, these.-.

Äv-s-

The text and melody do not allow for sluggish singing. The melody retains its freshness when sung, especially through the exact differentiation of the half and quarter notes, since the emphasis of the syllable in singing is strictly based on that in speaking: "**Allein** Gott in der **Hoh'** sei **Ehr'**". However, because we are all too willing to fall back into the old, sluggish way of singing this melody, where organist, precentor and pupil are tardy and sleepy, they should be seriously reminded of their duties here, and it should be noted from experience that, in order to prevent sluggishness and tugging right from the start, it is important not to linger over the syllable "Al", but to make a fresh leap from g to h. The melody should be sung in this way.

(To be continued.)

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### To the ecclesiastical chronicle.

**Uniouism in the Reformed Church.** It is known that the union between Reformed and Lutherans mostly started from the Reformed Church. This is also quite natural. For since the Reformed do not believe in the true, real presence of the body and blood of Jesus Christ in the Holy Supper, they naturally do not have the conscience to participate in the Supper of the Lutherans.

Lutherans to partake of the Lord's Supper, or to allow Lutherans to partake of their Lord's Supper. On the other hand, Lutherans who believe from the heart that, according to Christ's clear words, Christ's true body and true blood are partaken of with the mouth in the blessed bread and wine, cannot of course partake of the Reformed Lord's Supper, in which, against Christ's institution, he does not give them Christ's body and blood, but only bread and wine, and says that Christ's body and blood are no longer on earth, but only in heaven, where faith must swing itself in order to enjoy both there in faith. Lutheran preachers can therefore not admit Reformed people to Holy Communion. This would lead them to commit a great sin, for since they do not believe in the true presence of the body and blood of Christ, they do not distinguish the body of the Lord, which is necessary according to God's word for a worthy reception. 1 Cor. 11, 29. An example of the unionism that prevails in the Reformed Church is found in an essay in the Reformirten Kirchenzeitung of Sept. 2. In it, a Mr. E. K. from Bucyrus writes: The Lutherans also have "a right to their opinion," but so do the Reformed. That is strong. A reformer must believe that our opinion is wrong, erroneous, against God's word; how can he say that we have a right to it? But this is how it is when one departs from God's word: there one does not have a firm heart, but an evil, doubtful conscience, and therefore does not dare to deny the right to those who strictly follow God's word; but because one does not want to submit to God's word, he also desires justice for his erroneous opinion. But it is even more annoying that this Mr. S. K. even writes: "Both doctrines (Lutheran and Reformed) are founded on God's Word." Since these two teachings are opposed to each other, one of them must be wrong. But is it not appalling to claim that even the false, i.e. error and lies, are "founded on God's Word! There are, of course, so-called Lutherans and Lutheran preachers and entire synods that have the same principles, but these are only so-called, not true Lutherans.

**Mission.** The missions, schools, and other activities among the Indians in the Southwestern states have had to be suspended because of the war turmoil. In the Choctaw Mission alone there were 400 children attending Christian schools. These had to be closed. The same fate affected the Chickasaw Creek and Seminole Indian Missions.

Religious **Oath.** Some time ago, the news made the rounds in the local newspapers, both religious and political, that in the Kingdom of Saxony it was planned to require the Reformed in the country to take the Lutheran religious oath as well. When we read this, there was no doubt in our minds that this news was based on a distortion of the facts; as we but did not know it, we remained silent. From recently arrived German papers we now see that we were not mistaken in our

conviction. The matter is this. Since the time of the Reformation, and especially since 1580, all teachers at schools founded by the Lutheran Church in the country have had to swear an oath to the public confessions of our church before taking up their office. Now, however, the Reformed in Saxony, whose number is by no means significant, had a desire to be able to become teachers in the Lutheran schools as well. The consistories of the Reformed congregations in Leipzig and Dresden therefore submitted a petition to the Saxon Parliament, in which they asked for the right to be released from the obligation to take the religious oath when accepting a position at a Lutheran school. This request was, of course, denied them. Even the Landtag now, thank God, still contains so many Lutherans loyal to their church that it stands firm in a temptation at least to a "school union", having escaped the temptation to a church union by God's grace.

At **Möbra** near Salzingen in Meiningen, the well-known ancestral home of Luther's parents, whose house is still shown there, a cast statue of Luther was ceremoniously unveiled on the day of the Augsburg Confession, June 25.

**Tyrol.** According to the new Austrian Protestant law, Protestants are allowed to settle in the whole empire. This law, as we reported in the first issue, is a thorn in the side of the Tyrolese in particular, who have been incited by their priests not to let their religious unity be taken away, by which they mean that only Roman Catholics should reside in their country and have religious freedom. A great movement has arisen in the country because of this. The emperor is besieged with petitions to protect Tyrol from the invasion of Protestants. The government, however, has replied that the movement should, if necessary, be controlled by the criminal courts, since the decree concerning the Protestants is to be regarded as a law that now exists.

**Hospital.** In Dresden, in the Kingdom of Saxony, a hospital has existed for a long time, founded and maintained by Lutheran Christians, with the aim of providing spiritual as well as physical care. The recently deceased minister Count von Einsiedel was the head of the hospital. After his death, a request was made to the state parliament for support from the state. However, not only was the request not granted, but also, especially in the second chamber, the institution was severely reviled on this occasion because of the Lutheran spirit that prevailed there. In the first chamber, even one of the warmest friends of the institution, Kammerherr von Erdmannsdorf, declared himself against supporting it.

from the side of the state; but precisely out of love for the institution. His reason was: because if the institution enjoyed state support, then the chambers could also have a say in it. Then perhaps 100 Thaler would be given, but for 14000 Thaler one would speak into it! That was certainly very wisely said and can be remembered for many other cases. It is always dangerous to ask unbelievers, children of the world, to support works of godliness with money or anything else. By supporting the unbelievers and the children of the world, **e.g. the** building of a church, the unbelievers and the children of the world naturally get a right, or the Christians make themselves obligated to them, which is always dangerous. Therefore the apostle Paul writes: "Strive to be quiet and to do your own work, working with your own hands, as we have commanded you. That ye may walk uprightly toward them that are without, and have no need of them." (1 Thess. 4:11, 12.) Christians, then, should strive, if at all possible, to

The church should not need the support of those who are outside, that is, who do not want to belong to the church. It is therefore quite contrary to this apostolic admonition when so many congregations here in America not only do not want to build their churches and schools from their own resources, but also go begging to all unbelievers and false believers in order to receive support from them, whereby they are often rejected rudely enough. But this is good for God, his word and his kingdom.

not to honor, but to dishonor. Christians should think that as often as they are embarrassed by the need to maintain the ministry and worship, their faith will be put to the test.

is put. Then it is a matter of believing and not immediately running to the world and seeking its help for something it hates or despises. Faith and hope will then certainly not become shame. The hospital in Dresden has experienced this: its last annual income was 15393 Thlr, the expenditure only 13090 Thlr.

**A Field Preacher.** In the Cleveland Evangelist, in the Sept. 7 issue, there is a soldier's submission describing a field preacher found in a volunteer regiment from Ohio. The description contains such horrors that one would have misgivings about sharing it with the readers. As a sign of the times, however, to share the report here might also be useful. Thus we read in the aforementioned newspaper: "Now we have a field preacher. I can't use him. He comes from St. Louis, is a gymnast and is said to have been a coffee proprietor there. He came to us on August 4. In the afternoon he was introduced to us. Then Lieutenant Colonel Sondersboff appeared and addressed us with the **words**: "Soldiers of the 9th Ohio Volunteer Regiment! I have the honor to introduce to you a regimental chaplain who will be our chaplain for the future. He also has a rifle and hope it will be pleasant to you."" The chaplain then took the floor and gave the following inaugural address: "Comrades, I have been honored by Colonel McCook, and especially by Major Willich, to be introduced to you as your future chaplain. I presume that I am dealing with people who are long past that humbug of religion. I will never come to you with a Bible in my hand, a hymnal and fabulous prayers. My Lord God is freedom. My bliss is good food and drink. My Comfort is that which the future promises. When the drum whirls to the battle throng, I will not be seen behind a rotten tree stump, priest-style, sliding on my knees and praying. I have brought a rifle and will help to shoot. Comrades, if one of you has sorrow on his heart, he needs consolation: come to me. I will instill comfort and relief in him; but nothing from the so-called word of God; nothing from the Lord God, but from the history of the past. I am a man on whom you can rely. My spirit is fully developed; I possess light and up-clarification."" - This was followed by a triple hurrah and a lively hat-waving from the regiment.""

**Hamburg.** Pastor Meinel, the pastor of the (separated) Lutheran congregation (of 230 souls) in Hamburg, describes in the Freimund of July 18 his current rented church locale as follows: "Above our hall is a carpenter's and instrument maker's workshop, in which the journeymen work piece by piece, and therefore not only until late at night, and thus also at the time of our services, but also work on Sunday mornings, and cause no small disturbance with their sawing, banging, and rumbling. In addition, there is the hammering of a blacksmith and his journeymen, whose workshop together with the yard belonging to it, in which a lot of work is done, lies directly behind our hall. The

Opposite the door to our locale, however, on the same forecourt, is the hall of a dancing master, who teaches his arts to the dancing youth especially in the evening hours, in which our weekly services fall, so that not only when one comes to the service or leaves again, one encounters the preened and often so frivolous dancers, which does not contribute to the promotion of devotion, but also the dance music during the sermon or Bible exposition and the prayer.

prayers resound throughout the church." This is reminiscent of American conditions.

**Day of Atonement.** The Day of Atonement announced by the President of the United States for the last Thursday of this month will hopefully also unite all Lutherans of the country in common penitential prayer in the name of Jesus for our bleeding fatherland. May this prayer, by God's grace, be earnest and answered everywhere!

### **The sick man.**

As is well known, Emperor Nicholas first gave this name to Turkey, and since then it has recurred again and again in the public newspapers as an emblematic name for this empire. Yes, recently one even read in a correspondence from Paris that the Emperor

Louis Napoleon had said: "The sick man is dead and I declare the inheritance open. And certainly, in political terms, the Turkish Empire is getting worse and worse the longer it goes on, and soon there will be no more talk of it as a European state in the world. In other respects, however, namely in the Christian-religious sphere, the situation in this  
sten Reich has been somewhat better off than in the past decades. I recently saw this from a short report in this year's March number of the Brussels monthly: "*Le chretien belge*", and I rejoiced about it in the power and manner of the word St. Pauli Phil. 1, 18. Freimund and his readers will rejoice in the same way when they read through the report. I count on it, if I translate it here, as follows:

A man whose name we have often mentioned, and who is one of the oldest American missionaries in Turkey, recently communicates in the following the changes which have been brought about in the matter of the Gospel in that country for thirty years.

"See here in a few words," he says, "what has happened under my eyes for thirty years. When, with the venerable Eli Smith, we landed here in 1830, there was not a single missionary of our Society in all Turkey and in all Persia. The number presently numbered therein is 151, and they have for their support a considerable number of excellent native preachers and other agents. In 1840, there was not a single indigenous Protestant in Beyrouth, much less a Protestant congregation in the entire empire. Today, there are no less than 41 properly established Protestant congregations in Turkey, and Protestant services are held every Sunday in more than 100 different locations. In 1830, hardly any book written in the vernacular was found. The only one I remember seeing at that time was a book published 40 years ago in

Venice published translation of Robinson Crusoe. Today we have a translation of the whole Bible written in a simple style that everyone can understand, and also a library of the best tracts or religious writings. In 1830, the only place in Constantinople where the Bible could be obtained was a gloomy chamber in a corner of the most miserable khan. It was opened once a week and deliberately prepared to strike terror into the hearts of those who might wish to acquire a copy of this book in secret. Today-



Today, in one of the busiest and busiest streets in the center of the city itself, we have a large house with three floors, which is completely full, one could say stuffed full of Bibles and other Christian books, open to all buyers, and from where bales of volumes are delivered and sent to all points of the empire at any moment. We also have a sales depot in Pera in a very lively place, which meets the needs of this part of the city. For this purpose, every day from morning to evening, from street to street, from square to square, colporteurs go selling our writings in the fifteen to twenty languages and dialects spoken here 2c." (Freimund.)

### **A Reformation Sermon on the First Psalm.**

When in 1539 Elector Joachim the Other began the work of the Reformation also in Berlin, an old preacher of 75 years appeared who said:

Dear Christians, today we are supposed to become evangelical, but what do we want to take for a step? We want to see how David became evangelical. Was David also evangelical? Yes, and may God help us to become evangelical as he was.

Then he took up his psalter, read the first psalm, and said:

Dear people, so teach David how we should become evangelical:

First of all, the doctrine must be pure and true. After that, the teaching proves itself finely in fruits.

Blessed is he that delighteth in the law of the Lord, and speaketh of it day and night: that is, he that erreth not in doctrine, but is refreshed in the word of God, and goeth to bed with it, and riseth up with it, and suffereth his affliction with it, and doeth his prayers and his work with the word of God: he is like a tree planted by the rivers of water," which bringeth forth his fruit in his season. What do we get from this? He who has the pure doctrine does not wither; that is, a heart planted by the brooks of the divine word has sap and strength from it, and brings forth the noble fruits, which are called repentance and sorrow for sins committed, heartfelt trust in Christ's suffering, constant resolution of the new hearing. And its leaves do not wither. They must be strange trees. A true evangelical tree remains green summer and winter.

Brothers, said the old man, I have been in the papacy (without fame) for 40 years a respectable preacher, and have been with many monks and Carthusians when they should have died. But, eternal, almighty God! - those who were considered to be the holiest of all, were the least able to comfort themselves. What did they lack? The brooks of water, the brooks of water of the gospel word of God, on which a man's heart is planted, whose leaves and consolation wither away.

but is green in death as well as in life. But the wicked are not like this, but like chaff which the wind scatters! Here the old man told again: I have been with holy brethren in Stendal, where I have seen how they could not stand before the gaze of God's eyes in the last agony, because the mighty tempest of divine wrath had taken away all merit.

So tells J. J. Otho in his Evangelical Consolation of the Sick.

### **The three great treasures.**

It is said of a pious farmer that he boasted of three treasures which he possessed: First, he said, I have heaven and hell in my house every day, of which I can get one, whichever of the two I want; for I have an old blind father at home, and know well that after I keep him, I will also earn heaven or hell from him. After that I have put a hundred florins in one place, which no one can steal from me, but which I will certainly and unfailingly raise again with rich usury; for I have donated them, in honor of God, to the church and to the hospital, so that the annual interest is certainly enough for me with God. And finally, God also always directs the weather as I will; for I have made God's will my will, what he does is good for me; if he will let it rain, so will I, if he will let the sun shine, so will I, his will is also my will. - As for the last, that sick man was like-minded to this farmer. For when his confessor asked him how he was, he answered: As I want it. How ? said the priest, are you on the road to recovery? The patient answered: No, but what God wants, that I also want. God wants me to be sick now, that is what I want; he wants me to die, that is what I want; he wants me to recover, that is what I want; everything is at his disposal, he does with me as he pleases. That's why I always have it the way I want it.

### **Church News.**

Nackdem the Candidat des heil. H. Evers of Fort Wayne Seminary, had accepted a regular appointment by a Lutheran congregation which I had recently been providing with preaching as a guest, the same was appointed on the IX Sunday p. T by order of the district president concerned, Mr. Past. Schaller, by the undersigned, assisted by the Rev. Tb. Grüber, in the midst of his congregation, in the presence of an extraordinarily numerous congregation, according to the form given in our official gospels, ordained and installed in his office. This was a day of great joy not only for the congregation in question, but also for the local congregation, which, in order to lend outward expression to its unity in faith and confession with the congregation, drove out for the most part - 18 fully loaded carts - and took part in the festivities. Especially

The local singing choir contributed much to the elevation of the celebration through its excellent performances. - On this occasion, a sermon was preached on 1 Tim. 4, 13-16. Topic: Of the high importance and therefore great responsibility of the evangelical

preaching ministry. This can be seen: 1. from its sublime origin; 2. from the high duties it imposes on its "servants, and 3. from the sublime final purpose it has.

May the Lord also grant to this servant of His the high grace to administer honestly and faithfully the ministry that preaches the atonement made through Jesus Christ, and may He thereby make him a blessing to many souls.

M. Eirich.

Address: kov. II. VVVK8, vrsmsu V. 0.

ULIäoIpst 60th, III.

From. IV. x. 1'. of this year, the Candidate of Theology, Mr. C. A. Mennicke, who received his scholarly training at Concordia in St. Louis, was ordained in the name of the Presidency of the Western District of the Synod of Missouri, Ohio, &c. St., as pastor of the Lutheran congregation at Hampton, Rock Island Co., Jlls. after previous preaching by the Rev. Döschel of Iowa City, ordained by me, and likewise from. IX. p. Irin, as pastor of the congregation in the town of Rock Island itself introduc'd by me. May God graciously grant him to proclaim the council of salvation to many open ears and hearts with the joyful opening of his mouth!

Address. vev. 0. MNNI6LV,  
(Lox 564.) Rock Isirmä, IUs.

Chr. Aug. Th. Selle.

Fort Wayne, Ind, Aug. 12, 1861.

Today, as the 13th Sunday after Trinity, Pastor J. Jacob Hoffmann, my former assistant preacher, was introduced by me into his congregation near Wausau by order of the Reverend Presidium of the Northern District, after a previous appointment. May the Lord make him a blessing for many.

The address of the I. brother is: vev. 5. 5X60V IIOVMXM, vox 38, IVuusuu, V^iso.

I. Strict.

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## The middle district

the

cv.-I "1h. §Mdc v. Missouri, Ohio a. §t. will hold its convention this year in Cleveland, at the congregation of Mr. Rev. Lindemann, from October 9 to 15, incl. The principal subjects of deliberation will be:

The doctrine of sanctification, and

On the relationship of the various Lutheran synods to each other.

The pastors do not want to fail to bring the parochial reports.

T h. Wichmann , d. Z. Secr.

. The arriving synodals will pleasingly audition at my apartment, No. 66 ^srse^ 8tr, veat I^oruin 8tr, next to the church, on the west side.

J. C. W. Lindemann.

The "Lesebuch für evang.-luth. Schulen" will be ready for dispatch on December 1, according to the contracts concluded. It would be very helpful to the publishers and the cause itself if the pastors and school teachers at the address of Dr. Eduard Roschke, St. Louis, Mo. would at least indicate in writing the approximate number of copies they intend to send. In about a week's time, everyone can receive the first three sheets by mail in exchange for 6 cents, so that they can get an idea of the condition of the book in advance. More about this in the next number.

C. F. W. W. [Walther].

## The negotiations

of the seventh session of the Northern District of the German Lutheran Synod of Missouri, Ohio and other states have just left the press and are available from the undersigned for 10 Cts. xr. Exempl. to have.

M. C. Barthel.

The publication day of the "Lutheran" will be Wednesday instead of Tuesday from the next number.

## Receipt and thanks.

### For poor students

received by Mr. Roschke from the comm. of Mr. Past. Stubnatzy's, Thornton Station, Ill. 811.00.

C. F. W. Walther.

For Joh. H'örr from Mr. Past. Lemke to Sandy Creek, Mich. \$2, by Mr. Past. Hattstädt to Monroe, Mich. 81, by Mr. Past. Hügli at Detroit, Mich. 81, from Dr. Sihler at Fort Wayne, Ind. 4, by the same 810, from some women in Detroit by Mrs. Tröster 82, from the Jungfraun-Verein at Detroit 81,45, from some women from the Gern, at Detroit 60c., by Mr. Kanne at Fort Wayne 82, by Mr. H. Reiter edrmdas. 81, by Mr. Teacher Simon at Monroe, Mich. 50c., by Mr. Schuster at Detroit, Mich. 50c., by Mr. C. Bieth of Detroit, Mich. 50c., also from Mrs. Past. Hügli a pair of slippers and two pairs of stockings, and from Mrs. Kanne a bust shirt 824.55 " Christian Schäfer von Herzner of Frankentrvst.

81, by Georg Rummel from Frankenmuth 81, by J. G. Hndinger, do. 81, by H. Kraft, do. 81, by Georg Hubinger, do. 81, by Ranzenbergrr, do. 81, by Dr. Koch do. 75r., by

A. White, do. 50c.

7,25

"Laukrnau by Mr. Past. Schumann Pl, by Mr. M. Lehmann 85, by Mr. J. Merz 82 8,00

"Oscar Schmidt on the journey from Fort Wayne to St. Louis by Mr. Past. Renz by Messrs. Schwegmann 81, Both 25c., Conrad Bonnet 81, Georg Bonnet 50c., Tresselt 50c., Friedrich Meyer 81, Will). Meier 81, Kerte 50c., Conrad Schmidt 82, Gustav Schmidt 82, Reinking 25c., Köhr 25c., Spiegel 50c., Ernst Schaper 50c., Vogel 50c. 11.75

"Ch. Aug. Weisel for the trip to St. Louis by Mr. Past. Beyer of the Jünglings Verein at Altenburg 5,00

"Oswald Gertenbach by Mr. Teacher Jung collected at the wedding of Mr. Schwarz at Collinsville, Madison Co, Ill. 2.50

For Johann Riede! from the following members of Mr. Past. Günther at Saginaw City, Michigan: Georg Streeb 81, Johann Gä'nzbauer 81,25, Kühl 30c., A. Gräbner a book of paper, from Mr. Lehrer Pfeifer in Frankenmuth, Mich. 81 3,55

"W. Bunge from the missionary fund through Mr. Hügli in Detroit 82, from the Women's Association in Detroit through Mr. Past. Hügli 81, from the Women's Association in Fort Wayne a skirt and trousers, from Mr. Gottl. Thieme in Fort Wayne a" Sommercrook 3,00

"H. Knorr from the women's club at Laporte 3 shirts.

„ F. Nid by Mr. Past. Seuel in Vincennes collected by Fr. Busse on his child baptism 1.00

„ Conrad Stöfler from the community of Mr. Past. Reichards in Wbitley Co. 81.00; from Mr.

Past. Jäbkrr in Adams Co. 85, from H. Schüler 50c., from Mr. Past. Sommer in Philadelphia 82.25 and two shirts 9.65

"F. Nir from the Gem. of Mr. Past. Seuel from Mrs. Wehmeier 81, from an unnamed person 81,25, from Mrs. Salemann 25c.

Past. Seuel itself 82,50 5

,00

" H. F. Hölter from the St. Johannesgcm. of Mr. Past. Sallmann in Newburgh, Ohio, by F. Tönsing 88,10, namely: from E. F. Schulde for travel money 81, E. Bohrung 60c., F. Tönsing 50c., H. Tönsing 8t, C. Both 81, H. Bicker sen. 50c., I. Titgemeier scn. 50c., I. Bohrung 50c., H. H. Böhning 82, Wittwe C. Böhning 50c.; from the communion cassr of St. John's congreg. of the Rev. Sallmann in Newburgh, Ohio 86, on the infant baptism of Mr. F. Böhning ges. 82.67 16.77

"Aug. Krome by Mr. Joh. Pritzlaff 83, by Mr. Past. F. Lochner 25c., by Mr. Past.

Minor of whose comm. at New Geblenbrck 84.10 7.35

"Mrs. Dennert from the Women's Association of the Past. Wnstemann 85,50, from the women's association of the parish of Past. I. A. Hügli 88.35, and 2 shirts and 2 pairs of stockings, from Mrs. Theis 81 - - - 14.85 Correction. In one of the previous numbers of the

"Lutheran" was receipted: "For Bro. Dennert on a child baptism of Mr. Past. Renz collected 81.50"; but should read: "For Fr. Dennert on a child baptism of Mr. Mensing by Mr. Past. Renz collected 81.50."

## Receipt.

I hereby certify receipt of the following funds: For Mr. Past. Röbbelen:

By Mr. Past. King by Soph. Geiger 81, by Mr. Seiden faden 50c., by Mr. Friedrich 81, by N. N. 50c. 83,00

For teacher salaries in St. Louis:

From Mr. Fr. Stutz in Washington from his Lie" bcsrasse 25,01)

„ Hrn. Past. Roders Gem. in Rainhain. . 3,26

For poor students:

From Mr. Past. Röders Gem. in Rainhain	4.09	For the general pres:
From Mr. Past. L. Dnlitz's parish	10,00	
		For the synod treasury:
From Mr. Past. Dulitz's congregation	9.60	
" N. in do do	4,00	
		For the proseminar in Nassau:
By Tby. in Buffalo	1.00	
„ N.                    ""	0,55	
		For heathen mission and mission:
Collected from the Gem. in Washington	0,50	
At Fischer's wedding in Buffalo "	1,50	
For memoranda and synodal reports:		
From Past. Dulitz	1,00	

I. H. Bergmann.

New York, Sept. 7.

## Received:

### a. To the Synodal Treasury of Western Districts:

From the community of Mr. Past. Wagner, Pleasant Ridge, Ill.	89,00
" Mr. Nagel Teacher, Pleasant Ridge, Ill. ....	2,00
From the Loyalty Distr. in St. Louis, Mo. ....	8.50
From the Gem. in Rock Island, Ill. by Hrn. Prof. Selle	5.15
By Mr. Past. Hanser, Carondelet, Mo.	1,00

### b. To the college maintenance fund:

From the Gem. of Mr. Past. Heid, Pcoria, Ill - - 9.00 "	„	" ""	„	Bilk, Lafayctte C".	Mo'.	10,00
"	"	""	Vcyer, I Altenburg,		PerryCo ., Mo.	10.00
From TrinityS Distr. inSt . Louis, Mo.	11.00					
" Immanucls- , , "" "" ....	11,00					
From Mr. Joh. Heinz, St. Louil Co., Mo.	1,00					
" Mr. Past. Hanser, Carondelet, Mo.	1,00					

### o. For the general pres:

" Mr. Past. Hanser, Carondelet, Mo.	1,00
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### ä. To the Synodal-Missions-Casse:

"Mr. I. Frcse by Mr. Past. Wagner, Pleasant Ridge, Ill.	1.50
From Trinity St. in St. Louis, Mo. - - - 2,30	

### s. For the new seminary building at FortWayne:

From Mr. Ludwig Schlechte in New Gchlcnbeck, Ill.	10,00	„ „ „ Heinrich Lohmeyer ibidaselbst	5,00	Ed. Roschke.
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## For the Lutheran have paid:

### The 13th, 14th and 15th years:

Mr. H. Hock, I. Stutz.

### The 16th year:

The gentlemen: G. Daum, L. Herbst, P. Maul, I. Stutz, Past. E. Engelder 7 Er., Deinzer.

### The 17th year:

Messrs. G. Daum, G. Tilp, Past. G. Sauer 7 Er., Past. E- Kähler, P. Baumgard, I. Stitz, I. Burkhard, M. Beule, I. Kern, C. Nicbling, Past. C. Wernlc, Abr. Kolb, P. Popp, Deinger, Strudel, Thümling, Stricker, Tobel, Haltimer, Hambann, Tröster, Herbst, Flach, Braun, Erhard, Runge, Blodel, I. u. P. Maul, Reif, Albrecht, Müller, Born, Maus, Iahn, I. Militzer, H. Schmid, Past. M. W. Sommer 8ll,86, Marks, C. Fricke, I. Stutz 50 cts, Ninnebach 81,75, Mast. F. König 3 cts, C. F. Schmidt 5 cts, Past. Th. Wichmann 816.90, Past. P. Eirich, M. Wesche, P. Bergmann, Past. H. Eisfeller 3 Ex.

Further Elis. Saune.

### The 18th year:

Messrs. Past. H. Sieger, F. Bach, K. Nummler, M. Schnaible, H. Bethe, Past. M. W. Sommer 83.50, P. Kleinegees, Past. A. Rohrlack, P. Tirkmann, Krrndel, D. Niemann, W. Kahle, Friedrich 8 l.75, Hackestedde 81.75, Past. F. König 9 ex., Past. P. Eirich, C. Schirm.

Furthermore, widow count.

M. C. Barthel.

## Changed addresses:

Ovneoräil OollsZo, Port Inä.

R.

Ooneoräia OolloZs, Port luä.

6. 80ÜI0K, Ovnovräia, OolloZe, l'ort ^Vrx^n6, Inä.

IV. L. Like the above addresses, the addresses of the students of our Gymnasium as well as of the other members of the same are to be provided with the suffix "dcmcoräia 6ol-! lexe" if the letters are to arrive correctly.

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**St. Louis, Mo,**

Synodal-Druckerei von Aug. Wiebusch u. Sohn.

## Volume 18, St. Louis, Monday, October 2, 1861, No. 4.

(Sent in by Past. Keyl.)

Dr. Hieron. Weller's explanation of the hymn: Ein' feste Burg ist unser Gott. \*)

As Jasabeam is named as the most distinguished of David's thirty heroes (1 Chron. 12, 11.), so none of the church hymns equals Luther's battle and victory song: Ein' feste Burg ist unser Gott.

The origin of this song cannot be sought in the year 1529, as Wacker-Nagel claims, even though it first appeared in print in that year; for this very reason, it cannot have originated in 1530 on the occasion of the Imperial Diet of Augsburg, as Sleidan and Hieron. Weller report; for in Kraft's church history of Husum there is reliable evidence that it was already known earlier. It was Hermann Tost von der Linde who first preached the gospel in the Duchy of Silesia, and because the church was blocked to him, he did so under a large linden tree, from which he received his surname. At the end of his first sermon in Gording, he sang the song all by himself: Ein' feste Burg ist unser Gott. This happened in 1524, so it is assumed that Luther first sang this song on his way to Worms in 1521, This statement was sent to us some time ago. Now, with the approach of the dear Reformation feast (on October 31), it should serve as a good preparation for it.

D. "Luth."

not so unfounded as is now almost generally believed. He himself provided it with a powerful, heartrending melody and sang it daily, especially during the great hardships of the church during the Augsburg Diet, during his stay in Coburg.

Dr. Hieron. Weller says in his witty explanation of this hymn: "Dr. Luther made it at the time when the enemies of the gospel wanted to devour him together with all Christian teachers, so that he wanted to give all Christians courage that they should be undaunted against all the raging and blustering of the devil and his servants, that no matter how angry, fierce, cunning and powerful they are, they still should not and cannot eradicate the gospel; as has happened until now and will happen until the end of the world. But because the Christian church always has enemies who want to exterminate it, it is fine and necessary that one always sings this little song in the church. We should sing this little song not only in church with the congregation, but also every Christian should sing it at home, when the devil terrifies him, torments him and wants to devour him, and should sing this with a strong voice in faith.

But are there also those who cannot sing this song in faith and who, for this very reason, are struck by the word of the Lord, Amos 5:23: "Put away from me the noise of your songs" - yes, these are all those who, despite all of Luther's vain boasting, are not in complete agreement with him in faith or doctrine, but are contrary to it in words and deeds.

Furthermore, this song cannot be sung by those who are drunk, even frenzied, in the fleshly deception of freedom, whose mouths are foaming over with blasphemies against the triune God and his holy word. They are drunk with the fleshly deception of freedom and their mouths are full of blasphemy against the triune God and his holy word, against the church and the ministry of preaching, against the authorities and the married state, in short, against everything holy and divine.

Even those cannot sing this song who deny the existence of the devil, his power and cunning, and scoff at it, and consider all that is written in this song to be old superstitions of dark centuries.

No less should those leave this song unsanctified who put their trust in their own or other people's reputation, power and wisdom and seek their own honor.

Finally, those also sing this song against themselves who would far sooner forsake the kingdom of God than their "body, goods, honor, child and wife"; indeed, who let all this keep them from seeking the kingdom of God and do little or nothing to further it.

Therefore, we want to take all the more care to sing this hymn in true faith and with a righteous heart, and for this very reason it would be very useful and beneficial if it were briefly explained in churches and schools from time to time, especially around the Reformation festival.

As is well known, Luther based this on the 46th Psalm, in which God's help is praised in the great distresses of his church. Thus

In the first two verses, this hymn presents the reason for such comfort, for v. 1 praises the omnipotence of God the Father against the great power of Satan, and v. 2 the omnipotence of the Son of God, whom the Father has chosen as Lord of His church, in the face of human powerlessness. The other two verses, however, bear witness to the fruit of this consolation, namely, v. 3 of the certain confidence of victory over Satan and v. 4 of the eternal possession of heavenly goods at the loss of temporal ones.

The understanding of the individual verses should give us the dear theure Weller (died 1572) and thus at the same time a testimony, what a faithful student of Luther he had been.

#### Verse 1.

A' firm fortress is our God, A good wehr and weapons.

Our adversaries, the enemies of the gospel, rely on and defy their great power, might, great fortresses and all kinds of defenses and weapons that children of men can devise. But our fortress, our stronghold, our armies and our weapons are the Lord our God, who created heaven and earth out of nothing; who grasps heaven with one hand and grasps earth with one hand; who can do anything he wants in heaven and on earth; who takes away the courage of the rulers; who speaks to the sea, so it must go apart and stand still; who speaks to the fire, so it must no longer burn, but be like a cool dew; who speaks to death, "Be you life"; to the saints, "Be you a heaven: Be thou a heaven unto my saints. We have such a God, on whom we defy and rely, and let the world and all devils rage, rage and rage. Let us see who will finally have the victory, our enemies who rely on their great power, on chariots and horses, or we who remember the name of the Lord our God. Ps. 20, 8.

He helps us free from all distress, which has now affected us.

These are words of faith, which can see the future help and salvation, which is hidden, as if it were there for the eyes. For such people are made by faith, who are sure that God will help them out of trouble, even though they cannot think of a way or means by which they may be helped. We have a good example of this in the case of the children of Israel, when they came to the Red Sea and were surrounded on both sides by mountains, and King Pharaoh pursued them with his army; then the flesh wanted to despair and give up. For it saw no way or means by which they could be helped; but faith was undaunted, holding fast to God's promise, believing and hoping when there was nothing to believe, and imagining the future salvation and help of God as surely as if it saw it with its own eyes. For he knew that God would miraculously help his people and deliver them from the hand of Pharaoh.

#### The old evil enemy.

But the man of God paints the devil right, and gives him his right title: namely, that he is an old evil enemy, for he has been a prince of this world longer than five thousand years; He has very great experience, so that he knows how to carry out his work, that is, lies and murder, how to cause all misery and heartache on earth, how to disturb the spiritual government by heresy, mobs, discord; the secular by war, rebellion, bloodshed; the domestic by disobedience and all kinds of tribulation. Item: how he shall attack every man, with what temptation he shall bring him to hell and overthrow him, and so tear him away from God and make him disgusting; therefore he is a very wise spirit. On the other hand, he is also an evil, poisonous and fierce spirit, who cannot satisfy his hellish, satanic hatred against God and man with lies, deceit and murder. He would like to completely kill and exterminate all people on earth in one day, even one hour.

#### With seriousness he means now.

And although the old evil enemy has always meant to destroy Christianity, he has never been as angry, fierce and furious as he is now. For he knows that he has little time, as it is written in Revelation John 12:12. That is why in these last times he rages so dreadfully; and would gladly, if he could, throw all three regiments, spiritual, secular and domestic, into one heap, try all his power, cunning, art and strength, if he could destroy the Christian church altogether. Great' power and much cunning, His cruel armor is; On earth is not his equal".

His armor to fight against Christianity is great power and much cunning, for he has on his side all that is wise, mighty and strong in the world, plus all the devils of the earth; so that it is no different than if a strong man in armor wanted to fight with a naked child. In contrast, our armor is the mere word of God, faith and prayer. This 'is the sling, that David might smite the great giant Goliath to the ground. For our Lord and King, Jesus Christ, wants to prove his great power and might through the greatest weakness against his enemy, the devil.

As his power is great and unspeakable, so is his cunning innumerable and manifold, that he may think to destroy our body and soul. He proves his cunning in many ways, but especially in that he can so cunningly pervert and falsify God's word, as he perverted it to Eve in paradise, when 'he said: You will die with nothing 2c. Gen. 3, 4. Item, if he tears the word out of our hearts either by certainty or by great terror, trembling and despair. With such cunning he tore the word out of the heart of the prophet David, because he made him safe, and the sin so sweet, light and low.

#### Verse 2.

Nothing is done with our power, we are soon lost.

We are not able to do anything of our own strength, so that we cannot overcome even the least heavy thoughts, let alone the high spiritual temptations and beat back the devil and resist him. But that this is true, the Scriptures both testify powerfully with sayings and examples; for Christ says Joh. 15, 5: Without me you can do nothing; Ps. 142,7: Save me from my persecutions, for they are too powerful for me. For no matter how pious, holy, wise and prudent a man may be, he cannot resist the devil when he attacks and assaults him without God's help and support. How easily Satan overthrew Peter, when he denied Christ three times in a row; although Peter made himself believe that he was strong in faith and that he loved Christ very much, he was still much too weak for the devil, because God had removed his hand from him a little. David was so bold and fearless that he was allowed to take on the great giant Goliath; but how despondent and fainthearted he was when he had to flee for King Saul. There was nothing but trembling and doubting in him, as the 55th Psalm testifies. This and similar examples prove that it is true: With our power nothing is done, we are soon lost.

The right man, whom God himself has chosen, fights for us.

Ask O" who he is?

His name is Jesus Lhrst. The Lord of hosts.

Even though we are weak and despised in our own person and are not able to do anything, we still have one who fights for us, defends and protects us against all the power, cunning and strength of the enemy and stands in front against all the gates of hell. For this reason he is called the Lord of hosts, who has taken away all the power of the devil, i.e. has destroyed sin and death, destroyed hell and reconciled us to God; on him we rely, defy and insist against you, you wretched Satan; he is the man whom God himself has chosen and given to us to be our Savior, Lord and Mediator.

Scripture gives the Son of God three glorious titles and names because of His ministry and work. First, He is called Jesus, a Savior, because He saves His people from their sins, Matth. 1, 21. Second, He is called Christ, which means an anointed one or a king. But he is a spiritual king, and his kingdom endures forever, wherein he makes us lords over sin, death, hell and the devil; fellow heirs and partakers of the divine nature, and eternally beholding God's face, having everlasting life, peace and joy.

Thirdly, he is called LordZebaoth,the



Lord of hosts, because he is always in the field against the devil with a mighty, powerful, strong army; for as Satan has innumerable armies, so that he sends there a multitude of devils, and there some legions of devils, so also Christ our Lord and King sends his army to and fro through the whole world with his princes and kings, Ps. 68:12. These kings are the apostles, prophets, teachers and preachers in Christendom, who all unanimously and faithfully teach and spread the gospel, fighting and contending against the spirits in the air and always obtaining victory after victory, as it is written Ps. 84:8. Wherever there is a Christian church, school and house, there Christ has his army, his princes and kings, who always strike down many souls from Satan and snatch them out of his hellish jaws. Yes, not only the teachers and preachers, but also the listeners. Every Christian must fight and struggle with his devil, and always stand in the armor. But the Lord of hosts and the angels fight for him. Therefore, as often as a Christian is challenged and afflicted by the devil, so often he must fight with the devil. But Christ does not let him perish in his temptation and struggle; but makes him finally victorious against the devil and prevail, as St. Paul says in 2 Cor. 2:14: But thanks be to God, who always makes us victorious in Christ Jesus.

And is no other God.

The Scriptures give this title to all three persons of the Godhead, the Father, the Son, and the Holy Spirit. Since there is no other God than the Father, than the Son, than the Holy Spirit. They are all three different persons. For this reason Christ is spoken of, and there is no other God, so that the simple may know and learn that no one can truly know God except in Christ. He who does not know Christ, nor believe in him, has no God. For in Christ, as St. Paul says, the Godhead dwells bodily, Col. 2, 9. And Christ Joh. 5, 23: He who does not honor the Son does not honor the Father who sent Him. Therefore the Jews, Turks and Papists lack God, do not have and do not honor the true God, because they do not recognize Christ nor believe in him.

The field must keep ee.

From the very beginning, countless sects, herds, heretics, fanatics, tyrants, kings and princes have set themselves against the Lord of hosts, Christ, and have wanted to exterminate and destroy him and his Christianity, but they have not been able to accomplish anything, nor have they succeeded; he has always kept the field. Item, Satan wanted to sink so many devout Christian hearts into despair and error, but he could not accomplish his will; but the contested hearts always won through Christ and kept the field and will also keep it until the end of the world.

V. 3.

And if the world were full of devils. And would even devour us, We are not so afraid. We shall succeed.

These are the words of a Christian who is burning and standing firm in the faith, and they agree with the words of King David Ps. 3:7, where he says: "I am not afraid for many hundred thousand who are encamped against me. Item, Ps. 27, 3.r Even though an army is arrayed against me, I will not fear. For this is what the saints say when the Holy Spirit directs their hearts and makes them strong, firm and undaunted in faith, so that they can despise all their enemies, sin, death and hell, the devil and the world, and not give a damn about any devil, and do not regard death as anything other than a gentle sleep, a gateway and entrance to eternal life, as the holy martyrs did. When the holy virgin Agatham was led to torture and death, she said: I have no other mind than to be led to dance.

Such a courageous, joyful, undaunted heart was not a natural thing, but from the Holy Spirit. The Holy Spirit can make a heart so confident, joyful and undaunted that it can make a mockery of death and despise and laugh at all misfortune, danger and hardship. But when the Comforter removes his hand a little from them, they are immediately as despondent, stupid and frightened, in anxiety and distress, as other people, even despondent ones. For the devil is much harder on them than on other people, as can be seen in the example of the holy patriarch Jacob and the prophet David, who was often so despondent that he was almost afraid of a rustling leaf; yet they do not remain in such trepidation and faintheartedness, but God finally helps them out.

The prince of this world.

The scripture gives the devil three terrible titles, it calls him a prince of the world, a god of the world, a lord of the world, as he is possible of the world. But he is called a prince of the world because he has all men in his power who do not believe in Christ, and he rules, drives and leads them as he pleases, and they must be subject to him and do what he pleases. Because he is a prince, he also has a well-designed regiment, his princes and regents; these are various evil spirits and devils, each with his own work and office; one attacks men with unbelief and despair, another with pride and security, another with anger, hatred and envy, another with fornication and whoredom, another with sadness, and another with gluttony and drunkenness. Some spirits afflict men in the body, some in the mind and in the soul. For his whole rule is to destroy and kill men in body and soul. Therefore he is called the father of lies and a murderer. With lies, that is, with false doctrine, despair and unbelief, he murders the soul with sword, fire, water and with all kinds of plagues and diseases.

He kills the body. For he is sorry that a man should live on earth, fresh and healthy; but much more sorry that he should be saved. how pissed off he is, he doesn't do us -yet.

This song does not speak of the cunning and treachery of the devil, but of his public rage and tyranny, that he goes about like a roaring lion and wants to destroy the devout Christians with rope, sword, fire, water and all kinds of torture and plague. He uses the enemies and persecutors of the gospel for this work, and yet he accomplishes nothing with it, if he were still so angry and fierce.

Would anyone like to say: How? is this called nothing done, when he torments us outwardly and inwardly? Outwardly by tyranny with sword, fire, water, dungeon and such plagues and tortures, when he strangles us on the bed, but inwardly torments our hearts with his poisonous, fiery arrows, so that one always has a frightened, quivering, trembling heart? Answer: Nor does he do anything to us. For he cannot kill the soul, though he strangle the body ten times; neither can he pluck us out of the hands of Christ. But because we are in the hands of Christ, we want and should live with Christ, and even though the devil strangles us bodily, and death keeps our body for a while in its shelter, it must give it back again in the end, so that not a hair of our body remains behind. Therefore it shall not hurt us if the devil torments, kills, roasts and eats us as he pleases. Yes, he should only serve us with it and be conducive to eternal life. Therefore, even though Satan torments and afflicts our bodies, Christ will pour into our hearts so much comfort and refreshment that we will be able to endure it, because we live and abide in this man, who is called Christ, so that neither sin, death, hell, nor the devil will harm us, even if they try everything they can on us.

That makes, he is gericht't.

He sets forth the reason why the devil should not and cannot work his will on us Christians, nor destroy either body or soul, and says: He is judged. That is, condemned by God and sentenced to hellish fire. And St. Peter says 2 Petr. 2, 4: "Cast into hell with chains of darkness, and delivered up to be kept for judgment. For although the devils are not yet in the lowest hells, but hover in the air and are everywhere around us, they still know that they are eternally damned and will be cast into the hellish fire with all the damned on the last day, and such knowledge also makes them so angry, furious and grim, and they like to see that all men should be damned with them and go to hell with them. Therefore, it is no wonder that they are so bitter to us Christians, and put us through all the torment and heartache.

One little word can fell him.

Is it not a strange thing that this mighty, arrogant spirit, which is mighty in the world, should fall by a little word? This little word is the name of Jesus, which he cannot stand, for he knows well how he has offended the Lord Jesus Christ. Therefore he cannot and must not stay where and when the name of Christ is mentioned and preached. Therefore also St. Paul says Phil. 2, 9. 10.: God the Father has so exalted the Lord that in his name every knee must bow, in heaven and on earth and under the earth, and in hell. Whenever Satan attacks and torments us, we should call upon the Lord Christ and say from the heart, "O my God and Lord Jesus Christ, in you I believe, help me, control me and fight the devil so that he does not create his will or overpower me. Do not leave me and do not turn your hand away from me, God my salvation. But this calling and invoking the name of Christ cannot be done without great struggle, for the devil does not like to give way. For this reason it often happens that a Christian, in his temptation and concern, must call on the name of Christ a thousand times before he feels help and comfort, so that he thinks that all the calling, crying, praying and calling on the name of Christ is in vain. But we are not to turn back on this; but always continue with calling and invoking the name of Christ. For help and salvation will not remain outside, but will certainly come much more abundantly than we could have asked or wished for, because Christ wants to save his name and honor and not let his own perish, as we have many glorious examples of.

Verse 4.

The word, they shall let stand. And have no thanks for it.

If the enemies of the gospel were still so furious, fierce and angry, and if they were to inflict on us all plagues and tortures, and if they had it in their minds to exterminate the Christians, they should not tear the word out of our hearts nor eradicate it, But let it stand, knowing that the more and more abundantly it is preached and spread, the more it will resound and run, as the examples from the beginning of Christianity powerfully testify. For we read in the church histories that the Roman emperors had so many Christians killed that it was thought that the gospel along with the Christians would soon be destroyed and perish. But the more Christians they killed, the more Christians they made, and the more the word spread and grew. Our papists have also subdued themselves and are now trying for almost 40 years to exterminate us together with the Gospel. But they could not do anything, as little as the Roman emperors, and they also had to learn that it is true, as the Scripture says: God's word remains forever 1 Petr. 1, 25. Item: God's word is not bound. How

Just as the tyrants cannot muffle and destroy the Word of God in the churches, neither can the devil tear it out of the hearts of Christians. The tyrants rage and rage with sword, fire, water, dungeon and all kinds of torture; Satan, however, with his poisonous arrows, which he shoots into the Christian heart. And neither of them can do anything. Therefore this saying, "Let the word stand, and have no thanks," should be the rhyme of all Christians, which they should always use, especially in times of persecution, and speak to the tyrants, the enemies of the Gospel: Dear lords, if you still rage and rage one thing, you must still leave the word; but because the word must remain forever, we also want to cling to the word forever, but you must go to ruins and be lost forever.

He is with us well on your plan, With his spirit and gifts.

Do you say: What then makes Christians so courageous and joyful that they so despise the persecutors of the gospel and make a mockery of their raving? Answer: Christ is with them on the plan, with his spirit and gifts. God comforts and strengthens them through his Word and Spirit, gives them courage and wisdom so that they can drive out their adversaries, and makes them courageous and joyful so that they despise and laugh at all the raving and raging of the devil and the world.

They take our body, our goods, our honor, our cattle and our women: let them go, they have no profit, the kingdom of God must remain with us.

If our enemies make the worst of us, they cannot take more from us than house, farm, property, honor, wife and child, and a stitched body; they cannot take more from us, but not before he who sits in heaven at the right hand of the Father allows them to do so; and even if they have already taken everything from us on earth, we still retain the highest treasure, namely the kingdom of God, heaven, Christ and eternal life. They cannot take this treasure from us, should they become foolish and foolish, and want to come back from earth on the last day with a living, whole, transfigured body, and inherit the kingdom that was prepared for us from the beginning of the world, Matth. 25, 34, and live with Christ, all angels and saints in joy and delight forever. On the other hand, they shall go down, body and soul, together with the devils, into the abyss of hell, where there will be weeping and gnashing of teeth, as Christ says. And their worm shall not die; they shall be tormented in body and soul forever, and this shall be their highest torment and anguish, that the wrath of God shall be upon them forever, John 5. That is enough of this Christian suffering. To God, the Father of mercies, be praise, honor and glory with his dear Son, our Lord Jesus Christ, and the Holy Spirit forever and ever, amen.

(Sent in by Pastor Lochner.)

### Walking through our hymnal.

(Continued.)

No. 2. Oh stay with your grace.

"Stay with us, Lord," the two disciples of Emmaus asked the Risen Lord, Luc. 24:9. How much this request has found its echo in the hearts of Christians is proven, among other things, by the songs composed about it and the love with which our people still sing it today. This song is also one of them. Jesus Christ shall remain with his own

- V. 1. As our Lord with His grace against the wiles of the enemy;
- V. 2. as our Redeemer with His word that the salvation we have acquired may remain here and there;
- V. 3. As our light with its brilliance, so that we do not stray from the path of truth;
- V. 4. As our rich Lord with his blessing, that we may have fullness;
- V. 5. as our strong hero for protection against the world and the devil; and
- V. 6. as our covenant God with His unchanging faithfulness, that we may remain steadfast unto death.

The author of this so heartfelt, much-sung hymn is Dr. Josua Stegmann, born in 1588 at Sulzfeld in Franconia, son of a pastor there. In 1617 he became pastor and superintendent at Stadthagen and doctor of theology at Wittenberg, in 1621 professor primarius at Rinteln and Hesse-Schaumburg superintendent, where he died, 44 years old, on August 3, 1632. During the tribulations of the 30-year war, he wrote "Renewed Sighs of the Heart, Therein Time Prayers Directed to the Impending Affliction of War and Death," which was published four times. In these "Zeitgebetlein" (little prayers for the times) our song is an appended final rhyme to a prayer "for the blessing and preservation of the dear ministry of preaching", in which Stegmann prays, among other things, thus: "HErr Jesu, thou doctor with the learned tongues, thou teacher of the truth! See our need and help us, our misery and save us. Your church stands desolate, the angels of peace weep bitterly, the mouth messengers of salvation go sadly, the watchmen of your people cry out piteously that your church is made the bed of dragons and your inheritance the pasture of ostriches, the enemies of your church therefore drive mightily, the false teachers seduce innumerable; Their mouths speak lies, their tongues threaten destruction; for such destroyers of souls graciously protect us; cut off the tongue that wars against you, that we may not be moved from the right sense, but hold fast for the word that is sure and can teach, for the word that makes our souls blessed." May then also our song, because it was born under the hardships of that terrible war, be prayed and sung all the more from the heart in the present national distress!

In the Gotha Caution! II. of 1655, there is a separate melody for this song with the superscription: "Autore Mel. Caspar Cramer." According to Tücher it is the following:

However, this melody seems to have been less popular. Usually the song is sung to the tune: "Christ who is my life." This pleading, standing, intimate melody originally belongs to the secular folk song: "Why do you want to go away?" and was introduced into the church around 1609 by M. Vulpus, of whom more details will be given at his place. That is why it fits so well to a spiritual song, in which the one whom our soul loves and without whom it cannot be, is urged not to leave, but to stay.

No. 3: Amen, we have heard.

As we can see, this song was composed around the year 1600. There is also another two-step song, almost identical and singable to the melody "Auf meinen lieben Gott" (To my dear God). Since now of the latter in a song collection it is indicated that it is written after Ludwig Helmboldt, the poet e.g. of the Catechismusliedcs: "HErr God, erhalt' us for and for", then this may also be the case with our song. The beautiful original is this:

Amen! Praise be to God the Father and the Son in the throne of heaven, His Spirit strengthen us in faith, in faith

And make us blessed, Amen!

Amen! It shall come to pass, We shall see Christ In the: Clouds come here, Coming here

To take us with you, Amen!

Amen! us eternal would be the joy, God the glory, Brings all languages together, together

In One Faith, Amen!

Amen! No death shall terrify,

Christ wants to awaken us,

The self previously buried,

Buried

Now live forever, Amen!

Amen! God be praised,

The Spirit points to Christ,

He helps us all together,

Together

To life everlasting, amen

The replica in our hymnal is the Amen of faith after the Word of God heard or read. This Amen is always a double one, an Amen of confession and an Amen of prayer, the Amen of the 3 Articles: "This is certainly true," and the Amen of the S. Our Father: "Let it be true, yes, yes, let it be true, yes, yes, let it be true.

so be it." Each of the two verses puts such a double amen into the mouths of the assembled hearers of the word. The confessing faith speaks v. 1: "Amen! we have heard what God has taught us 2c.;" the pleading faith implores: "The Holy Spirit from above, seal it in us, amen." Likewise v. 2. the confession reads, "Amen! God be praised, the Spirit points to Christ," - and the petition: "He helps us all together into eternal life, amen."

The song can very well be sung according to the melody headed in the hymnal: "Nun laßt uns Gott den HErren". But that it must have its own special melody is already indicated by the repetition signs;.. It is the melody of the original song. It was composed by Joachim von Burgk in 1575, who in 1594 published thirty sacred songs for the feast days, including the most famous by Helmboldt. For those who do not have the last edition of Layritz's Choralbuch, I leave the melody found in the 3rd section no. 367 here:

A - men we have ge - hö - - ret what  
us God has ge - - leh - - ret, the heil'-ge  
Spirit of o - - den, of o - - - ben, of  
o - - ben ver - sieg'les in us A--men, ver-

sieg'l it in us -- "new.

One sings this melody and the so suitable repetitions in the text the longer, the more dear, as soon as one has practiced it only a little.

(To be continued.)

(Sent in by Paft F. Sievers.) **Mission Report.**

Dear readers of the Lutheran!

At the last general synodal meeting held in St. Louis in October 1860, our hearts were strengthened anew to continue the mission among the Chippeway Indians with fresh, joyful courage. Even those of us who were not able to attend the meeting in

person, and who had been somewhat discouraged by the present apparently unfavorable state of our stations, by reading the printed synodal report, now say "Yes and Amen" to the courageous continuation on the chosen missionary path. Since the fall of last year, we can again point to no successes that we have achieved; but it is precisely the lack of success that serves us all, as in the past, on the one hand to a deep sense of shame that we have not yet done justice to the dear cause of missions.

On the other hand, may the same drive us to the holy vow before God: we will now pursue the poor Indian people more zealously and lovingly, so that they too may be blessed by the gospel. On the other hand, let it drive us to the holy vow before God: from now on, we want to pursue the poor Indian people with more zeal and love, so that they, too, may be blessed by the Gospel. May the present report on our mission stations also help in this!

To begin with the nation of Gabitawigama in Minnesota, we are pleased with the constant courage of the missionary Clöter in the face of his difficult circumstances. Thus, at the end of 1859, he had written: "In time I hope to overcome the adverse conditions (i.e., that which hinders me in the exercise of my ministry). Although a certain melancholy hovers over our loneliness here, in the end we would get homesick for here if it came to moving away.)

When the Synod declared in the autumn of 1860 "that it was prepared to continue to support the missionary Clöter strongly if he himself recognized that it was God's will that he continue to work there; however, it did not wish the missionary to continue in his work only out of obedience to it, and to persevere at his post, it was above all important to it to know whether he also had the joy to persevere for himself, he should therefore examine himself well; If he has joy, or if he gains it by her (the Synod's) testimony, then he should proceed confidently; but if he should recognize that he is not the right man for the station, then she (the Synod) would still not allow this station to be entered;" the missionary replied under the 4th of Dec. 1860: "As for the missionary, he is not the right man for the station. Dec. 1860: "As far as the most important point in your letter is concerned, namely the question whether I would like to and could serve the mission with joy any longer, I can answer with all my heart: "Yes"! By the way, I must confess that my ability is very small and that if you knew of any man who would be more capable, I would gladly resign or take a subordinate position.

A similar statement was made in a letter of Feb. 19, 1861. Furthermore, when the Mission Commission gave the missionary Clöter the authority a few months ago, if he considered it necessary or expedient, to leave the Gabitawigama station in Minnesota for a year or longer and !to Isabella County, Michigan, to missionary Mießler, he replied on August 27, 1861, as follows: "Apart from the pecuniary and other external difficulties that would be encountered in a temporary relocation to Isabella County, Mich, I cannot go into it for other reasons. To leave here means to give up the mission here forever, because

\*) At that time, several calls had gone out to missionary Clöter for other activities.

We do not have to imagine that we would find our field free again after years of absence. Whoever moves away from the Indian land, according to the idea of the Indians, has broken with them forever and has become their enemy. Episcopal and Roman Catholics move water and land and will use the first opportunity to fill the place. If Heinrich Crämer had come to me this summer and spent his vacation here, I would have had a very good opportunity to further myself in the language, since I am so far along that I understand the structure of the language and just need practice. If I had H. Crämer \*) with me, I dared to come so far that I could preach Indian by next spring. The fact that I have no proper means to learn the language, especially no one with whom I could communicate in the language in an appropriate manner, is, however, a great difficulty that greatly impedes my progress, but can also be overcome the longer the longer.

So much for the missionary's statements regarding his conviction that one should not think of completely abandoning the station or temporarily suspending it. We see from them that the missionary Clöter is courageously continuing his work and is preparing himself for future strong activity among the Indians; we see that he himself is not without hope that after one more year of preparation he will be able to accomplish something beneficial. It is therefore also his wish, as soon as he will be able to speak the language, to see more Indians gathered around him at certain times than before. In order to attract them to spend part of the year with him and hear God's word, he has since last fall drafted the following plan and has already executed half of it: Of the 160 acres on which he resides as a mission property, a field of 10 acres is to be cleared, fenced and plowed at a cost of about \$100. This field will remain under the constant supervision of the missionary and will be distributed in small portions to Indians who are willing to work it; the missionary will see that it is properly planted and will save the harvest obtained from it for the Indians. Hopefully, they will soon see the benefit of it and learn to prefer to work a little in the summer than to live in want during the long winter. Perhaps this would soon lead to the formation of a gathering place where, at least temporarily, a certain circle would unite; instruction for young and old would be greatly facilitated. If this continues well, the

Since last fall, the missionary commission had opened the hope to the missionary Clöter that H. Crämer would spend his college vacations with him in order to support him in learning the language. However, his parents preferred to send him to Missionary Mießler, who had also urgently requested him. missionary, we should have a house, which would partly contain the supplies and partly serve as a meeting house, simple and comfortable. Since the field will be laid out on our own farm, the Indians can in no way lay claim to it, and the diligence of individuals would also be secured against the encroachments of others.

(To be continued.)

## To the ecclesiastical chronicle.

**Baptismal.** Recently submitted a renowned jurist in Berlin with the Prussian

In the course of the baptism, the preacher, who was to baptize one of his children, was asked to refrain from reading the Apostles' Creed, since neither he nor his chosen godparents believed in it and therefore he could not educate his child in this faith. The Oberkirchenrath submitted the request, without deciding anything himself, to the Consistory of the Province of Brandenburg for decision. The Consistory rejected the request. However, the jurist did not calm down, but turned again to the Oberkirchenrath and explained in his letter that the apostolic symbolism was no longer appropriate for the current state of education, was outdated and obsolete, and should therefore be abolished according to Protestant principles. But also on this second request the lawyer was simply rejected by the Oberkirchenrath. The Neue Preußische Zeitung comments on this story: "The matter is almost unbelievable. The jurist in question thus demands that the church should give up its orders for the sake of his non-belief, instead of the quite natural fact that he must send himself into the order of the church, as long as he wants to belong to it."

**Stahl**, the famous teacher of canon law in Berlin, died, as reported in a private letter, on Aug. 10 of this year.

**Consequences of the war.** Even in those religious papers which had hitherto distinguished themselves by expressions of ardent patriotism, more and more complaints are now being voiced about the immoral and alienating influence of the war on religion and the church, which is being expressed everywhere. How, therefore, should the prayer of Christians to the Lord of all lords, that He may help, become more fervent and earnest from day to day! Jac. 5, 16-18.

## (Submitted.) Obituary.

On July 29, the school teacher August Bellin died here in childlike faith. Having been suffering from lung trouble for some time, he returned to his native town a few months ago to be nursed by his sister until his recovery.

to be. However much the hope of the same animated him for a while, and he spoke almost daily of his dear Fort Wayne Seminary, to which he was attached with all the devotion of a sanctified, youthful and deep mind, as to his now earthly father's home: he surrendered to God's will just as childishly when it finally became apparent that he was being led with haste toward the heavenly

father's home. Half an hour before

Still refreshed with the Most Holy Sacrament of the Body and Blood of Jesus Christ, he died in pain and struggle, 19 years, 1 day and 8 hours old.

"My father and my mother forsake me, but the Lord receiveth me." These words of Ps. 27, 10, which were spoken at his grave, were also realized in the life of this young man. His father died 11 years ago, his mother 5 years ago, both godly Christians. Orphaned and having no other nearer relatives than his sister, who was also still young, he was allowed to experience how the Lord took him into his special care and awakened his father's and mother's hearts, apart from his teachers, also here, in Fort Wayne and New Orleans, which he always and especially on his last sickbed praised with a grateful spirit towards his heavenly Father and his instruments on earth. He was one of the several boys with whom we opened our then private school teacher seminar c. 6 years ago, and as it not infrequently happens through God's wonderful guidance with orphaned children of godly parents, he also grew up and increased in age, wisdom and grace with God and man, a sensible, richly gifted and at the same time devout young man, loved and praised by his teachers and fellow students, among the latter not only a constant learner, but also later a teacher and therefore a maturing, promising helper for the former. With him, therefore, another one of our hopes is prematurely shattered and carried to the grave. But the thoughts of the Lord are not our thoughts, our ways are not his ways! - —

This as a belated message especially for the former classmates of the deceased  
Milwaukee, Sept. 1861.

F. Lochner.

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( Submitted.)

### Church consecration and introduction.

On the 15th Sunday p. Lrinit. the newly built church of the Lutheran Zion congregation zi Caledonia and Winchester, Winnebago County Wisconsin, was consecrated and in the same at the same time the newly called pastor, Mr. N. Beyer since then pastor to Town Hermann, Sheboygai County, according to the beautiful introduction formula of the church Saxon Agende, installed. The inauguration and introduction was done by the undersigned with the assistance of Mr. Past Ruhland of Oshkosh. In the morning the former preached on 2 Cor. 4, 1 - 6, Rev. Ruhland, however, who has been preaching from the mother congregation, will preach on this subject.



In the afternoon sermon on the Sunday Gospel, Matth. 6, 24 - 34, he bid farewell to this congregation and to the other branches represented by their leaders at this celebration.

If readers may be interested in the information provided by Past. Ruhland in the previous volume of the Lutheran No. 3, x. 20-22 of the activities of the so-called Lutheran Wisconsin Synod in this field of our work or do not want to waste the effort to read it again, they will understand all the more that this day was a day of joy for this congregation and its sisters, and that the song: "Be praise and honor to the highest good," which we sang on our way to the church, was all the more heartfelt under the circumstances there. Yes, despite the earlier machinations of a Mr. Fachtmann, who, a true German theological greenhorn, thought to impress the legitimate pastor, among other things, by claiming how he had been educated at a German university, had been examined and ordained by a German Consistorio, had written a "Dissertatio äo Coena vommi" (a learned ? (a scholarly treatise on Holy Communion) and, as such, could therefore only negotiate with an "equal" in the theological questions of church and ministry, - and despite the even more zealous and unscrupulous efforts of his successor, Mr. "Amtspfarrer" Waldt, the congregations there have not become poorer, but only richer. The congregations in Caledonia and Winchester have had to leave their former church property in the hands of Mr. Waldt and his followers, because they knew themselves to be in possession of the pure confession and preferred to let go of their earthly possessions rather than to be confronted with the opponents. For this, God has given her two new churches, the one mentioned above, and another in the other district, which was to be consecrated yesterday by the inaugural sermon of the new pastor; in addition, she now also has her own pastor, who lives under her and from her can serve the other congregations all the more abundantly with the preaching of the Word. May it please the merciful God to place His blessing equally on the work of Pastor Beyer and to let us experience the truth of the Word in these areas as before, so furthermore: "Blessed are the people who take you for their strength, who go through the valley of tears and make wells there; and the teachers are adorned with many blessings. They receive victory after victory, that it may be seen that the right God is in Zion." Ps. 84:6-8. Mr. Rev. N. Beyer's present post office is: Readfield, Waupacca Co, Wis.

Milwaukee, Wis. on Sept. 16, 1861.

F. Lochner.

## Church consecration.

(Delayed.)

On Sunday. Jubilate, the Lutheran Trinity congregation at Dissen, Cape Girardeau Co., Mo. had the joy of dedicating their new church, built of beautiful large sandstones, to the service of the Triune God. The weather was very favorable on this day, so that early in the morning of the feast day there was a gathering from the neighboring communities of Perryville and Paizdorf, and in addition so many guests,

that the number of them probably amounted to five to six hundred. Rev. Grüber from Perryville gave a farewell speech at the beginning in the old log church, which was appropriate for the circumstances, after which the congregation and its guests moved to the nearby new church after a short singing. The celebration was made even more special by the fact that our dear President Wyneken had given us his presence and in the morning held a wonderful sermon on the gospel of the consecration of the church. This was followed by the celebration of Holy Communion. Holy Communion followed. At noon the congregation dined with their dear guests at a long table under the open sky. In the afternoon, we were again given the bread of life, as Rev. Beyer from Altenburg preached. Also Mr. Past. Rennicke was there with a large part of his congregation.

The size of the church is 35 by 54 feet in the square and 18 feet high to the roof.

May the faithful, merciful God, who also helped to overcome many difficulties in the construction of this church, now also rule with his abundant grace over this house consecrated to him and its visitors, and may his dear word always be proclaimed purely and loudly and heard in devotion, and his sacraments be administered according to their institution and used for blessedness. Amen.

Gotth. F. Grüber, Pastor.

## Ordination and introduction.

Mr. Georg Theodor Gotsch, hitherto school teacher at St. John's Parish on White Creek, Barth Co., Ind., called as pastor by Sr. Andrew's Parish on Racoon Creek, Ripley Co., Ind. was, after passing the prescribed Eramen, by order of the Presidium of the Middle District, ordained by me with the assistance of Mr. Rev. Brakhage on the 15th Sunday p. Trinitatis in the midst of his congregation and inducted into his office.

God bless brother Gotsch that he creates much fruit for eternal life in this congregation, which has regretted that it unfortunately allowed itself to be preached for a time by a local spiritual swindler and windbag named Fündeling.

Th. Wichmann.

His address is:

Hev. O. Pü. Ootseü,  
Hart" Nills P. O., Oo., Inä.

## The middle district of the

the Middle District of the Synod of Missouri, Western and the North holds its meeting this year at Cleveland, in the congregation of Mr. Rev. Lindemann, from the 9th to the 15th of October. The principal subjects of deliberation will be:

The doctrine of sanctification, and

On the relationship of the various Lutheran synods to each other.

The pastors do not want to fail to bring the parochial reports.

T h. Wichmann, d. Z. Secr.

The arriving synodals want to audition obligingly at my apartment, No. 66 1er8o^ 8tr, rrear l-oraiu 8tr, next to the church, on the west side.

I. C. W. Lindemann.

### "Two and Eighty Consolations by Dr. Johannes Lassenius."

This delicious book, already extensively displayed in number 2 of this vintage, is now ready to be shipped. It is excellently equipped, has beautiful large type on good white paper and is at the same time provided with a durable cardboard binding with leather spine and golden inscription on the back. Whoever needs consolation and advice in all kinds of heavy temptations or for such things, wants to be well provided for in times of need, should buy this book, and he will soon find out that he has bought himself a treasure that is worth more than gold and pearls. The price of this book is: One copy 75 Cts., a dozen \$7.20, (then the copy 60 Cts.) Whoever sends 15 Cts. more for a copy, will receive it free by mail. Larger shipments are, of course, much more cheaply handled by the Erpreß-Co. Please contact the publisher at the following address: Llr. D. Volkening, 8t. l.our8, Uo.

A report on the reading book can only be given in the next issue.

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### To the message.

Since the distribution of the church hymnal published in the publishing house of the local German Lutheran congregation and A. C. has been handed over to me by the aforementioned congregation, all orders and payments in arrears may be made to me.

St. Louis, Sept. 1861.

M. C. Barthel.

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### Receipt and thanks.

For the proseminar in Germany received through Past. Stubnatzi from Mr. Hupe \$2.00 C. F. W. Walther.

For poor students

received from Past. Stubnatzi \$1.00

C. F. W. Walther.

-For poor students:

by Val. Preacher in Pastor Bergt's congregation L5.00.

G. Alex. Saxer.

Gratefully certified to have received for the purchase of a new clavier for the school seminary:

From Hrn. Past. HuSmanns Gem. - --S	5.20 "	"" Schumanns " 1	.62
" " Teacher Schower-	0,25		
" "" Kestel		1,00	
" The Rev. Fort Wayne Conference		9.31	
" of the Mitwaukee Teachers Conference -		6.00	
"Members of the congregation of the Rev. Francke---		1,07	
,,, " " to Philadelphia		1.78	
" the Gem. in Indianapolis		15.00	
" Hrn. Past. Sallmanns Gem. --		1,50	
" of the comm. in Freistatt by S- Garbisch		8,00	
"" " " Kirchhayn ""		4,75	
., " " of Mr. Past. Sprengler		1,00	
" Heinr. Meyer		1,75	

On Mr. Teacher Wintersteinö wedding collected - - 3,00

By H. Deeg in Bridgewater -1.00

By W. Hoffman" from the comm. in Monroe--- 4.10

From Mr. Habolzheimer, teacher, and his brother 3.00 " the community of Mr. Past. Stecher in Sheboygan 7.37 Ph. Fleischmann.

The undersigned certifies with heartfelt thanks to the generous donors to have received for the seminary household: 3 Fä'hrtrchn kitchen vegetables from members of the congregation of Mr. Past. O. Hanser in Carondelet.

Likewise for poor students: 2 shirts and 2 silk handkerchiefs from Mrs. Kipp from the congregation of Mr. Past. Fr. König in Cincinnati; \$5.00 from the Virgins' Association of the same congregation; \$2.00 from Mr. P. Burkhart das.

A. Crämer.

Concordia Seminar, Sept. 21, 1861.

## Get

in the Casse middle district:

### For teaching institutions:

From the comm. of Mr. Past. Kunz\$10

,00

"St. Paul's parish of the Rev. Rolf

6,25 " both parishes of Mr. Past. Brackhagen

6,51 " the parish in Canada West

3,50

### For the general pres:

From the comm. of Mr. Past. Merz

11.46

From the centcasse of the community of Dr. Sihler-- 20,00

### For the proseminar in Nassau:

From N. L. by Mr. Past. Lindemann

0.25

### For the Synodal Treasury:

From the Communion Cafe in Fort Wayne

13.00 VonderGem

desHrn

Past. Fricke

36.66

\*\*\*\*\*Bühl 7,00

\*\*\*\*\*Rupprecht 12,00

\*\*\*\*\*Lindemann (nachtr.) 2.88

\*\*\*\*\*Köstering 13,00

\*\*\*\*\*Shepherd 4.00

"Mr. Koppel through Mr. Bonnet

14.00

"limbs from Cuyahoga Falls, O.--- ---- 1.45 "

the comm. of Mr. Past. Sallmann 7,00

" " " " " Schumann

2.35

" Mr. teacher Wolf

3,00

" Ms. Krämer through Mr. Past. Sauport

IM

" the Gem. of Mr. Past. Werfelmann

4.86

" Mr. Past. Daib

1,00

"Th. Müller from Daib's parish

2.00 "

of St. John' s

parish of the

Rev. Köstering 5,00

... Gem. of the Mr. Past. Zage!

14,00

### For Mr. Past. Röbbelen:

" " Jacobus-Gem. of the Hrn. Past. Daib

4,20

.. " Dreieinigk., ..

4,55

" Mr. Past. Daib himself

1,75

### For Prof. Biewend:

Als Collecte in the Gem. of Hrn. Dr. Sihler.... 20,00

From theJacobus congregation of Mr. Past. Daib

3,20

"" Dreinigk. "" ""

4,55

"Mr. Past. Daib

1,75

" derGem. desHrn . Past. Sallmann

4.18

" " "" Merz 4,81

### For inner discord:

r. Past. Heinemann (versp.) 20,23 W. Mayer, Cassirer.

### d. For the mission:

By Mr. Teacher Richter among the school children in ! Town Herman, WiSc. collected 5.46

From my congregation here in Monroe: Bon Readers of the Mission Sheets 1:10

From school children

1.58

From the unnamed

2,00

### o. For the teachers in the two institutions: Through Mr. Past. Lcmke received

12.42

namely r

by P. Finzel §2. G. Finzel and G. Schönamsgruber ä §1, Böhm 75c., Kornbausch, G. Hochradei and SchäddeL 50c., Mrs. Weißenstein 40c., S. Krug, J. Stell, G. Klaufß ä 25c., Streit 20c., Collecte §3,82, Past. Lemke §1.

At the wedding of Mr. C. Haubcnstricker collected in Frankenmuth 2.58

From Mr. Wendt in Detroit 1.25

### 6. for poor pupils and students:

From the Women's Club in Monroe since March

20.96 FromMr.Kipf

1.00

„ „, Teacher Simotk	1,00	
On Hrn. Rüttlingers child baptism collected	0.90	From the virgins association 4.32

s. For the general pres:

From the communities in and near Monroe	14.00
Ans of the centcassee in Frankenmuth	6.42
From the municipality Frankentrost	5,00

k. For the seminary building in Fort - Wayne: By Mr. Past. Thickness 12,00

namely:

By F. Höppner K5, C. Beier, W. Schäfer, Ch. Iustmann, W. Westphal, G. Krämer, G. Sage L \$1.  
W. Hattstädt, Cassirer. Monrce, 10 September 1861.

Correction. In No. 2, Jahrg. 18, where it says r Von Hrn. Past. Jox received \$42,97 it should read \$47.

For the teachers in the two institutions:

By Mr. Past. Trantmann	33,80
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namely:

By Dr. Meindermann and Father ä \$2,50, K. Schneider, Langohr u. N. N. L \$2, Col-  
lecte \$2,18, A. Wagner, J. Wagner, Schatzberger, N. N. ä \$1, Billenstein, Mulzer, S. Wiesinger, L. GcmpeL, Fr. Gempel, J. Herries, W. Renner, Kath. Ullrich, Marg.  
Stegner ä 50c., Holzinger, M. Wiesinger, Riedel, Wöllmer, Stell, L. Schneider, Klehmann, Hoeffler, Botsch, Holzworth, Löffler, Schäfer, L. Schmidt ä 2Sc., J. Karl  
30c., Hoenig, BeiSwenger ä 12c., K. Schmidt, J. Künzel ä \$1, G. Wiesinger, M. Oßler, Beuernfeind, Liebermeister L 50c., L. Wagner, G. Finzel, Chr. Oßler, Marg.  
Gippert L 50c., J. Hüftlein, G. Gabenius, G. Oßler, Kantensetter, Ruppert, J. Hummel, Fr. Schoen, Fr. Kaumeier, M. Kleins ä 25c., Bellenberger 25c., Hoenig 13c.,  
Schwager, F. Merk L 10c.

From Mr. Past. Ruhland	1,00
" of the comm. to Oshkosh	1.00
"" of Mr. Past. Wüstemann	10,00
" " in Saginaw	18,00
By Mr. Past. Also received	6,00
of which from his Gem. \$5,25, from Mrs. Schilling 25c., from himself 50c.	
Dnrch Hrn. Past. Sievers	25,00

namely:

\$7.87 Collecte in Frankenlust

2,00 from Hm. Selle 0,50 " " Appold 5,33 Collecte in Am elith 9,60 from Hrn. Past. Sievers himself.

From the municipality Frankenmuth	23,60
" /, " of the Hrn. Past. Penalties in Watertown, Wisc.	14,40

W. Hattstädt, Cassirer. Monroe, Sept. 16, 1861.

For the Synodal Treasury:

From Frankenmuth for memoranda and synodalb. \$ 5,00

From Mr. Past. Keller in Town Rockland, Wisc. - 8.29 and namely:

\$0.78 for memoranda and synodal reports

1.75 Sacrifice money from Morrison

1.17 "" Rantout

3,59 "" Nockland

1.00 from Mr. Past. Keller himself.

"Mr. Past. Stecher	1.71
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namely:

\$1,27 by Chr. Hüninger

0.44 for synodal reports

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" Mr. Viech in Detroit	1.00
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" Cincinnati	10.00

The treasurers of the district synods are urgently requested to provide at least a monthly receipt of the funds received in the Lutheran.

Ms. Wyneken.

Subsequent Receipt.

The undersigned gratefully acknowledges receipt of 70 Thaler Cour, from the ecclesiastical association of the diocese of Verben, through Mr. Past. Justus  
Ruperti in Bremerhafen, by means of Mr. J. H. Bergmann in New York, for the Missouri Synod Seminary.

St. Louis, Mo, Aug. 5, 1861.

Ferd. Bohlau, Cassirer of the General Synod.

For the **Lutheran** have paid:

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**The 17th year**

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M. C. Barthel.

**St. Louis, Mo,**

Synodal trucking company of Aug. Wiebusch u. Sohn.

Volume 18, St. Louis, Monday, October 16, 1861, No. 5.

## Sermon preached

on the general day of repentance, Sept. 26 of this year, in the Immanuel Church of the German Lutheran congregation of the unaltered Augsburg Confession at St. Louis, Mo. and delivered at the express request of said congregation.  
Gemeinde mitgetheilt von **C. F. W. W.** [Walther].

### I. N. J.

Kyrie, Eleison! Christe, Eleison! Kyrie, Eleison!  
Christ, hear us! Hear us! Amen!

Fellow-innocent and fellow-redeemed brothers and sisters in Christ JEsu!

It is a praiseworthy arrangement, which our dear authorities have made, that today all the people of this country hold a day of penance, confession and fasting, appear together as one man before the great God, recognize the chastening hand of the Lord of all lords in the civil war that has broken out, to confess their sins in deep contrition, so that they may deserve this severe punishment, and then, as a penitent people reconciled with God, to call upon Him for the speedy restoration of peace and for new blessings for the entire fatherland.

Hereby, our dear authorities desire that all the people of the United States of North America publicly give glory to God in Heaven, declare Him to be their God and Lord, and their sins to be the true cause of the against

I recognize that I am in the midst of the lamentation of war, and that I seek and expect salvation and help only in true repentance and conversion to God.

Our dear authorities are thus following in the footsteps of the king of Nineveh and his mighty men, who once also proclaimed a general day of repentance, prayer and fasting for their people, and commanded "that every man turn from his wicked ways and from the iniquity of his hands, whether God will turn and repent him, and turn from his fierce anger, that they perish not." Our dear authorities are thus following in the footsteps of David, Hezekiah, Josiah, Ezra, Nehemiah and all our old godly Lutheran princes and kings, who likewise, in times of divine wrathful visitations, called upon their people to lie down with them in the dust and seek grace and averting of well-deserved destruction in earnest repentance with God the Lord alone. Oh, if the whole American people, their authorities at the head, could be gathered together, and a Jonah, or an Isaiah, or a Jeremiah, or a Daniel, or a Luther, could "stand up" among them, raise his voice like a trumpet, and proclaim to our people their sin and transgression! - But, beloved, since such a gathering of our entire people is not possible, let us

we, recognizing the voice of God the Lord in the voice of our authorities calling us to repentance, respond to their summons with willingness and humility.

follow

But in that you have called upon me to

If you have asked me to speak as your pastor at this early morning meeting of our congregation, you have asked me to explain and reproach you for your share in the collective guilt of our new fatherland in unvarnished words in the name of the Lord. And even if this was not your intention - which I do not want to doubt at all - it is still demanded of me by the authorities set up for us by God, indeed by God the Lord Himself. Woe to me if I were to use flattering words today, or if I were to conceal even one of our sins out of fear of losing your favor or incurring your wrath, or if I were to somehow whitewash them as a loose whitewash! Then God's curse would strike me as a dumb dog, all the blood of the still further falling citizens of our people, yes, the blood of your souls would be demanded from me and the reward of a hypocrite, hireling and false prophet would be given to me, and you, even if you would be satisfied with me now, would then nevertheless come out against me on the last day and accuse me as a murderer of your souls in God's terrible court.

With fear and trembling, then, I will not both the sins of others,  
not both the sins of our whole country and the sins of our  
but rather our sins, the sins of our congregation, in the deepest feeling of my own great complicity and unworthiness, but without fear of man and human pleasing, in all frankness before you.

Put them in front of your eyes. But if I have ever asked you, my brothers, I ask you especially today, not for my sake, but for the sake of the country's great crying need, for the sake of your blessedness, for the sake of God the Father, your Creator, for the sake of God the Son, your Savior, for the sake of God the Holy Spirit, your Comforter. For the sake of your blessedness, for the sake of God the Father, the Son, your Savior, for the sake of God the Holy Spirit, your Comforter, do not be angry with me if I tell you the bitter truth today, naked as it is; rather, receive the word, if ever, especially today, with gentleness; look away from me and my poor person completely; Do not think of him who speaks, but only of what is spoken; forget completely that a man, that a poor fellow-sinner stands here before you, and think only of the holy God, in whose name I stand here and whose office and word I lead among you. Oh, if you do this, today will not only be a day of repentance, but also a day of blessing and salvation for you and your children, for this city and our whole unhappy country; yes, the angels of heaven, who already rejoice over one sinner who repents, will then celebrate a feast of joy today over a whole congregation of sinners who repent.

But what is all my exhortation if God does not take your hearts into his hand? What is all my exhortation if Christ does not give us repentance, who alone is exalted by the right hand of the Father to be a Prince and Savior, to give repentance and forgiveness of sins to Israel? Oh then, before I begin my address to you, let us fall down on our knees and cry out to God for his mercy beforehand, first singing the song: Christe, thou Lamb of God.

Text: Ezek. 22, 28—30.

Hereafter I introduce to you:

Our share in the collective guilt of our new fatherland,' as it consists, in fact, in this:

1. that we have not made ourselves a wall and placed ourselves in front of the crack and
2. that we have often participated in the general sins of our people.

## I.

The thought, my dear ones, that we are also partly to blame for the present terrible misfortune of our country is a terrible, unbearable, depressing thought. But alas! it is only too true. All the thousands who have already fallen on the battlefields and the widows and orphans weeping over them, all the towns and villages already turned into smoking incendiaries, all the returning warriors who have become crippled, all the seed fields that were once flourishing and rich in fruit but have now been trampled and devastated, all the ruin in trade and commerce that has taken place so quickly, all the destruction of Disruption of the family happiness of thousands and thousands - all these are loudly speaking witnesses of our great guilt. The word of the Lord in our text preaches this to us clearly and distinctly.

When Ezekiel the prophet preached, a terrible disaster had come upon Israel; Jerusalem, its royal capital, had been turned into a heap of ashes by the Chaldeans, and the people, the king and his subjects, rich and poor, old and young, male and female, had been carried away into captivity to Babylon. Yet even then there was a true church in the midst of deep-sunken Israel; even then there was a believing seed, a remnant of God's children. But does the Lord absolve them from the complicity in the terrible general misfortune? - No, he rather says in our text, after he has named the sinfulness of the people as a whole, finally at the end: "I searched among them, if someone would make a wall for himself and stand against the rift against me for the land, so that I would not destroy it; but I found none." Hereby God himself obviously accuses his church, his believers, and makes them responsible for the invasion of his judgments on the land, and explains to them that he had looked around for them, whether they would fall on his lifted sword with earnest repentance and fervent prayer, and thus move him to repent of the threatened punishment; but behold, none of his children had stood before the rift-so his wrath had entered the land like an unstopped stream.

Do not think, m. L., that this was only the case at the time of the Babylonian prisons. No, as often as a general misfortune, war, pestilence, drought and famine, devastating floods, great earthquakes and the like, occur in a country in which God's children or Christians live, it is always a divine judgment on the abominations of sin going on in the country; But God holds the believers responsible for the fact that the disaster was not averted, because much has been given to them, much is demanded of them, and they are the only ones who can pray. Therefore, before such judgments came, God himself always searched in the land to see if anyone would make himself a wall and stand against the rift against him for the land, so that he would not destroy it; but behold, he found none. For our God is a God who does not afflict and afflict men from the heart. He is holy and righteous, not a God who is pleased with wickedness, but in the midst of wrath remembers mercy. Therefore, before he punishes, he looks around for souls who come before him in the name of Jesus, and hold out Jesus' blood, death, satisfaction and reconciliation to him as a shield in firm, undoubted faith and trust with pleas and supplications:

He will let his righteousness and holiness be overcome by this, and he will be patient and spare. If, therefore, according to God's own declaration, there had once been only ten in Sodom, who in true faith, like Abraham, had made themselves a wall for the city, God would have spared them, in spite of their sins crying out to heaven; Just as God once really spared the ungrateful Germany

and kept the misery of a religious war away from her as long as Luther lived, who so often threw himself at God's feet in hot pleading, begging, sighing and weeping, so often God, provoked to vengeance by the ingratitude of Germany, wanted to send out the armies of his vengeance. \*)

Christ also teaches us this clearly, saying of his believers, "Ye are the salt of the earth; ye are the light of the world." Just as salt, as long as it has not become dull but has retained its true power and quality, does not cause the flesh to rot and perish, so Christians, if they do what is their due, can also cause the people among whom they are scattered like salt not to rot and perish. And just as the light of the world, the sun, causes the world not to be covered with terrible darkness, so Christians, if they only let their light shine properly, if they only do not begin to burn dimly or even go out, can cause the night of divine judgments not to fall upon the world. The Christians are the feet, supports and pillars of the nations; therefore, as often as a nation, among which Christians dwell, collapses under the burden of its sins, the Christians, its feet, supports and pillars, have wavered. The Christians are the dam of the waters of divine wrath; therefore, as often as these waters finally flood the world, the Christians, their dams, are broken. It is true that sometimes it is irrevocably decided in God's judgment to destroy a people ripe for judgment; sometimes God speaks of a country, as it is said in our prophet in another place (14, 14. 16.): "If indeed the three men, Noah,

Thus Luther himself writes in his "faithful exhortation to true repentance and Christian prayer": "I have asked God with great earnestness, and still ask daily, that he may control their (the papists') counsel and let no war come to Germany during my life; and I am certain that God truly hears such my prayer; and I know that, because I live, there will be no war in Germany. When I die, rest and sleep, pray also. If such (our brothers in faith) are murdered, shall we not be heartily sorry and grieved? But a thousand times greater is the sorrow of the heart when unbelievers are killed.

see die. Therefore, ask each one with such earnestness that

he wanted to ask it alone, that the good God from the

Schwerdt will come to the Father's ruthenium and relieve the punishment. He will certainly do so, for the sake of his holy name, which we preach, confess, and call upon; although we are poor sinners, we hold his word dear and valuable. (Erlanger Ausg. LII, 395. 397.) But how Luther prayed, Melancthon says in his funeral oration on his death: "I myself often came to hear him say his prayers with hot tears for the whole church. For every day he took special time and a while to speak a number of psalms, among which he mixed his prayer to God with sighing and weeping." (Walch's Ausg. XXI, 354.)



If Daniel and Job were inside, the land would become desolate. But then God first snatches the ones who would make themselves a wall away from the disaster either by a blessed death (Isa. 57, 1.), or he brings them to safety otherwise. Therefore God said to Loth: "Hurry and save yourself there (in Zoar), for I can do nothing until you come in." (I Mos. 19, 22.) And therefore the Jerusalem Christians had to be saved to Pella before Jerusalem could become a place of desolation.)

What is the reason that, although we Christians live in this country, it has become a great battlefield whose soil has already been and is still being reddened by the blood of thousands upon thousands? What is the reason that the misery and distress still grows and increases from day to day like a flood of sin? Do we want to scold, as once Israel alone over the Chaldeans, so alone over those who have started the war? Do we not yet want to recognize that all the swords now drawn and all the flaming swords now consuming the blessings of the land are flaming swords and flames of divine wrath? Shall we still, like the unbelievers, look only at men, forgetting the God who executes his judgments through men and calls even a Nebuchadnezzar his servant? Do we still not want to believe what the prophet Amos writes: "Is there also a calamity in the city that the LORD does not do?" Do we want to speak with the self-righteous Pharisee: We thank you God that we are not like other people, robbers, unjust, adulterers, tax collectors? Shall we take water with the hypocritical Pilate and wash our hands before our country and people and say: We are innocent of the blood of this civil war? - Far be it from us! - We must rather speak with Job: "Though I wash myself with snow-water, and cleanse my hands with the fountain, yet shalt thou dip me in the mire, and my garments shall be as an abomination unto me." Yes, the right attitude that should fill us now is the attitude of David, who, when Shimei cursed him, said, "The Lord has told him, 'Curse David.

It is remarkable what Luther wrote in 1530 in his sermon that children should be taken to the barges: "I ask God for a merciful hour, that he will take me away from here and not let me see the misery that has to go over Germany. For I think that if ten Moses stood and prayed for us, they would accomplish nothing; so I also feel, when I want to pray for my dear Germany, that the prayer springs back to me and does not want to go out, as it usually does when I pray for other things. For it will be that God will redeem Loth and sink Sodom. God grant that I may have to lie and be a false prophet in this matter; which would happen if we were better and honored our Lord's word and his holy blood and death differently than has been done so far." (Luther's People's Library, Volume Four, p. 165. 166.) When the Lord had taken away the people, he said to the Lord, "Behold, I have sinned, I have done iniquity; what have these sheep done? Let your hand be against me and against my father Hans." (2 Sam. 24, 17.). For say, I ask you in the presence of the living God, to whom does the word of the Lord in our text apply: "I sought among them if any man would make himself a wall, and stand against the breach against me for Laud, that I should not destroy it; but I found none"? To whom does this word apply now? - It applies to us, us Christians! We Christians have not made ourselves a wall; we Christians have not placed ourselves before the crack! So the misfortune has come like a weather and the misery like a storm wind. Oh that God would give us true repentance for this!

## II.

But, my dears, our share in the overall guilt of our new fatherland consists not only in a sin of omission, but also in the fact that we ourselves have often taken part in the general sins of our people. And now, secondly, let me speak to you about this.

That a war, even for those on whose side the right is, is always a divine judgment, is denied only by those who do not believe in God's word, which testifies to this clearly in many places. The war with which the Chaldeans once overran the Jewish people and land was also an unjust war of conquest on the part of the Chaldeans, and yet the prophet Ezekiel presents it in our text as a punishment of sins on the part of Israel, which he lists with the words: "Their prophets whitewash them with loose lime, preach loose theidings, and prophesy lies to them, saying, Thus saith the LORD; when the LORD hath not spoken it. The people of the land do violence, and rob confidently, and afflict the poor and miserable, and do violence and wrong to strangers." Thus the prophet names two kinds of sins as the true causes of the judgment that fell upon Israel: first, sins of doctrine and faith, and second, sins of life and conduct.

Both types of sins are undoubtedly the cause of the misery that has now come upon our new fatherland. As far as the sins of doctrine and faith are concerned, it is only too clear that on thousands of American pulpits false prophets of Lutheran and non-Lutheran name preach a falsified gospel and lead souls away from Christ and His truth, mostly under the guise of special holiness and wisdom. No country on earth is filled with so many fanatical sects as our new fatherland. What the prophet Jeremiah said about the state of the

of the Jewish land shortly before its destruction by the Chaldeans: "Many a city, many a god you have, Judah," this is even more true of our America. And, alas! Alongside unbelief, unbelief raises its serpentine head ever more boldly and insolently. The contempt for the Word of God, as an empty poem of the clergy, increases here with each passing day in a frightening manner. Not only do countless people, who are counted among the Christians, walk around here unbaptized, not caring about religion, church, worship, soul and bliss, but in this supposedly Christian country one also hears and reads daily mockeries and blasphemies about our most holy Christian religion, such as are not allowed and hardly heard even in the land of the Turk. Even atheism, that is, denial of God and denial of the resurrection of the flesh and the immortality of the soul, of the judgment, of hell and of heaven, is becoming more and more prevalent. Whereas in the past the few deniers of God were allowed to spout their infernal venom only in their hidden

dens of vice, now the number of atheists is legion, who, under the protection of the law, join together in societies and, in ghastly unheard-of outrage, publicly deny their own Creator, the Almighty God in heaven, with mouth and pen, and hold him up to ridicule.

As the tree, so is the fruit, as the spring, so the brook, as the faith, so the life. The youth - to begin with this - grows up either in religionless schools or completely without school and instruction in their innate wickedness. Obedience and deference of children to parents, of pupils to teachers, of servants to their masters, of subjects to their authorities, have therefore almost everywhere ceased, and in their place have come insolence and disobedience, rebelliousness and stubbornness, and mockery of all the supreme power established by God, and are the order of the day. On the other hand, the magistracy itself is also often in deep disrepair. Through cunning and bribery one gets into office, and once this has happened, one uses the office to plunder the people's coffers, and turns the places of judgment into places of injustice, of suppression of innocence and acquittal of the criminal. In doing so, the whole nation idolizes the country's wealth, power and freedom; instead of praising and thanking God for these goods as God's undeserved gifts, they attribute them to themselves, their wisdom and worthiness, boast about them and make an idol out of them, which they worship. Mammon service in all its forms, fraud, swindling and usury, hardly heard of even among the most blind pagans, has eaten through the whole body of society like a ghastly cancer; hence even now the saying comes true in thousands: "Easy come, easy go;" one hollow edifice of deceit after another collapses to the ground.

together. Swearing and cursing fills every corner, countless false oaths daily and hourly challenge God's holiness and justice to severe punishment; the drudgery of the poor worker, the stolen penny of the widow and the innocently shed blood of unsmelling murderous deeds cry out loudly from earth to heaven for vengeance. But where would I end if I wanted to name even the tenth part of the sins that have flooded city and country like a sea?-what has happened because of that? All these sins and atrocities have gathered over our country like a black storm cloud, which is just now being unleashed in the thunderclaps of an all-disastrous bloody civil war. In vain was the divine father ruthlessness of pestilence that struck the country a few years ago, so God had to exchange the ruthlessness with the bloody sword. - —

And oh! I could say that at least we as a Christian community have shone like a city on a high mountain and that at least we have been pure from all these sins that are going on everywhere! But alas! We, too, have, God be lamented, a great and terrible part in it.

What the Lord calls out to the church in Sardis: "You have few names that have not defiled their garments," also applies to us. Our congregation has grown in the last few years in the number of members, but it has certainly not grown in earnestness and zeal in godliness, but has rather declined far, far in this. Even the zeal in listening to the Word of God, the first and least thing in Christianity, has thus diminished; and when it has been punished, this has been brusquely rejected as a law, as a false unevangelical compulsion. The care for the welfare of the congregation and the participation in the affairs of the Kingdom of God has decreased among us in such a way that we have repeatedly not been able to hold a congregational meeting because even the required fourth part had not come. As far as the missionary spirit, the zeal to lead others to the truth, is concerned, we have long since been surpassed and put to shame by the zeal of the sects for their error.

There is less and less to be found among us of that tender, easily wounded conscience, of that worry that something doubtful might lead to sin; rather, quite a few go along safely and carelessly, in the firm conviction that they are good Christians, since they say with their mouths: "I believe," and in the proud conceit that they themselves know well enough in all cases, no matter how difficult, what is right and wrong. The brotherly conversation about God's word and about matters of Christian experience has almost completely ceased among us, and in its place has come talk about the things of this world or after-talk. But the more indifference we have become all the more zealous with regard to earthly things. We speculate, we plunge into debts, even at the risk of encroaching on other people's property; we no longer usury openly, but do we not do it secretly? - We strive to become rich and use all kinds of questionable practices for this purpose - everything just like the world. We still seek the kingdom of God, but not first, but first the goods of the world, limping on both sides and wanting to serve God and Mammon, Christ and the world at the same time. The sharp line of demarcation that God's Word draws between the world and the children of God is almost completely blurred in many places. That is why the world no longer hates us, because we have become its friends and are ashamed to confess before it, but the world loves its own. It notices with great satisfaction that we have moved closer to it and have become more akin to it again, that a worldly child is often dearer and higher to us than a brother, and that we would therefore rather sacrifice a brother than a friendly worldly child. The world sees with joy how like we have become to it, how vanity and worldliness have come among us, how we are ashamed of the humble Jesus. And oh! what shall I say of our youth? - One would like to weep bloody tears when thinking of them. She, who should be the hope of the future, clearly shows that she intends to transform the old-fashioned Christ Church into a new-fashioned world church when the gray heads will have been carried to the grave. What a frivolous, cheeky, insolent, disrespectful, disrespectful, pompous, even insolent nature prevails among our youth! What vanity, what love of the world! And the parents? They usually leave it at that with mere secret sighing or with sapless and powerless Eli's memories; almost no one needs the seriousness of his parental authority; yes, some watch everything calmly and are even happy about the great role their prodigal sons and daughters already play in the world. Oh, how many who were respected among us for pillars have fallen away in disgrace! - And oh! could at least we, your preachers, leaders and teachers, step out today and say: We have remained faithful, not a drop of your blood is on our hands! But - how could I conceal it today? - We also went back with a regressed congregation! And, what is most frightening, in this sad state of ours alone, people want to hear nothing but the sweet, lovely, comforting gospel, hate the sermons of the law and will be secret to those who punish us, and only wait for a convenient opportunity to take revenge on the troublesome punisher under good pretexts. So we must exclaim with Isaiah: "The whole head is sick, the whole heart is faint. From the sole of his foot to his head there is nothing healthy in him, but sores and wounds. men, and boils that are not stapled, nor bandaged, nor soothed with flour."

My beloved, what shall we do now? - Shall we, in unholy blindness, still only reproach others, while blessing ourselves and justifying ourselves, because we have the pure doctrine? - Then God would say to us through Paul: "Therefore, O man, you cannot excuse yourself as to who you are that judges: for in judging another you condemn yourself, because you do the very thing that you judge." Yes, the Lord would say to us in his wrath, "Woe to you scribes who have the key of knowledge! You will not enter in, and resist those who would enter in."

Let such an attitude be far, far from us! Rather, let us recognize the great grace of the Lord in the fact that he has arranged it so

that the present general distress of our dear fatherland has reminded us of our backsliding and sad condition and has once had to bring it vividly before our eyes. Let us not block our ears and harden our hearts against the voice resounding in our ears and hearts from this civil war: "Repent! Let us do right by God, who today calls out to us: "O you church, which I have showered with a thousand graces before millions, what have you done? Even your unfaithfulness, even your sins have brought disaster to your new fatherland. You have the name that you live, and you are dead. Awake, awake, thou that slept, and arise from the dead, and Christ shall enlighten thee. Repent! Repent! But if not, I will soon come to thee, and cast thy candlestick out of its place, if thou repent not." Oh, to this voice of the good Shepherd who now seeks us, let us listen and be ashamed from our hearts, tear our hearts apart, weep and lament over our sins, throw ourselves in the dust on our faces and say: We will, O Lord, bear your wrath, for we have sinned against you, and have become apostate and ungodly.

But, my dear brothers, "if we were to shed a lake of tears in the web," this would not wipe out even one of our sins, much less our entire great guilt of sin; indeed, if we were only to sink into remorse and sorrow, we would only fall deeper. Therefore, all of you who are heartily grieved and frightened over your blood-red sins, and who have either long since sighed and lamented over the atrocities of our country or have finally been awakened to them today, lift up your heads, do not even despair, know that there is still mercy and help for all our sins. Pray to Golgotha, see the Lamb of God, who bears the sin of the world, offering Himself for us on the altar of the cross; see His blood, the blood of reconciliation, flowing from a thousand wounds. May our sins cry out to God for vengeance, even louder cries Jesus' blood for us.

us for mercy and reconciliation. Let us take hold of all this in faith, so that our sins will be consumed like stubble in the blaze of fire, our souls will be filled with strength for a new fiefdom, our prayers for our bleeding fatherland will be heard, and our entire congregation will once again become a blessing for city and country.

O let us then immediately begin such prayer, prostrate ourselves on our knees in true repentance, and sing: Kyrie Eleison 2c. \*)

(Sent in by Pastor Lochner.)

### **Walking through our hymnal.**

(Continued.)

No. 4: Lord Jesus Christ, turn to us.

For the promotion of the German language and poetry, before, during and after the Thirty Years' War, there were several poetry societies in Germany, from which, in addition to good secular songs, many of our beautiful sacred songs came forth. Among these, we cite above all the above. Its author is Wilhelm II, Duke of Saxe-Weimar, born with a dead twin brother on 11. He was not only a famous hero of the Thirty Years' War, but also a friend and connoisseur of mathematics and other sciences, of poetry and music, but in particular also a prince who was concerned about the church and under whom regular church visitations were introduced in his country. He is the builder not only of Wilhelmsburg Castle, but also of the beautiful castle church in Weimar, of which, of course, he had no idea that a little over a century after his death and even more later under the infamous General Superintendent Röhr, who died in 1848, Luther's prophecy would be especially fulfilled in it and in the other churches of the Weimar region: "The devil will set fire to the light of reason and take you from the faith. In 1617 he founded one of those poets' associations, the Order of the Palm, of which he was first a simple member under the name of "the Tasty", but since 1651 he has been the second head of the board. How nice when a prince also follows in David's footsteps as a psalm singer!

As Georg Neumark, the well-known songwriter, at that time court poet of Weimar, notes in his "Neusprossenden Teutschen Palmbaum, Nürnbg. 1668", Duke Wilhelm "made various spiritual songs, so well known in these places (in the Saxon principalities), especially the short peace song: God the Peace has given. Mild wish that we Christians of this country may once again sing this little peace song, as it is known in Germany after the

\*) Thereupon the great litany found in our hymnal no. 368 was sung, namely by the pastor of the district at the steps of the altar the first and by the entire congregation the second chorus.

Westphalian peace the princely poet sang so gladly, I put it here to the reader. It was usually sung to the tune: "Trau auf Gott in allen Sachen" \*) and reads:

God, who has given peace, Let peace hover around us, Peace, peace in the land, Happiness and salvation to all state.

Peace God has given us, that we may live peacefully. Peace, peace in the land, happiness and good fortune to all.

Let us sing of peace, praise God in all things, peace, peace in the land, happiness and salvation to all.

The most beautiful poetic monument of Duke Wilhelm, however, remains the song: "HErr Jesu Christ dich zu uns wend", which is said to have been written while looking devoutly at a crucifix, according to a report in the Zwickau hymnal. In a short time, it was widely disseminated, first in the Saxon principalities, and was mostly used as a preparatory hymn for the sermon. In 1678, however, it was designated by mandate as a standing hymn for all churches in the Electorate of Saxony. A collection of songs from Altenburg gives it the beautiful title: "Frommer Christen Herzensseufzerlein um Gnade und Beistand des heiligen Geistes bei dem Gottesdienst vor den Predigten."

And this is due to him. What Jesus promises Matth. 18 and 28: "Where two or three are gathered together in my name, there am I in the midst of them. Behold, I am with you always, even to the end of the age" - what David prays in Ps. 51: "O Lord, thou lift up my lips, that my mouth may declare thy glory" - what is said of Lydia, Acts 16. 16, that the Lord opened her heart under the preaching of Paul; - and what Dr. Luther says so beautifully in the explanation of the second petition, that the kingdom of God comes to us "when the heavenly Father gives us his Holy Spirit, so that we believe his holy word through his grace and live divinely, here temporally and there eternally": that is incomparably summarized in this little sigh of heart. Who would have grown tired of singing this little song again and again, ready to be preached and heard!

Incidentally, the poet seems to have taken the old entrance chant of Matins and Vespers as a basis. As in the Roman church today, also in our Lutheran church the Sunday and weekday services in the morning or evening were introduced with an alternating chant between pastor and choir, probably mostly in Latin. It thus reads:

D. Lord open my lips,

This melody can be found in the last two editions of Layritz'schen Chornbuch, in the one from 1849 under No. 302 and in the one from 1855, Abth. 2, under Ro. 323.

Ch. that my mouth may proclaim your glory. (Ps. 51, 17.)

P Hasten God to save me.

Ch. Lord to help me. (Ps. 70, 1.)

P. and Ch. Glory be to the Father and to the Son and to the Holy Spirit, as it was in the beginning, now and forever, and from everlasting to everlasting. Amen.

Be that as it may, this is certain, that the poet in the use of the doxology directed himself after the old-church way. Indeed, the doxology or praise of the Triune One is contained in the 4th verse: "Glory be to the Father and to the Son 2c." Originating with the Church Father Jerome and introduced into the Church in the second half of the fourth century, the same concluded each psalm or psalm section sung or read by the priest raising: *Gloria Patri* 2c. (Glory be to the Father 2c.), to which the congregation or choir replied: *8imit ernt in principio* 2c. (As it was in the beginning 2c.) In the beginning, however, besides the simple form: "Glory be to the Father and to the Son and to the Holy Spirit," one sometimes sang: "Glory be to the Father in the Son and the Holy Spirit" or: "Glory be to the Father through the Son in the Holy Spirit. But when the Arians, those well-known subtle deniers of the divinity of Christ, intentionally used the latter two forms only in order not to regard the Son and the Holy Spirit as the same being with the Son and the Holy Spirit, they did not use them. When, however, the Arians, those well-known, shrewd deniers of the divinity of Christ, deliberately used the latter two forms only to avoid having to confess the Son and the Holy Spirit as coeternal with the Father, the orthodox church dropped them and sang in general: "Glory be to the Father, and to the Son, and to the Holy Spirit. In order to cut off any evasion of the secret Arians, they added the words: "As it was in the beginning, now and forever, and from everlasting to everlasting. Amen." Ambrose († 397) followed this use of doxology in his Latin hymns or songs for the Western Church, and he was followed by Dr. Luther and other hymn writers. This therefore once for all as a remark to all those songs of our hymnal, which close with the doxology. - —

Finally, as far as the melody of our song is concerned, the composer is unknown. It is said to have been composed before 1650 and was originally called: "HErr Jesu send us your spirit. It was first harmonized in the Gothaische Cantional of 1651. Since we are mostly accustomed to the rhythmless manner of this song from our youth, it is all the more necessary to pay careful attention to the beat in church and in school. Note at the end that in this melody, in each of the four lines, the beat is uniform throughout. Each line begins with two half notes, then a quarter note, then another half note, then three times a quarter note, and always ends with a whole note, according to Tücher.

How this song was once sung at the end of the last century in the halls of the large church in Hirschberg, which were packed with people.

in Silesia, Koch tells the following story. "The preacher had it sung as a bulletin song after the entrance before the beginning of the actual sermon, in which he spoke of the majesty of the unsearchable God. Then the local organist Gottlob Kühn (-H 1800) began to sing the song quite simply with his organ notes. But when the congregation had sung the words in v. 3: "Until we sing with God's army", he suddenly silenced the organ and a sudden and deep deathly silence reigned in the whole church. Then the four golden angels stirred, high on both sides of the organ, the thunder of the timpani murmured all alone, without accompaniment, as if from the farthest darkness of the dwelling of the Almighty, and then fell silent again. But now, all at once, the organist let the full registers sound, together with the chimes, to the chanting of the words: "Holy, holy is the Lord God! Thereupon the chimes continued to sound and gradually faded away as if into the vast spaces of heaven. All hearts were moved by it in the innermost."

Of course, this was something extraordinary and therefore not presented here as an example for imitation. However, this might be a hint for the organist to play the second verse with soft, but the third verse with strong stops, namely at the threefold holy of the heavenly host.

No. 5: Lord, open the door of my heart.

Also a lovely Bible and sermon song - a little sermon of the heart, in which God is asked for the opening of the heart to receive and for the fruit and preservation of the word, which moves the heart powerfully, makes body and soul healthy, creates a happy heart and gives comfort and bliss. That the poet had in mind the word of the Lord, Luk 11, 28: "Blessed are those who hear the word of God and keep it" and that he was thinking of Lydia, whom the Lord opened his heart, Acts 16, 14. 16, 14 is obvious to the reader.

The poet of the song is Dr. Johann Olearius, born Sept. 17, 1611 in Halle, where his father was pastor and superintendent, and died as high court preacher and general superintendent in Weissenfels on April 11, 1684. In addition to many other writings, he published: "Evangel. Gedenkring, Leipzig 1677" and: "Geistliche Singekunst, Leipzig 1671," in which his songs are written. His son, his brother, who we will meet at No. 158, as well as his son and grandson were also songwriters.

Since the song has no melody of its own, it can be sung to the previous melody, or to that of "Lord Jesus Christ my life's light", if one does not prefer to sing it to the one written over in our and other hymnals.

(To be continued.)

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## Mission Report.

(Continued. )

It is unbelievable what difficulties the constant wandering life of the Indians causes the missionary in his striving to preach the gospel to them. In their constant wandering, they have no possessions, no homes or actual homesteads where they could be visited, at least at peak times, and greeted with the preaching of the gospel; they remain lazy, a begging people who are always in need of help.

hungry, so that their usual saying is: "I haven't eaten for two days. With their constant wandering, they do not want to work at all, if they would have to die of hunger. How important it would be, therefore, if by means of the above plan a somewhat more steady sense could be gradually awakened in them, without imposing on them a different way of life. The latter is to be avoided above all. Let us listen to the missionary Clöter himself. In his letter of Oct. 2, 1860, he reports the following: "Through rather long consideration and observation of the facts, I have become more and more convinced that the idea of raising a new generation from the children, as it were by eliminating the old, is a thoroughly wrong one, which probably owes its origin to the reckless, humbug-driving Anglican missionary work. The English, be they Americans or Englishmen, have absolutely no sense or respect for a foreign nationality, and their whole system of education in the missions is to model *Englishmen*. Therefore, external dressing is the main thing.

The most important thing for them is to be able to show an effect that best manifests itself in the change of clothes and the way of life. Thus, the Episcopalians now limit themselves almost exclusively to getting as many children as possible, whom they Englishify at their school in Farribault and then let go out into the world as non-Crels. Unfortunately, we already have many such subjects here; they are the fruits of the missions. They have learned to despise their own nation, yet they are nothing but Indians, arrogant, stupidly proud, vicious, good for nothing in any way. Nothing in the world could be more vile and pathetic than a civilized Indian. As we have often said, we must begin with the ancients to preserve and elevate the national character of the Indians, instead of despising and destroying it. To the Indian for his good, to every purpose and in every situation admirably serving

"Offering a "blanquet", a rag of skirt, etc., is a crime. It plunges him into a sea of temptations to which he succumbs, and makes him unhappy. Above all, let the gospel be preached to them; that must accomplish everything. The spirit of it will then also permeate our conduct toward them, and we will thereupon be like them even in outward things, which are nothing less than like them.

are valid, but should just again promote the main purpose, serve evangelically. I think that one should not stretch the strings too high and not make demands on them that they are not able to meet. For the time being, let them have full freedom in their way of life and

gradually try to awaken in them the sense for a domestic life by showing them the benefits of it in a practical way. We should put it entirely out of our minds that the Indians would have to live something like we do if they wanted to become Christians."

As for the main pus damage of the Indian people, binge drinking, which is becoming more and more rampant, this vice, together with the shameful venereal diseases, is increasingly wrecking the nations. Both abominations, Drinking and fornication are being spread among the Indians to an increasingly frightening degree by the "lumber people" who exhibit the woods every year. Two years ago these lumber thieves were only able to do a small amount of work because of the bad times, but last winter this curse of the Crowwing area returned in abundance. They were distributed on the reservation of the Indians in three "camps", in order to steal down all usable wood, which (after the contract of the government with the Indians) belongs to the governorate. In order to have good friends with the Indians, who do not prevent them from stealing, they act as if the precious pine wood belonged to the Indians and seemingly buy it from them for a ridiculous price, by selling it with flour, or with a few pine nuts. and pork through the winter, instructing them at the same time in their camps to all immorality. The government turns a blind eye to all this atrocity, which is done with the knowledge of the well-lubricated authorities; it has always been the policy of the United States to get rid of the Indians as cheaply as possible and to get rid of them, even if by the most shameful means. All the measures that were apparently taken to ward off the destruction that was about to befall the Indians were lame and dishonest. The English government in *Canada* dealt much better with its Indians and the fruits of this are to be seen. There is talk that our government is beginning to realize the damage it has done to the Indians by the course it has taken with them, and is thinking of adopting a different policy. Let us hope for the best; it would indeed be time for *Uncle Sam* to wake up and see the damage that has been done! How miserable all the measures against whiskey drinking have been so far! As if one would have wanted to promote the same thereby only still! "The Indian has a social instinct, which he tries to satisfy by drinking whiskey together, because he does not know how to do it in a better way. I admonish the local Indians as much as possible from drinking whiskey, but if I could do it, I would put something better in their place.



of the wretched poisoned brandy. It is an easy business to prohibit the latter badly under heavy penalty, while the gentlemen themselves are full of it and can hardly live a few hours without it. The half and miserable measures of the present government, whose officials themselves set such a bad example, cause the Indians, instead of getting better, to become daily more nefarious, more disreputable and more indolent. The curse which they will derive from this cannot fail to be felt. A senior official recently lost sem of an eye in a conspicuous manner without any external cause. He is said to be involved in the recently discovered embezzlement of the Inäiau trust kund to the tune of \$50,000."

Moving on to the study of the language, the missionary Clöter is always aware of how much depends on it for the hopes we have of the mission among the Indians; and he is earnestly endeavoring to become master of the Indian language to such an extent that he can preach in it. His plan was, and still is, to take an understanding and sociable Indian into his house for a time, in order to be practically assisted by him daily and hourly in the learning of the language. He wrote about it at the beginning of last winter.

"I invited an Indian to move here to learn the language from him. He has promised to come as soon as the Lakes are frozen over, but has not yet appeared. He is very well suited to assist me in studying the language, because he is quite educated and speaks English well, so that he could be used quite well as an interpreter, if one might dare in other respects. He has been a Methodist preacher in Michigan, and since he was once offered a high price for his ministry in Kalamazvo, he could not resist the temptation. (He thinks that this is the fault of the Indians, that they can not resist a temptation) and escaped with the proceeds to Minnesota, respectively Sandy- Lake. He is very depressed and would like, as he says, to become honest again and live among the whites. Given his weakness of character, mau should not rely on his interpreting: he himself tells his pranks, which he often interpreted for the Methodists in Michigan. It was made a condition of his being here that he abstain from drinking and play no tricks. On the other hand, I have promised to keep him busy and to reward him accordingly.

(To be continued.)

## To the ecclesiastical chronicle.

**Pulpit Abuse.** To the Reformed Evangelist, Rev. Ph. Becker of Whitley Co., Ind. writes that in that area in I am saddened by the fact that some preachers of other denominations preach almost nothing but politics. One preaches of Douglas - debt, another at a camp meeting that God is an abolitionist and the devil a slaveholder." Such preaching of politics, to be sure, now makes fuller churches than the gospel, but not a fuller heaven, but a fuller hell!

**The so-called United Brethren**, as reported by Evangelist, had started a mission among the heathens in Liberia (Africa) some years ago. However, due to lack of financial contributions, they decided to stop the work completely and to sell their property there. It is easier to get excited about the slavery of others than to sacrifice money for the poor blacks and make them physically and spiritually free.

**Methodism.** The Lutheran Church Messenger reports the almost unbelievable news that a conference of preachers of the Methodist Church held in Cincinnati has appointed General Sigel an honorary life member.

**Day of Penance.** Reports about the celebration of this day are received here and there. The Observer reports, among other things, the texts on which the preachers in Philadelphia preached on this day. Dr. Seiss preached on Joel 2, 12-14, Dr. Krauth on Nehem. 4, 21 D. Hutter on Amos 3, 2. D. Luckenbach on Ps. 144, 15. D. Wenzel on Jonah 3, 1. 2. Dr. Stork in Baltimore on Matth. 17, 21.

**East Indian Mission.** Missionary Wolfs, who had separated from the mission led by the Leipzigers because of the caste dispute, has returned again and has now admonished those pastors in Lauenburg who had supported him at the same time as Missionary Ochs after his separation to put an end to the attempt to found a special mission.

**Missouri Synod.** Dr. Munkel writes in his Neue Zeitblatt in the number of August 16, after reporting the church splits that have occurred here because of the war: "Among those church communities whose existence has remained unshaken by the war, the English Episcopal Church and the Lutheran Missouri Synod stand at the top." May this news, as it will have awakened joy in Germany, awaken us to watch all the more jealously over the high good of unity which God has hitherto given us in the midst of the discord around us.

**From Past. Brunn's Missionsblatt** für die luther. Church of North America, the second number has been published and sent with the Pilgrim from Saxony of August 31. This second number contains first of all a statement of "the guiding principles" according to which the dear Brunn professes to carry on the so-called American mission with his brethren in Germany, and then the motives which drive them to this mission. What the first

Pastor Brunn, among others, communicated the following paragraphs: "1. Our mission is exclusively in the service of the Lutheran Church and its confession. 2. its purpose is to help the German emigrants in North America by providing preachers and school teachers. 3. we do not intend to establish a new Lutheran church system in North America. We did not intend to found a new

Lutheran church system in North America, but to strengthen the existing one. Our mission therefore follows the Synod of Missouri, in whose seminaries our disciples complete their training. 4) We offer our support and mediation to preachers, candidates and school teachers who have already completed their training in Germany for the purpose of their resettlement in North America. The purpose of our missionary institute in Steeden is therefore first of all to provide a place of gathering and a time of examination for those who want to serve the church in America, and to be a preparatory school for the seminaries in North America. 6. apart from the "elementary school knowledge", which is a prerequisite, the only condition for the admission of students is the necessary ability both in a Christian respect and with regard to natural gifts of mind and spirit (about which testimonies of former teachers and pastors are to be provided). 7. every student must submit to a probationary period in two respects: firstly, whether he proves to be suitable for the service of the church at all and secondly, whether his gifts and aptitudes are more suited to the holy preaching ministry or more to the school. Secondly, whether his gifts and aptitudes make him more suitable for the sacred ministry of preaching or for the ministry of school teaching. The Christian humility of the students is expected to submit willingly to the judgment of the teachers. 8) Since the North American congregations provide their preachers and schoolteachers with the necessary means of subsistence, thus giving them at the same time the means of earthly sustenance, it is expected that students, respectively their parents, contribute to their education from their own means as much as they are able. 9) At the end of the year, the friends and participants of our mission will be given an exact account of the total income and expenditure of our mission. (10) More detailed joint consultations on the affairs of our Mission with its more distant participants and representatives take place annually on the occasion of the Leipzig Mission Festival.

The pilgrim reports that the **people of Hamburg** have a law on the introduction of marriage by the civil authorities alone. Also, in the future it will no longer be required of Christian parents to have their children baptized, "so that after some twenty years, when mau meets a Hamburger, one will probably have to ask: Forgiveness, do you belong to the Hamburg heathens or to the Hamburg Christians. And whoever in the future longed to see a real heathen in Germany, would not have to travel as far as Africa, but only as far as Hamburg." - From these expressions one can see how our brethren are frightened and horrified by the conditions in which we are already living here.

(Submitted.)

## Intercession.

Why, O God, have You hidden Your gracious face?

Why must we so anxiously fear, That thy judgment shall befall us? Alas! as the cruel storms wake the wide sea to fierce rage: so war and the horrors of war fill the land with misery, pain and blood.

The golden peace is gone, The noble harmony has fled away, The sun of happiness has faded, The sword reigns on a bloody throne: It grasps and does not stop grasping; It still craves for blood: Ah? hast thou created in vain, O God, the poor multitude of men?

Alas! Our heavy debts of sin caused this war trouble;

For the righteous cannot tolerate the sacrilege against his commandment.

To heaven he has pleaded, called and lured us full of grace, And invited us in the friendliest way: But alas! how many remained stubborn.

We have despised God's word, And sought after earthly things; We have sought after the world, And lived wickedly only ourselves. We left the first love, which at first pervaded our heart, And followed our fleshly urges, which sank into the service of mammon.

How blessed we were once, When Jesus first appeared to us: We would have rejoiced and gone joyfully to our death for him.

How dear was the grace then, How joyfully the Lord was known, How ardent was the fire of love, That united us with the brothers.

Oh God, from what have we fallen! Forgive us our great guilt. O give us all the covenant of grace, And bestow on us thy Father's grace: Yea! kindle in us to the bright flame Of faith's feeble spark, That it may to thee, God's lamb, Hearfully, fervently pray.

Help us to wrestle diligently, to watch, and to stand praying before the nit.

Grant that we may make ourselves a wall for our land with ardent supplication, That you may bless us with peace, that justice may be enthroned in the land, That good and faithfulness may meet, And honor may dwell with us again.

H. Fick.

## Ecclesiastical message.

After Mr. Past. Jul. Renz, hitherto assistant preacher of the congregation at Fort Wayne, Ind. had, with the consent of the latter, accepted a regular appointment of the German - ev. - Lutheran St. John's congregation in and around Strattonport, Long Island, N. N., the same, with the assistance of Mr. Past. M. Tirmenstein, from

The undersigned, in accordance with the order received from the Presidium, was introduced into his new congregation on the 18th Sunday after Trinity (September 29).

The congregation of the first brother is not very numerous, but he finds a wide and, I hope to God, blessed field of activity to awaken many more of the hundreds of brothers after the flesh from the sleep of sins through the preaching of repentance and forgiveness of sins and to lead them to the host of Christ.

May the Lord's blessing rest abundantly on the work of this servant of the gospel!

F. W. Föhlinger.

Address: Kev. Julius Kenn, Ltruttonport, Dovg Islanä, N.

"The **Lutheran Calendar for the Year 1862**" has been published again in the familiar layout, and can be obtained under the previous conditions at the address: kov. 8. L. Lrod8t, ^llontovn. This time it is decorated with a rather nice woodcut depicting Luther and a number of co-workers working on the translation of the Bible.

## Receipt and thanks.

For the proseminar in Germany received from Mr. Chr. Blum in Collinsville, Ill, \$2,00 - from Mr. Johannes Schöttle there \$1,00 - from Wittwe Maria Schöttle 1,00. C. F. W. W a l t h e r.

For the California Mission crhiel t by Mr. Chr. Blum in Collinsville, Ill - -. 2.00. " J. W., from sold "Lutherans".

solved

10,00

C. F. W. Walther.

With heartfelt thanks to God and the benevolent donors, the undersigned certifies the proper receipt of the following very valuable and welcome gifts for our seminary budget:

Receipt of the parish of Mr. Past. P. Beyer in Altenburg: 727 pfd. flour, 3z Bush. Wheat, 15z Bush, dried peaches, 31 pfd. butter, 2z Bush, dried apples, 82 pfd. smoked pork, 24 pieces of chicken, 1 Bush. Potatoes, z Bush, sweet potatoes, 18 lbs. fat, 2z Galt. Peach jam, - likewise 3 pairs of woolen socks and \$2.85 in money.

Bon some parishioners of Mr. Past. Löber in Frohna: 1 Bush. Apples, 4 chickens and \$1.75 in money.

Bon a parishioner from Paitzdorf: 1 Gall. Butter, 1 Bush. Apples. A. Crämer.

For Ludwig Lochner from the lünglingsvei one in Frohna, Perry Co., Mo. \$5, on Hrn. Past. Rennie's Kindtaufe collected, in Paitzdorf \$1,25, from Mrs. Chr. Wcinhold, ibid. \$1\$7 ,25

"A. Mcnnicke of the Altenburg Boys' Association 15.00 " R- Biedermann of the Noscville congregation 10.00 " Fr. W- Hoffman" of Mr. J. Deeg 50c., from the Zöglingsskase of Mr. Past. Hattstädt in Monroe, Mich, for travel and clothing \$16,10, from Mr. Georg Mohr a pair of shoes, from Mrs. Beyer 35c., from Mrs. Gottfried and Mrs. Hock 4 25c-, furthermore from Mr. Joh. Deeg a book - -- 17,45 " Joh. Kurz from Mr. Joh. Deeg a book and

from Mrs. Gottfried

0.25

"Chr. Grob a. d. Zögli'ngsskase des Hrn. Past.

Hattstädt

12.60

"Aug. Ohlendorf by Mr. Rehfcldt at Ehester, Jlls. \$5, by Mr. Past. Eirich that. \$3 ..... 8,00

"Joh. Wegner of Mr. Past. Eirich at Ehester, Jlls. 1,00  
 "Wilh. Dorn from Mr. Karl Nöthe at Bopen -- 10,00

## Get

a. To the Synodal-Casse Westl. Districts:  
 Bon Hrn. Past. Früchtenicht, Ottawa, Ill§ 2,00 " of the parish of Mr. Pastor Baumgart, Elkhorn  
 Prairie, Ill 17,60  
 "of the Gem. of Mr. Pasti Streckfnß. Washington Co, Ill 10.85  
 " Hrn. LehrerPitschmann, Washington Co., Ill. 1.00 From the Centkaffe of the Gem. of Hrn. Past. Löber,  
 Frohna, Perry Co, Mo 1.50  
 d. To the college maintenance fund:  
 By Madame Strübing in St. Louis, Mon 2.00 " Wittwe Auguste Schubartb, St. Louis, Mon - - 2.00 " Fritz Reusch, St. Louis, Mv 1.00  
 „, the community of Mr. Past. Beyer, Altenburg,  
 Perry Co, Mo 13,00  
 " of the Gem. of Mr. Past. Fick, Collinsville, Ill. 8.75 " " " " " " Stretchfoot, Washing  
 ton Co, Ill 9.46  
 "An unnamed person in the community of the pastor.  
 Stretchfoot, Washington Co, Ill 5.00  
 " of the congregation of Mr. Past. Gräbner, St. Charles, Mon 10,30  
 o. For the general pres:  
 From the comm. of Mr. Past. Fick, Collinsville, Ill. 10.60

## ä. To the Synodal-Missions-Casse:

Collecte am Missionsfest in der Gern. des Hrn. Past.  
 Fick, Collinsville, Ill 49.25  
 From the Gem. of Mr. Past. Ottmann, New  
 Melle, Mo - - 6,35  
 „, the comm. of Mr. Past. Fick. Collinsville, Ill. 6.50 Collecte on a wedding collected durch Hrn.  
 Erfmcier, Monroe Co, Ill 2.80

## o. For the new seminary building at Fort-Wayne:

From Mr. Bensemann, Thornton Station, Ill 1.00

Ed. Roschke-

## Book ad.

Just received from Germany:  
 Walther, C. F. W., Kirche und Amt, geb § 1.50 Luther, Dr. M., Das XIV. XV. XVI. Kapitel St.  
 Johannis, born 0,90  
 Luther, Dr. M-, The High School of Prayer, bk - - 0,90 Diary from Dr. M. Luther's Writings, bk 0,30 Dr. M. Luther's Small Catechism with 32 Pictures  
 from O. Spechter 0,20  
 The same in questions and answers explained for young  
 and alto from Caspar" 0,50  
 Rittmeyer, Joh. M., Himmlisches Freudenmahl der  
 Children of God. Ein Communionbuch 0,75 Dr. M. Luthers wahres Christenthum, geb 1,25 Schmolke, B., Gottgeheilte Morgen- und  
 Abend-.  
 Devotions 0 ,50  
 Meurer, M., Das Leben der Altväter der lutherischen  
 Church. 1. ran 0.25  
 Müller, H., geistliche Erquickstunden, geb 0,75  
 "" spiritual altar of thanksgiving," 0,90  
 "" apostolic closing chain,""" 1,40  
 Meurer, M., Katharina Luther, née Bora, b. 0.75 M. V. Dietrichs Hauspostille, b 1,50  
 Löhe, W" House, school and church book, b-.- 2.35 Glaser, K. A- G. E., Tales from the church.  
 God's 1,00  
 Heinrich, K-, Proben von Gottes wunderbarer Hülfe 0.40 Böttcher, C. F., Dr. Joh. Gerhards Leben 0.40 Zahn, G., Der Brautstand 0. 50  
 Tithmcr, G. Th-, German history book 1,00 Hübners bibl. histories 0,25  
 The dozen 2,50  
 The hundred 18,00  
 I also have the stories by O. v. Horn, Redenbacher and Glaubrecht.

L. Volkenin

188 North 4th St., St. Louis, Mo.

Due to lack of space, the more detailed display of the reader cannot be given this time either.

## St. Louis, Mo,

Synodal trucking company of Aug. Wiebusch u. Sohn.

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Volume 18, St. Louis, Monday, October 30, 1861, No. 6.

**"Reader**  
for Evangelical Lutheran Schools".

The primer, the catechism, the hymnbook and the Bible are undeniably the most important and indispensable textbooks. In a good school, however, in addition to these, a reading book is undoubtedly necessary, which contains other things than are contained in these books. First of all, children should learn to read completely, if possible. To achieve this purpose, however, it is absolutely necessary to train them in reading other than religious writings. In addition, every school not only has the purpose of teaching the dear children the way to salvation and everything connected with it, but also to awaken the gifts that God has placed in the souls of the children, and partly to instruct them in all kinds of good and useful arts themselves, and partly to prepare them for later learning of them in time. It is true that there are even well-meaning Lutheran parents who believe that it is quite unnecessary or even downright wrong for a school to teach more than reading, writing and arithmetic in addition to the Word of God. But such dear people are nothing less than good Lutherans in this point. However, it is precisely Luther to whom, next to God, we owe it above all that the schools have been reformed to Christianity, that the Bible and the Catechism have been brought back into the schools as the main textbooks. Luther speaks his

In this regard, the author expresses his meaning in the words: "Above all, in the high and low schools, the noblest and meanest lesson should be the Holy Scriptures. . I am very concerned that the high schools are great gates of hell if they do not diligently practice the Holy Scriptures and drive them into the young people. (See Luther's Reformation-Schrift "Von des christlichen Standes Besserung". Hallische Ausgabe X, 384. 386.) Luther, however, was not a gusher. Above the gifts of God in the realm of grace, he by no means forgot the gifts of God in the realm of nature and power. Rather, he wrote in the preface to his Gesangbüchlein of 1524: "I am not of the opinion that all arts should be beaten to the ground and perish through the Gospel, as some super-spirituals claim, but I would like to see all arts, especially music, in the service of Him who gave and created them. For this reason, I ask that every pious Christian should allow such things to please him, and where God gives him more or the like, help to promote them. (Erlanger Ausgabe LVI, 297.) In Luther's Table Talks, we therefore further read: "You parents can leave your children no better nor gcwistern treasure than that you let them study and learn good arts. House and farm burn and go away, but art is good to bear and remains. If one is far from the other in body, yet one can be present with letters and writing, and one can be present with

I can speak to one in Rome by means of letters. (LXII, 296.) Among those good useful arts and sciences, however, Luther includes not only the art of writing, but also history and the like. He writes in his writing "that one should establish Christian schools": "Yes, you say, each one may well teach his sons and daughters himself or train them with discipline? Answer: "Yes, I will teach and discipline them as I see fit. And if the discipline is carried to the highest and works well, it cannot be further than that there is a little forced and honorable behavior; otherwise they remain the same as wooden blocks, who know neither about this nor that, and can neither advise nor help anyone. But if they were taken to schools or other places where there were learned and disciplined masters and mistresses who taught languages and other arts and histories, they would hear the history and sayings of all the world, how this city, this empire, this prince, this man, this woman had fared, and so in a short time they would be able, as it were, to grasp before themselves the essence, life, advice and suggestions, successes and failures of the whole world from the beginning, as if in a mirror; from which they could then send their mind and direct themselves in the world's course with the fear of God, -become witty and wise from the same histories, what to seek and what to avoid in this outward life, and also advise and govern others according to it." (p. Lu

ther's Volksbibliothek. Vol. 4. p. 94. 95.) Finally, Luther respects not only the contemplation of God's works in the kingdom of grace, but also in the kingdom of nature extremely highly and punishes, for example, the learned Erasmus quite seriously, that he had no sense for it and was so blind for the glory of the works of creation. He says: "By God's grace, we begin to recognize his glorious works and wonders even from the little flowers", when we realize" how almighty and kind God is; therefore we praise and praise him and thank him. In his creatures we recognize the power of his word, how mighty it is. When he said he spoke, there it was. Also in a peach stone; the same, although its shell is very hard, yet it must open in its time and give way to your very soft core, which is inside. This Erasmus hands over finely and respects not, siebet the creatures at, like the cows a new gate." (Erl. ed. LXI, III.)

But perhaps there is no one among our readers who is not already convinced that, in addition to the Bible and the catechism, a good reading book, in which other things can be found than in religious writings, can also be useful. But, some may think, are there not already a large number of reading books, so why is it necessary to increase them with a new one? Let the following serve as an answer. The number of reading books is legion, but one that could be put into the hands of our dear children without any danger and with the desired benefit, unfortunately, still does not exist. Most of them are miserable rationalistic works of fiction, filled partly with wretched talk of virtue and other dangerous errors, and partly with mindless, insipidly made children's stories, so that it would be extremely unconscionable to put such pagan nonsense into the hands of our dear children. That would not teach the children, but corrupt them, even poison and murder their souls. It is true that there are many who think that if a reading book does not contain anything obviously blasphemous, then there is no danger in teaching children to read in it, if the reading book also contains only rationalistic morals and meaningless drivel; but they are very much mistaken. Such things do not awaken the spirit of children, but they kill it and often lay the foundation for the whole life of obviously pagan principles. It is true that there are also a number of reading books published by unrighteous and other false and half-believers, which are somewhat better; but not only are all such books naturally leavened with unionism, that is, religious mongering, but in most of them there are also all kinds of hooked and shapeless pieces, little stories and poems, in which both an unhealthy faith and a false piety and holiness are expressed, yes, sometimes obviously rationalistic talk. Therefore, a Lutheran teacher who is responsible for the souls of the

If the teacher has a serious concern in his heart for the dear children entrusted to him, he cannot possibly introduce such reading books in his school. Apart from these, however, there are finally also a few reading books which distinguish themselves from the two types described and which, in particular, do not have the aforementioned gross defects; but these are then not only calculated for higher schools than our parochial schools are, but they also have the great defect that a lot of things are included in them which, although they have a certain value as works of art of representation and poetry, do not represent things as they are, but as they appear to an overstrained poet or writer. Apart from the fact that these reading books, as I said, are almost too high for all our elementary schools, we cannot introduce them into our parochial schools for the sake of our conscience, because of the worldly, enthusiastic spirit that is present in many of the pieces they contain.

For a long time, therefore, those pastors and teachers who preside over the schools in our synod have painfully felt the need for a reading book which they could put into the hands of the dear little ones entrusted to their care without any qualms of conscience. The more the parish life and with it the school system within our synod has been lifted up by God's grace and blessing, the more urgent this need has become and the more often and loudly it has been expressed. It was always hoped that a competent Lutheran pedagogue outside our circle would perhaps soon publish such a textbook, which, as far as spirit and content as well as form are concerned, would correspond to its ultimate purpose. But we waited for it in vain. Therefore, some teachers in our synod have already been severely tempted to use a less than pure textbook for lack of a better one. It was this obviously imminent danger that moved the members of the local school teachers' conference alone, in association with the undersigned, to set to work in God's name and to make collections for a reading book, which, even if it might have many deficiencies, should nevertheless have the advantage that no false spirit would blow in it, and that it would have a useful content, which at the same time would be well suited for reading exercises. Whether we have at least solved this task, may be judged by others.

However, before we part from our readers, we take the liberty to inform you about the principles that have guided us in our compilation and about the content and use of our reading book.

Our purpose was not to provide a textbook for teaching the so-called realities, which is the purpose of most of the newer reading books (i.e. they give a small German language, a small description of the earth, a small astronomy, a small natural history, an excerpt of the natural sciences, a short description of the world).

and the like). We have rather followed the conviction that the now popular method of already teaching children something about everything possible produces nothing but poor superficiality and that pompous ignorance in which young people imagine they know everything and take the liberty of talking and judging about everything, while they know nothing at all and remain empty-headed and cold-hearted. Our purpose and plan, however, was simply this, first to give such reading material, in the order from the easy to the difficult, by means of which a ready reading of all kinds of printed matter can be practiced. And then we directed our attention to

selecting such reading material as would be suitable to strengthen the life of faith kindled in our baptized children, to teach them true wisdom and wisdom of life, to awaken their spirit and wit, to promote in them the right sense for all good arts, as God's gifts, and for everything useful and truly beautiful, and to produce in them the right contemplation of all God's works in nature.

As far as the content of our reader is concerned, through which this purpose is to be achieved as far as possible, first of all small stories from church, world and natural history form the largest part of it. The other half is made up of poems, fables, proverbs of the German people, riddles and riddle questions, descriptions of natural objects and natural events, observations of nature with applications to the spiritual, presentation of the peculiarities of the countries according to the points of the compass under which they lie. Introductions to the understanding of the maps, an account of the gradually made inventions and the like. However, all of this is not arranged in the book according to the same kind of material, but in a colorful mixture, the different pieces alternate from beginning to end. The order of them depends on the lesser or greater difficulty to read and understand them. Of course, our book does not contain any self-invented stories, of which one usually finds a large number in rationalistic reading books and so-called children's friends.

Perhaps some are offended by the fact that we have included fables. But such people should consider that there are two kinds of fables. First, it is understood to mean lying fables, which the Holy Scripture certainly rejects (1 Tim. 4, 7. 2 Tim. 4, 4.), but secondly, it is also understood to mean a didactic poem, in which people are portrayed in the image of animals or plants, and thus certain truths are presented in an impolite and forceful manner. Not only does the holy scripture not reject such fables, but even in the book of Judges, Cap. 9, v. 7-15, such doctrinal poems occur. Of course, fables do not teach how one can become blessed and attain eternal life, but good fables often contain teachings of great wisdom.

and wisdom for this life. How high Luther, for example, considered the teaching of young and old through fables, can be seen from the fact that he not only wrote beautiful fables himself, but also translated and published the fables of the old famous pagan fabulist Aesop in 1530. \*) In his preface to this booklet, Luther also states what motivated him to prepare and publish it anew. He writes: "To tell the truth, to speak of external life in the world, I do not know of many books, apart from the Holy Scriptures, that should be superior to this, if one wants to look at usefulness, art and wisdom and not high-minded clamor; because one finds in it, among bad words and simple fables, the very finest teaching, warning and instruction (who knows how to use it), how one should conduct oneself in housekeeping, in and against the authorities and subjects, so that one may live wisely and peacefully among the evil people in the false evil world. . Wise people of high rank have invented fables, and let one animal speak with another, as if to say: "Well, no one wants to hear the truth, nor to suffer, and yet one cannot do without the truth; so let us adorn it and clothe it with a funny color of lies and lovely fables; and because one does not want to hear them through the mouths of men, that one hears them through the mouths of animals and beasts. So it happened, when one ran the fables, that one animal told the other, one wolf the other the truth; yes, sometimes the painted wolf and bear or lion in the book left the right bipedal wolf and lion a good text secretly, which otherwise no preacher, friend or foe would be allowed to read to him. So also a painted fox in the book, if one ran the fable, should probably address a fox over the table so that the sweat would break out, and should probably want to stab or burn the Aesopum. As the poet of Aesopi indicates, Aesopus was also killed for the sake of truth, and it did not help him that in fables, as a fool, Aesopus also fictionalized, he let the animals speak such folly, for folly is the most unpleasant thing on earth. For this reason, we have taken it upon ourselves to sweep up this book and to give it a little better form than it has had up to now, mostly for the sake of the youth, so that they may learn and retain such fine teaching and warning under the lovely form of fables, as in a mummery or play." (p. Lu

Strangely enough, Luther made this translation when he was in Coburg, when the most terrible battles of Christ's kingdom were being fought in Augsburg, and everything looked extremely threatening for the Lutherans. What faith must have lived in this man, who could calmly undertake such work even in the midst of the greatest danger!

ther's works. Erlanger Ausgabe Band LXIV, 350-352.) Incidentally, we can assure Christian parents and teachers that we have included almost only old fables, as told by Luther, Mathesius, Valerius Herberger. We have done this not because we thought that the new is bad because it is new, and the old is good because it is old, but because the newer fables, both in terms of the rules of life they contain and in terms of the language and the whole manner of presentation, are mostly very wretched, witless, dry and boring, while the old ones are true masterpieces in content and form, in which everything has hands and feet. To the superficial reader, it may seem as if the newer fables, at least as far as style is concerned, have the edge, but in terms of language alone, most of Luther's, Mathesius', Herberger's fables are not equaled by any of the newer ones. What made flowers without life and smell are compared to living, fragrant natural flowers, that is the language of the moderns compared to the language of the ancients, as they have spoken and written.

As far as the use of our reading book is concerned, it is possible in many ways; we think of it mainly as fivefold. First and foremost, the book, as its title indicates, should of course serve for reading exercises. The lowest in the reading class in question begins and reads a section all the way through, and the same section all the way through to the highest, making sure that the next person always avoids the reading errors of the previous one until a certain perfection in reading the chosen piece has been achieved; if time permits, they return to the lowest person in the reverse order. After this, the teacher, and this is the other use, should hold a discussion with the children about the content of what has been read, for the purpose of finding out whether they have correctly understood what has been read and have found out the actual point on which everything depends, and also know how to apply the whole correctly, as well as to give the necessary corrections where what has been read has been misunderstood, and to supplement what has been overlooked. Concerning the fables, Luther remarks the following about this second use: "That I give an example of how to use fables well: If a householder wants to have amusement over the table that is useful, he can ask his wife, child, and servants: What does this or that fable mean? and practice both them and himself in it. The fable of the dog with the piece of meat in its mouth means that if a servant or maid is too well and wants to improve, he or she, like the dog, loses what is good and does not get what is better. Item, if a servant hangs on to the eagle and allows himself to be seduced, so that he is like the frog tied to the mouse, which the consecration ate both of them; and so on in the other fables, with love, with sorrow, with sorrow and with curls, as one is able, without us having to find our own with them.

do." (The teacher will soon notice that the fables and proverbs in particular provide an excellent basis for useful conversations with the children. A third use of the book is to have the children sometimes copy pieces that have been read aloud or to teach them spelling. - A fourth use is to have the children orally reproduce what they have read, thus practicing oral expression and free speech. - A fifth use, finally, is to have the teacher close the book after reading or, to be on the safe side, to collect all the books and then ask the writing students to write down what they have read on the slate from memory or to write it down with the pen in a scrapbook, whereupon the teacher corrects what has been written with the noted exact comparison of the original in order to



cultivate the style as well as the spelling in this way. Sometimes it might be good to have previously read material written down without the help of the book, partly to sharpen the memory and partly to check whether what was learned earlier is firmly in place. A clever, experienced and eager teacher will soon notice that the book is suitable for many other useful uses, namely, he will diligently take the opportunity to refer back to the Bible, catechism and hymnal from what has been read, to make comparisons of the readings with regard to similarity and dissimilarity, to have stories found in fables, proverbs in stories and vice versa, and the like.

It is true that our reading book forms a whole; but in order to meet the needs of schools in which the children are led to a higher level than our reading book presupposes, God willing, a "Book of History for Lutheran Schools", already finished in manuscript, will soon appear in print as the second part of the same, which will contain the most important things from world and patriotic, that is, American history, as well as from church and Reformation history, about which the details of its time will be given.

Our reader will contain about 330 pages in octavo. Care has been taken to give the book a good appearance in terms of printing, paper and binding. The price of a bound copy is 35 cents, of a dozen \$3.75. Since the book had to be stereotyped, at this price a net profit can only be thought of after the sale of a very significant number of copies. The profit will be used for the benefit of our school teachers' seminar.

We are pleased to announce that according to the first notification, the book was delivered to the consignor on the first of December this year.

so that parents will have the opportunity to give their children a Christmas present with the reading book. We have no doubt that they will give their children greater pleasure than with anything else, and that they will provide a spur and a suitable means of transport for their diligence.

To the more gracious! May this small work be commended in heartfelt humility to the blessing of the Lord.

( Submitted. )

## Travel Preacher - Report.

(A letter addressed to Prof. Crämer.)

Dear Professor!

In accordance with your wishes, I am sending you a description of my last missionary journey. First of all, I must mention that I preach every Sunday, at least as a rule, in my actual congregation. My journeys are therefore not to be called actual mission journeys, but rather a constant wandering. Every three weeks I go through all the preaching places. There are five of them in the congregation, and eight outside of it now, the latter being at a distance of 15 to 77 miles from my home. In the parish I come to all the places every 14 days, preaching on three places on one Sunday and on two on the second. These small congregations number from 10 to 20 families. - —

On Saturday, July 20, I arrived home from my most distant mission post at three o'clock in the afternoon and now had to use the evening diligently to study my sermon. On Sunday, the 8th after Trinity, I rode three miles in the morning, where we had church at nine o'clock. There was a large number of Separatists present, but, as I must conclude, only to hear once again what the pastor would say. Would to God that my prayer for them would be answered. This is the weakest place in the congregation; since first a freethinker keeps his whole neighborhood, about 10 families, away from the word of God, and after that the mentioned separatists carry out the work completely among those who do not want to reject and mock the holy scripture. After the service I rode five miles further, where I had ordered church at half past one. On the way, the devil already wanted to show me his trick by first disputing my state of grace and then presenting me with my fruitless work. I was completely depressed, and even during the service I could not quite compose myself and tremble. To cheer me up, before the sermon I wanted to have the hymn sung: "Lord Jesus Christ, turn to us," which had already done its good work on me many times. But before I started the melody, to my great consternation, an attendant began to sing this song to the tune: "Now let us bury the body 2c". You can imagine the effect. Now the good Lord also did this time, as he often did, that he made me forget everything about Andre and that I was his

I was able to preach the word with joy. When the sermon was over, I had to mount again immediately, in order to have covered four miles of very bad road by five o'clock. Arrived at this end of my semicircle, I had to get off the horse immediately behind the table for the service. Here the gospel of false prophets coming to those who already have the word of God was well applied, although I don't bother much with polemics, as it usually only brings harm. After the sermon, a large man stayed until everyone had left, probably so that he could talk to me. He is a Methodist. I remarked how strange it was that this gospel had come to this very place, to which he replied that he had a book of sermons in which it was stated that there were false prophets among the Lutherans as well. After he was reminded how he had heard this, but that it was not his privilege to remain with the Methodists, who reject the catechism with its teachings drawn from the Scriptures, and after he was reproached for how his speech was just the opposite of the speech of a disobedient son punished by his father, who says: "The N. N. have done such and such. N. have done this and that, and you have not punished them, - which, however, shows the arrogant sinful heart; and so he finally gave in and had to remain silent. I showed him how it is not the Christian but the natural man who, when he is punished, always consoles himself with the fact that Andre may also have done this or that wrong, and then gets angry by persuading himself that he is only being punished out of hatred. Afterwards I showed him Christ's command to flee from such people and not to listen to them, who run away from God's calling and set themselves up as preachers. Then we talked about the Holy Communion and he answered my questions: God, Christ, gives us his body; he gives it to us to eat, but with faith. So I asked him how it was? Christ gives us bread, and with the bread he wants to give us his body, whether one can also eat the bread with faith? Since he had to deny this, he also had to admit that in the Lord's Supper we must take the body of Christ with the mouth, sacramentally. The truth has often been testified to this man by me as well as by his neighbors, but he has not yet done so, apparently blinded by avarice, since he thinks that he has a Methodist craftsman (that is what I will call these people) for free, which is the great motive of most Methodists, and that in pronounced measure. I warned him once again at the farewell not to take this lightly, since he could not gloss over his adherence to false teachers before God by saying: "Yes, there could also be false prophets among the Lutherans, so I would rather stay with them. The Methodists who were present did not come back later - with seeing eyes they should not see - how the one from the

Poor Judas, blinded by avarice. In the evening, as usual, I had an eager conversation with my landlord about God's Word. - Monday morning I then set out and rode back to my home, which is 9 miles away from this place. In the afternoon I had to work again on a sermon and in the evening I had to preach in a square two miles away. The people here actually belong to the congregation in

whose midst I live. I decided, however, to visit them a few times except on Sundays, since the Methodist runner, of whom I wrote to Jhneu once before, had rummaged among them and brought almost all of them over to his side. I decided to take this step all the sooner, since I did not want to spoil my sermons on Sundays with a refutation of the Methodist enthusiasm, which had already been completely refuted and discussed enough, and yet this was very necessary on this square. I have already preached four times on this square and the good Lord has blessed the word that even the one who was most blinded by the good glow of the Methodists has said that he no longer wants to hear Schmidt - that is the name of the Methodist preacher, although he is a carpenter by profession. The people seem to be serious about their Christianity, and I thank God that they have pretty much been snatched from the clutches of these sensible people again. The church was not over until 11 o'clock and we lay down to rest shortly thereafter after a prayer service. The next morning, Tuesday, July 29, I set out to cover 13 miles by the worst possible roads in a northwesterly direction. There are five strong families living here, separated from all others by 10 miles of bush. I stayed again with the man with whom I had also stayed during the two weeks of confirmation lessons lately, since otherwise my lodging is with another family. No one works further north here. The former Methodist Blacksmith had also crept in with these people after he had first sought them out. With great effort, those who were seduced by him have been brought to their senses again, and a sixty-year-old old man, a true Christian, has been of great service to me. They are now very happy that they are out of the error, especially after the confirmation of the children, in which the pure doctrine was again clearly testified, whereby the people were the most attentive listeners from 10 o'clock to 4 o'clock. I spent the afternoon here reading the Scriptures, memorizing the main passages, and also writing in my diary. Wednesday we had afternoon service. After the service, I wanted to return to my host, but my former hostess said: "No, my pastor, you always sang there during the evening blessing, we also want to learn to sing; you must stay here," I promised her to stay with her next time, since we would then also sing during the evening blessing. I had already held many singing lessons with these

people. The rest of the time I spent again with learning the sayings and mainly with memorizing the proofs. In the evening we learned some melodies again, as: "Wachet auf, ruft uns die Stimme" 2c. "Eins ist Noth, ach Herr dieses Ein" 2c., about which the people rejoiced royally, and: "Befiehl du deine Wege" 2c. Tuesday I returned to my home and stayed until Saturday afternoon, because then I had to leave in a hurry, because I had to preach Sunday (the 9th p. ^r.) in the morning at nine o'clock 10 miles northeast of my home and in the afternoon 1/2-3 o'clock I had to be there again to preach in our schoolhouse. When I arrived at the former place, I was dry on top, thanks to my rubber skirt, but my boots were full of water. I took them off and wrestled the stockings out; then I put them on again and tried to dry them on my body along with my leggings, but on Sunday evening I brought them home still damp. This gave me a severe cold. The books I had with me as a colporteur were also soaked in places. I have sold for \$25 in the last few days, borrowed over half, and have had to write for a new shipment.' However, if people were to place orders beforehand, or if cash payment were a condition, little of God's Word would get among the people.

On Sunday morning, I had to reprimand my landlord, a provost. He is very indignant about those who do not join the congregation for fear of the expenses, which will be greater this year because of the parsonage than in the future. Now he had told such people that they should certainly pay for everything later, including the work. I lovingly tried to dissuade him from this plan by having the people here agree, which I partially succeeded in doing. In the afternoon I made - or rather immediately after church without eating anything, as I usually do not have time to eat lunch on Sundays - a way of 10 miles back. There were many in the afternoon service who were leaning towards the Methodists, among them the people I visited on Monday. Monday I was now at home; Tuesday we had a meeting three miles from my temporary home in the new parsonage, where we discussed the completion of the building. My future second neighbor was also drawn into the stream of blasphemy by the Freigeister - Hauptmann, he had so far kept away from the preaching of divine word. Once he had said that he wanted to have his two daughters confirmed; then he had revoked this. I took the opportunity to come to him with a good appearance; I brought a catechism to his children, saying that I had heard that they should also be blessed. I talked with him for several hours, trying to prove to him the divinity of the Bible. He said that God had driven Judas to betray the Lord Christ.

against which I reproached him with God's, the Lord Christ's, heartfelt warning and his last: "Juda, do you betray the Son of Man with a kiss? He also said that the Scripture does not come true: "If you have food and clothing, be content." Foolish ideas. He definitely wanted to have a heart that had ever been without anger, without sinful lust, without desire against the 9th and 10th commandments; but had to "catch himself" as we "went through the commandments," where he said at the second, "No, I have not taken God's name in vain; never cursed. But this I must say, of thunder I have often said in anger." So there I had him in the works of the flesh, Gal. 5; but could not do much, for he would not know that there was a devil, a heaven, or hell. At last he began to speak mockingly of this and that, thus showing his sinful flesh, which by nature has a disgust for the word of God. Oh, if only his children were deterred by the Confirmauden lessons and did not follow their father. He definitely wants to be a Christian, and when I told him how the congregation would have to consider him a free spirit, and said this about him, he let such people have a very unpleasant business. No free spirit wants to be a free spirit here, no Methodist wants to be a Methodist. Poor people!

(To be continued.)

(Sent in by P. Brauer.) **Dr. Stohlmann's synodal sermon** delivered

at Rochester, 1 Sept. 1861, on Luc. 17, 19....:

"your faith has helped you." Communicated at the request of the New York Synod.

When Luther complains that in his time only a few thoroughly understood and understood the pure doctrine of justification, he says: "How many are they who all want to write books, among whom there are hardly 3 or 4 who keep the word of God pure? The word is polluted and so darkened that it is hardly recognizable, so few are they who keep it right, even among those who 'let themselves be thin', they have it well grasped and are standing firm; but before you look around, they are lying in the dirt up to their ears." Such a complaint is now indisputably even more justified. Many a scientific theologian in Germany, who thinks he has grasped it, mixes law and gospel, faith and works, the work of God and the work of man, justification and sanctification in a very sad way. Here in America it is a common saying, especially among the representatives of the General Synod, that all Lutherans and most Christian sects are in brotherly company with all in the doctrine of justification. But we must bear witness to Dr. Stohlmann and the Synod of New York, which approved this sermon, that we at least are not one with them. - The Lutheran church has a different doctrine of faith than they do.

The theme of the sermon: "He who believes has it" is indeed well Lutheran, but the execution brings us into the well-known Stohlmannian, romantic wilderness, where one, wild, often does not know where it goes with one, but so much becomes clear that who believes, but does not have it, but in pietistic, "restless penitential struggle" must first ask and beg. There is very little talk of grace in the sermon, and all the more little talk of work.

The first part reads: This word is 1. "the only true answer to the cry of anguish and distress of the world and our days. Stohlmann first shows the need, then from where no help can be hoped, on which occasion he reveals his inner displeasure and aversion to the "hair-trigger dogmatists and the bellicose polemicists, to whom the "broken" and ridiculed bans and the pyres extinguished by the Gospel still stand before their eyes in dreams. "But if," concludes the first part, "our country, its government, the Christian church, our evangelical confession over here and over there, you synod, you congregation, whom" you spouses, families, and all you individual sorrowful souls ask: What helps? What helps us? Who has the help? then I confidently call out the short word and with me all the seven thousand of the world who know the source and "drink from the One first": He who believes has it!" What the above-mentioned subjects actually have to believe, and what they have when they believe, one would have liked to know and necessarily would have known, but one does not find out. But what the "evangelical confession over here and over there" is supposed to believe and have through faith is in any case a matter shrouded in deep romantic darkness.

The 2nd part reads: "It is a delicious touchstone to uncover the surreptitious ways of false prophets." This, rightly understood, is very true, for all "false" prophets fall upon works, upon life, upon sanctification, rather than upon faith, which has it, as the way to blessedness. The Methodists

B. do not accept faith alone, but "tell" inexperienced Lutherans: there is more to it, you must pass from death into life; you must enter through the narrow gate, you must seek first the kingdom of God, that is the main thing. So these "Pharisees", the law-mongers and the gospel-mongers! And what does Dr. Stohlmann say now: "In that speech of the Lord on the mountain, (thus in the Sermon on the Mount), in which he fulfilled and carried out what Moses (the lawgiver) had to build the rough ground for, there the Lord laid down for all times what is the main thing of his kingdom," (yes! Only make Jesus a potent Moses again, then you are true Lutherans, then you prove a thorough understanding of the Gospel, then you do great honor to the Savior, he will thank you for it!)

"There he describes the innermost form, the innermost essence and the true nature of the kingdom comrades, the citizens of heaven and the comrades of the angels. To pass from death to life and to be born through Him alone in only one way, through only one narrow gate, that is the main thing! Among many other signs of recognition of false teachers, this is one of their main lies, that they turn the "seek first the kingdom of God", and make the main thing a secondary thing and the secondary thing the main thing. So that bites with Stohlmann: "he who believes has it." I should think that he who has it does not need to struggle and strive for it. But of course he who does not know how to keep justification and sanctification apart, but brews them into one another, does not know himself what he is saying or saying; he may talk about the Gospel, but in the meantime he means the law of Moses executed by Jesus and then calls that the main thing, the innermost essence of the kingdom of God. It is to pity the confused preachers. - Luther says: "The kingdom of Christ is thus done, wherein goeth all comfort and remission of sins; if the kingdom be increased, then one must abide with the law, and not deal with works; for it does not rhyme with this, that I say: Go out (seek the kingdom, enter through the narrow gate) and run again and again, atone for your sin, so and so you must keep and do this, you shall be freed from sins; but straight without all works and law out of pure grace your sins are remitted to you. Therefore this is outside the kingdom of Christ (that is, truly not the "innermost essence of it") that people press with the law. So I say to you, my friends, and I want to ask you that you do not greatly esteem the spirit that somehow suggests works to you, be it called what it will, if it would be like raising the dead; and how it is that they say, "Moses has commanded it, you really have to do it; what kind of Christians are you? But with this you are supposed to feel here, which spirit is from God or not. For if thou forgive me a work, it is not the Holy Ghost; which walketh so as to bring me first the grace of Christ, and leadeth not unto works: for thus saith he, Thy sins be forgiven thee, be of good cheer, and such like words; and driveth not first unto works, but bringeth thee first up to God by his sweet words and grace."

The 3rd part is called: "It is the most delicious pearl of the Reformation". In those days, says Dr. Stohlmann, fishermen fished for pearls, especially Luther. Which is now the most delicious? Civil liberty? No! "Is it evangelical freedom? Freedom, what a sweet word! The bird in the cage pines for it, even to death! (after evangelical freedom?!) Evangelical freedom, but how could I praise it here, (why not?) it is

Our task, dear brothers and sisters, is to purify it here in our synod from all impurities that so easily interfere, and to strengthen and revive it. What kind of evangelical freedom is this? Freedom from the law, or from Roman tyranny, or from the state? There we are again in the romantic maze. It is the same with the following sentence: "But the one pearl, in the midst of all, outshining all, to grasp it you must sink yourself even deeper with those divers - deep down, into the word and into yourself! Into the Word and into yourself-deep down you must sink to find the pearl of the Reformation! What deep-sounding, whimsical phrases these are. What is the magic word of the Reformation and of our Protestant church? Rome says, as a thinking man described it, (who the thinker might have been?) Rome says: we have! Other confessions of the Reformation all too often: we understand! And what do we always and everywhere say and sing? ... I believe in the forgiveness of sin." Rome says: we have, when we Lutherans say: we believe, do we perhaps not have? We say: he who believes has it! What the "esteemed congregation" may have pricked up their ears, since such deep, historically scientific, comparative-symbolic oracles fell on them from the pulpit!

The fourth part is called: "It obtains the most glorious thing that man can receive in time and eternity. This is also a strange section. The word "he who believes has it" is supposed to bring about the most glorious thing? What is one supposed to think about that?! - Dr. Stohlmann says: "What is the most glorious thing? Once it was said in the Old Covenant: God with us! When the Lamb of God died on the cross for us, the word was fulfilled in: God for us! When the Lord, the Spirit, poured out with power, all the children of Pentecost sang: God in us! But how do we enter into the community? He who believes has it." - Ah! the disease of science, if it now afflicts even an American doctor, then it will be very bad indeed! In the old covenant "God for us" would not have been yet? and yet Isaiah says "the punishment is on him, that we might have peace, and by his wounds we are healed" And "God in us" shall not have been yet either? Abraham would not have had this most glorious yet? He is called the father of the faithful, and God would not have been in him?! And such a thing is preached by a synod and then even decides that it should be printed'.

Stohlmann's thoroughly wrong doctrine of faith, however, is especially evident in his definition of faith, the vitality of faith, and the object of faith, or what faith has. He says of faith: "Who-

But don't all of you shout a joyful yes,

when we praise faith as a divine light, yes, as a spark of fire given to us out of heaven and seared into us, which has risen in us warming and transfiguring, struggling to kill the old and make all things new." What a disgusting mixture of the essence and effect of faith! Faith has it, makes blessed, but not by killing the old and making all things new, but by seizing Christ's merit alone; the killing of the old and raising of the new man belongs to quite another chapter, to sanctification, which is to be kept as far divorced from justification as heaven is well divorced from earth, or we remain in secret Roman, anti-Christian workmanship we may twist and turn and call what we will, Dr. Stohlmann continues: "O the light of the sun is lovely and glorious. It pours life over all creatures, even into our bodily being and nature, but that light emanating from the sun of truth and life itself fills the truly believing heart with a completely

different, higher and more glorious light and life; for the light, whose children we are called to be, the light is the living God Himself." - Deep, romantic gloom!!! Stohlmannian cabbage! Consider: "faith - ei" divine light - fills the truly believing heart - the light is the living God Himself!" Whose eyes would not immediately open in amazement at this transition.

Stohlmann naturally puts the liveliness of faith back into the works. Work is now the slogan of the modern "believers". He preaches: "Love, joy, peace, patience, kindness, goodness, faith, gentleness, chastity - says: who, who calls himself a disciple of Christ, would dare to contradict, if I call: these are only some of the warm rays of light, which are more powerful and weaker, more hidden and more obvious, emanating from the reason of light (?), which is broken (?) by the Lord in sinful and dark hearts. (Christ has broken the foundation of light!) And who would contradict, if I now say: he who believes in this way has it". Stohlmann knows nothing about the fact that the life of faith, its strength, its merit consists solely in firm confidence, in the firm, unshakable clinging to God's promise, in the strong grasping of grace, even if the devil, conscience and sin say "No!"; but the works, love, joy, patience 2c. are only fruits of life, not life itself. Are apples then the life of the tree, or not rather only fruits of the living tree? Woe to the poor, challenged souls who seek counsel from such works Lutherans, whose challenge usually consists precisely in the fact that they can see no works, no fruits of life in themselves and therefore think they have fallen away from the faith and are now lamenting and sad. How does Stohlmann want such a soul

The Lord's advice is to place the life of faith in works rather than in "Yes, Lord, but yes!" when he does not know how to distinguish the essence of faith from the fruits of it.

With the question: What does only the living faith have, one should finally hope to hear a word of grace, of forgiveness of sin, life and bliss. But even with this question, Stohlmann comes marching back with the works. It is unbelievable, but it is so: "What has faith? All of you (he always calls on the whole congregation to agree and help him) will agree with me when I say briefly: Where the miracle thing is held high in the heart, there is an inward, restless and honest repentance struggle of the new man against the old, a daily repentance and pleading and begging for grace, a growth in regeneration seen only in God's eye." - Thus Stohlmann's doctrine of justification is not: by faith righteous, blessed, **in** grace; but: by faith "restless repentance struggle, asking and pleading for grace, growth in rebirth." The justification is lost under his hands, and he remains on the works. He went from the Christ religion to the Pharisee religion. It is so easy to say: "Justification by faith alone", or, what is the same: "He who believes has it", but "before you look around, they are lying in the mud up to their ears! Luther says: "The spirits of the weak are bursting on the works.

Finally, the remark that Lutheran preachers refrain from all sweet addresses and eulogies and leave it to so-called Protestant and unionist speakers to gain the favor of the crowd. What is the use of such disgusting addresses as: "esteemed congregation," "esteemed brethren in office," "here among you the precious truth needs no proof, you teach it, carry it in your hearts as a living possession, and strive to live it." "I know that you, my brothers in the ministry and you members of the congregation, all of you have, more than once, thanked God the Lord, with that one healed of leprosy, for what you had in your faith!" How does Stohlmann "know" that there were no ingrates, but "all" grateful Samaritans? The Word of God teaches that there are weeds everywhere. What is the point of this hypocrisy and lying! True Lutheran congregations and synods are truly not refreshed by such phrases, but by telling them what they are, namely, according to their flesh, poor, lost and condemned sinners, for whom Jesus Christ also bled himself to death, and acquired for them a righteousness that is valid before God, which is also imputed to them, if they believe, for the word also applies to them: "He who believes has it!

### To the ecclesiastical chronicle.

**Professor Lehmann** in Columbus scolds Pastor Brunn in his church newspaper of October 15, because he had written that the synods of Missouri, Buffalo and Iowa are "the most renowned" among the Lutheran synods in America. The dear man is annoyed that he should not have gained a "name" in Europe with his synod. He even goes so far as to express the fear that an American "reporter" might be to blame for the lack of fame of his otherwise world-famous genuine Lutheran synod! - Prof. Lehmann should finally realize that one does not get the reputation of being Lutheran by constantly saying that one is genuine Lutheran, but that one teaches and acts in a genuine Lutheran way; indeed, if one is lukewarm and indolent, the people on the other side of the great water do not even notice that one is also in the world. This is admittedly sad for people who would like to become famous for life and cannot present it, but it is true. - One more thing, Professor, should this fall into your hands. You write in the number shown: "We must beware of the slavish veneration of Luther into which some of his friends fall. Such speeches, you can only believe, are not at all suitable to awaken confidence in your Lutheranism. If a Reformed, a Methodist, a Quaker, a rationalist would pronounce this warning, it would be quite all right; but that you do it, in the organ of the Ohio Synod, speaks badly for your Lutheranism. Or is there so great a danger in your synod that people will fall into "slavish worship of Luther? Yes, God willing, your synod would at least be so far that it would only first acquire a taste for Luther's writings; with the danger of a slavish veneration of Luther it is not yet so fearful at hand.

**P. Röbbelen** wrote to J. H. Bergmann on September 25: "The distress in which I found myself, and the concern that my dear friends and benefactors over there would no longer be able to come to my aid, which was nourished by disturbing verbal reports about the situation in America, recently led me to inquire in Hanover whether I could not be employed here. I then had to submit to a medical examination. Unfortunately, it emerged from this examination that I was still physically incapable of returning to the preaching ministry. My salvation was made dependent on the condition that I visit Bad Ems again this fall and spend the winter in a southern region. The Consistory explained to me that I could not count on any support in my homeland, even if I should become completely incapable of returning to work after 1-1/2 years. Since I am nevertheless stronger than I was 3 and 2 years ago and my recovery seems to be progressing slowly, I would like to know whether the money deposited with you is still available. My gifts would be sufficient" to be able to look for a mild stretch of sky at least towards January." This news will suffice to convince our dear readers that we must not forget our dear Röbbelen and his plight.

**Preachers' Company** In the "Evangelist" of 12 Oct. we read: "Rev. B. C. Ward, a congregationalist preacher in Geneseo, Illinois, has undertaken to form a company of soldiers, in which he only wants to receive preachers." This reminds us of a certain Lutheran: Pastor Hahn, who lived in Poland about a hundred years ago, of whom in the "Nachrichten von dem Charakter rechtschaffener Prediger" (News of the Character of Righteous Preachers), among other things, the following is related: "Hahn wanted to work on an



improvement of the Estates and to make a start with the preachers. This happened just at the time of the first Silesian war, and here he fell upon the strange idea of asking the king to authorize him to establish a corps of black hussars, who should equip themselves from their own means and serve without pay during the war, and these he wanted to easily gather from the unconverted preachers and lazy stomach monkeys, as he said, of which there were several thousand in the king's lands, and he would be their chief." (Vol. IV, p. 178.) **The United Brethren in Christ.** Recently the preaching association of this sect held its first meeting in Ohio. At that meeting the resolution was proposed, "That no person should be received into our fellowship as a member without the forgiveness of sins." The resolution did not pass because only One vote was short of the majority. It is a pity that those who voted for it did not at the same time state how it could be seen that a person has forgiveness of sins. Likewise, the resolution "that repentance precedes faith" was lost. Poor blind people!

**Religious Newspapers.** The Reformed Evangelist expresses surprise that there are only four weekly religious periodicals for the Germans in America. He thinks that not more of them "could have made it this far". "Are our Germans," he says, "perhaps somewhat lacking in enterprise? Or is fragmentation to blame?" - As far as the "Lutheran" is concerned, it is not because he "could not have made it so far. Rather, he thinks that it is perfect enough for his audience if he always appears after every fourteen days. Even of the best newspapers the saying applies: "Too much is unhealthy. Religious newspapers should never make it their purpose to give the readers so much that they do not find time to seek edification in other writings.

**The editor of the ref. Evangelist asks the** question: "If there were no orthodox synod, except those who confess the Augsburg Confession, what is to be thought of the first Apostles' Synod at Jerusalem? Since the same, as he writes,

wanted to present this question to the Synod of Missouri Middle Districts recently assembled in Cleveland, but could not do so, he says: "Perhaps one of the journals of the Missouri Lutherans can give information about it." Serve the dear Lord for an answer: the first Apostolic Synod just now also confessed the Augsburg Confession. Or can the questioner say to which doctrine! of the Augsburg Confession the first Apostle > Synod did not confess?

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### Luther's People's Library.

Through God's help, it has been possible, in spite of the unfavorable time, to demand the sixth volume so far that it will be ready for dispatch before the end of this year, if no extraordinary accidents occur. It contains the following writings: 1. the sermon on Ephesians 6, On the Armor and Weapons of Christians, 2. the sermon on Titus 2:13, On the Blessed Hope of Christians, 3. the answer to the question: Whether one should flee from dying.

In the selection of these writings, the present need of the time was kept in mind. In times of war, when the danger is so close to Christians that they forget the good fight of faith and let their ears and hearts be filled only with the cries of war, what can do us more harm than to be reminded of our spiritual knighthood? Necessity, lack, poverty are already pressing many thousands of families and threaten to rise higher and higher. What do we need more than the helmet of salvation, which is the hope of eternal life, in order to overcome the misery of the present life? And since it is not unlikely that God will also afflict the land or at least parts of it with contagious diseases, as pestilence usually does, we need the helmet of salvation.

The third scripture gives an excellent instruction in which cases Christians may escape the danger of death and in which they must remain, and in general how they should prepare themselves for a blessed end.

The number of subscribers is far from equal to that of the previous year, and yet there is nothing more to be desired than that this volume, which is full of the most important content for our present situation, should achieve the widest distribution. The subscription list is still open until the end of the year. May our memory not be in vain. We ask especially the pastors to do their part honestly.

The purpose of the Luther-Verein is to be realized to the greatest extent possible.

The Publications Committee.

### Concerning Layriz's chorale book.

Since the second edition of Layriz'scheu's chorale book has been out of print for some time, and the third and fourth editions have not only been significantly increased by foreign melodies, making it very difficult to purchase them due to the high price, but also many chorales have been changed, the undersigned, especially since he was requested to do so from many sides, has decided to organize a reprint only of those chorale melodies that appear in our hymnal. According to the calculations made, the book will be delivered for \$1.25. As soon as so many subscribers have registered that the costs are covered to some extent, the printing is to be started. Each subscriber must, however, undertake to send in the amount as soon as the book is printed, after notice has been given. The preachers and school teachers in particular are asked to give their attention to this enterprise and to be helpful to the execution by quite numerous orders. All orders should be sent to the undersigned.

St. Louis, d. October 23, 1861.

L. Volkening.

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### Receipt and thanks.

For the California Mission received from the congregation in Lancaster, O., through Mr. Past. Mertz \$4.00.

C. F. W. Walther.

#### For poor students

received \$6.00, which was collected at the wedding of Messrs. Barthel and Schenkel in St. Louis,

C. F. W. Walther.

For the students F. W. Schmitt and H. Krebs s. Contribution for Uebersiedlungskosten from Columbus, O., to St. Louis: Collecte in Past. Lindemann's congregation, Cleveland, east side, O., during synodical meeting of mit". District §33,11; from Michigau Pastoral Conference assembled at Adrian, Mich. §11,42.

l). Don J. A. Biber in Columbus, O. §1, from Past. Bauer's Jacobusgemeinde, Wittenberg. Jrankliu Co" O>, Kirchweihcollecte \$4.

To the I. Parishes of the Past. J. F. Nuoffcr in Columbiana and Mahouing Co., O. I say with a touched heart thank you for the loving welcome I received, despite my exclusion from the seminary of their own (Ohio) synod, especially for a contribution of St. Peter's congregation to my study expenses in St. Louis of \$300. The dear Lord God bless these congregations and be to them "a firm fortress, a good defense" and weapons" against the prince of this world!

F- W. Schmitt.

St. Louis, October 26, 1861.

Through the kindness of Mr. J. H. Bergmann in New York Ldor. Thlr. 130.52 gr. in kind gifts from the most dear friends and benefactors, certifies with the most heartfelt thanks and warmest blessings in this evil time.

K. A. W. Röbbelen.

Gronau near Elze in Hkldesheim (Köm'gr. Hann.) on 25 Sept. 1861.

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## Received

in the Preachers' and Teachers' Widows' and Orphans' Fund:

### I. On contributions from the pastors and Lebrer":

For >859: Sanpct \$1.50; Th. Grüber \$2.00; Wichmanu \$2.00; Wambsgans \$2M; Selle \$2.00; Schumann \$2.00.

For 1860: Saupert \$2.00; Schachamcier 50c.; Th. Grüber \$2.00; Mießlor \$1.00; Wambsgans \$2.00; Teacher Brauer \$3.00.

For 1861 ä \$1.00: Baumgart \$2.00; Bergt, Bvde, Bescl, Brakhage, teacher Brauer, Prof. Crämer, Detzer, Erk, Franke, Fritze, O. Gotsch, Gräbner, Th- Grüber, Hußmann, Hüsemaun, John \$1.50; Käppel, Köstering, Kühn, Kunz, Merz, Neissinger, Nieppling, Roschke, Rolf, Rupprecht, Sallmann, Schuster, Schwan, Schumann, Schachamcier, Schäfer, Prof. Selle, Seuel, Dr. Sihler \$2.00, Strockfuß, Stärken, Ulrich, Sommer, Wambsgans, Wichmann, P. Wolff, Lehrer Wolf, Zigel, Fürbringer.

### II. in gifts:

From Mr. G. Pfeiffer in Philadelphia \$1.00.

I. F. Bünger.

## For the Lutheran have paid:

### The 10th, 11th, 12th and 13th grades:

Mr. C. Titze.

### The 14th year:

The gentlemen: J. G. Rausch, C. Titze, F. Dicke.

### The 15th year:

The gentlemen: Sudbrink, F. Allmeyer, C. Titze, F. W. Dicke.

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## Volume 18, St. Louis, Monday, November 13, 1861, No. 7.

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(Sent in.) My dear house!

Greetings to God! There is something on my heart that I would have liked to share with you for a long time and to hear your opinion about it. The harvest work has not wanted to suffer from the letter so far. Last week, however, we sowed the last field; what is still to be done, my boys can at best till alone. I finally have time to write you another letter and pour out my heart to you. But the thing that weighs on me and for which I would like to hear your opinion is this. It has been noticeable to me for a long time that so many people in our community are not making any progress at all in their Ebristenthume. Do not think that I want to judge the hearts and declare those as unbelievers without further ado, with whom it not only goes slowly forward, but who also stumble many times. God be thanked for that! I experience it myself every day, how far my life falls short of the teachings, and I always have cause to sigh: Lord, have patience with me. But it is remarkable that so many of our people, who have been hearing the Word of God for five, ten, even twenty years, still remain so stupid and neither recognize themselves nor Jesus Christ righteously. If they open their mouths to speak of Christian things, which unfortunately happens seldom enough, one soon notices that they understand little about it - that they do not live in it. It is certainly striking that not only a few, but unfortunately many, are so terribly indifferent.

against all congregational and synodal matters. They never speak of it, do not like others to speak of it, and thus prove that they have neither desire nor pleasure in it. They are indolent to give anything for the good of the kingdom of God; one never hears God's praise and glory from their mouths, and even if they hold their home services, it is done in such an outward and cold way that my heart bleeds as often as I am present. Others, although they have been Christians for many years, have not yet learned to keep their temper in check. One of them is still a servant of his own wrathfulness, the other one's evil mouth gets him into quarrels and fights without interruption; the third one is and remains a sleepyhead, his eyes close as soon as there is talk of something other than horses and fields, the fourth one is a zero in his house, he has to do what his wife and children tell him to do. In general, it seems to me as if our people were not men, but women, whom any tongue-tied wretch can wheedle and direct as he pleases. They may quarrel violently and insist on their stubborn heads when it is a matter of a miserable quarrel, a personal insult, a cent that one should pay more than the other, and the like; but if it is a matter of speaking a word of peace in the congregational meeting, or if it is a matter of confessing the faith, and such things, then there is no courage. Where does such sadness come from among Christians? I

have been thinking about this a lot for years. Poor church attendance cannot be the fault, because our people are regularly in every church service. It is rare that one or the other is absent. It is considered a disgrace in our country to miss a service without a real need. Likewise, everyone attends Holy Communion diligently. There is also no lack of proper teaching. Our pastor preaches law and gospel to us and, as much as I understand about it, he knows how to share it. At least the morning and evening blessings are also read in the houses. Thus

Outwardly, everything is in good order, so that one would think that everything is very well with us. Where does it come from that the spiritual life does not want to prosper; that many visibly go backward in their Christian life and being? What is the secret construction that lies on us? What is the worm that secretly, in secret, destroys and eats again what God works and gives according to His grace? I have thought about it a lot and I think I have found the cause. I am afraid - the drinking of brandy is to blame! Because people are addicted to brandy, that's why they don't want to move forward. I do not mean that our people are actually so-called drunkards. They do not get drunk so much that they lose their senses and stagger on the street. That, praise God, is over, as you well know. And truly, it would be shame upon shame if this were to happen in a community that has heard God's word for as long as ours. Fie, what a disgraceful thing it is when people who have been

To take the name of Christ, to drink like cattle, and then to talk like fools, if nothing worse happens, to make a mockery of oneself and to disgrace the church. This is an abomination even among respectable people of the world. As I said, that is over with us. Since the death of old Franz, there has been no open drunkard in the entire settlement. God grant that no others will arise. When such open drunkards are found without all Christian seriousness, indeed without all natural masculinity, no one is surprised. Everyone understands that it cannot be otherwise. What makes me sigh is something else. I believe that the daily and regular drinking of brandy is a cause of the aforementioned ills, although perhaps only one glass is drunk each time. It may be that this seems quite new, strange and alarming to you; but consider the matter in the fear of God. Behold, there are many of our German Christians who live quite respectably before men, whom no one takes for drunkards, who have never been drunk, but who must have their little glass of brandy every morning, or even at noon and in the evening. A little schnapps, what harm could it do, they think. It strengthens and gives new courage. Father and grandfather did the same, grew old and died happy. In addition, there is the custom of drinking brandy when a friend comes to visit, when a neighbor has done a kind service, and so on. Because people like to do it, there are many occasions when they think they have a right to drink to the glass. This evil custom is so general that it hardly fills people up, and they are extremely surprised that one can be concerned about it and say something against it. I, for my part, am firmly convinced that this daily drinking is the reason why many people do not go forward with the clergy, but backward. Since I became aware of it

I have asked around and looked around more closely, and in the vast majority of cases I have found it confirmed that such stupid, indifferent, indolent, crude, earthly-minded and lazy people drink their liquor every day. This must have such consequences. You know that I am not a doctor, but only a simple farmer, and therefore I cannot speak in an erudite manner about how brandy must necessarily cause such damage. But I think that natural common sense teaches that such daily drinking of brandy, even if it is only a glass at a time, cannot do any good. The bad consequences of drinking brandy, which everyone recognizes in the case of so-called drunkards, cannot be avoided even in the case of so-called moderate habitual drinkers. Admittedly, they do not appear in such a terrible way in the latter than in the former, but they are still terrible enough that every man, or rather every Christian, should be horrified by them. The brandy disintegrates

No one can deny that. I only remind you of our old neighbor Franz, whom you still knew quite well. If he had not been drinking, then he was

dull as a fly. His whole body, especially his face, was bluish and bloated, his tongue was heavy, he thought and talked like an incomprehensible child. There was no trace of intellect and willpower left in him; he was ruled like a cattle by his lusts and knew no other pleasure than drinking brandy. In his younger years he was a strong and healthy man, as he often used to boast of his excellent health, but the liquor made him old and weak before time, and shortly before his death a stench came out of his throat that no one in his

could stand close to him. The doctor said that his lungs had turned rotten as a result of drinking brandy. Well, there are such miserable people everywhere. I only wanted to mention old Franz in order to apply him to habitual drinkers. The same harmful effect has the brandy also with these, only that it is not revealed in such a frightening way. The powers of body and soul are dulled and ruined. Do not these people often say themselves: as long as

If they had not drunk their liquor, could they not work? Do they not confess that their bodies are weak and miserable? The nervous irritation and excitement that the brandy causes...

They think that the tiredness caused by wine is strengthening, when in fact it is an effect of their favorite drink, which increases the more and the longer they drink, and which can only be relieved for a while by renewed enjoyment. Every excitement is followed by new weariness, so that it requires constant regular drinking not to feel the languor. As with the body, so it is with the soul. The mind becomes weaker and weaker, the memory more and more uncertain, the will slacker and slacker, the conscience more and more dull and indifferent. The lack of interest in spiritual and divine things becomes more and more.

greater. One goes along with the outward Christian being like this, but without desire and without heart. However, this is more with the one, with the

others less noticeable, depending on the one

But who only notices it and wants to see it, can find such bad signs in all those who "think" that they have to have their schnapps every day. Just pay attention in your surroundings whether the ignorant, indolent and indifferent people are not mostly such liquor lovers who do not dream that they sin with it, but in truth are suicides who ruin body and soul. Oh, how terrible it is that in this way so many who had made a good start in Christianity gradually fall asleep again and are now all the more difficult to win back, the duller their mental powers have become and the more they have lost their faith.

more they pride themselves on not being drunks.

I could not refrain from talking about it here and there, drawing people's attention to it and warning them; but there I arrived beautifully. What speeches and excuses I have had to hear! I mentioned earlier that many people think they can't work without their

liquor. Others have weak stomachs and therefore have to drink it; still others use it to get rid of rheumatism; this one cannot and must not let go of it, because, as he says, it would harm his health, since his nature is accustomed to it; that one needs the brandy in summer against the heat, in winter against the cold. Yes, some are not ashamed, to say that they drink their schnapps for this reason, in order to prove their Christian freedom and to bear witness against temperance. Ah, dear Hans, what can one say to this. See, that Christians may cherish and pronounce such excuses in their hearts, that I consider to be the greatest harm of all. If the daily drinking of brandy had no other evil consequences, this would be enough to hate and avoid this shameful habit from the bottom of our hearts. How sad it is that people, whom Christ not only bought and who were once born again in baptism, but who also need the Word and go to the sacrament, and therefore should live in the truth, can make such foolish, silly and lying excuses, only to be able to stay with brandy. How dear the heart of such people must be to liquor, and how attached to it, that they should excuse themselves in this way! Oh, I'm afraid many do it with a guilty conscience, you know. They can't say anything to "them" anymore when they are shown that their excuses are unfounded. They listen to it, keep silent, even cry, but still drink their little glass every day. In the process, it becomes quite obvious how the powers of the soul are dulled, how the conscience is killed. I think that this is the reason why alcohol drinkers have to go backwards in their spiritual life, because their heart is attached to whiskey and not to Christ. There one cannot accept the Word with true willingness, there the Holy Spirit cannot do his work, there one cannot live with joy and gladness in Christ.

He who is not obedient to his conscience in one thing, but persistently goes against it, kills it completely, so that it then sleeps and is silent in other things as well. He who remains in one thing, which he knows is dangerous to his soul or could become dangerous to it, will also not detach himself from other things, but will live according to his flesh and die a spiritual death. This is how I think it is that many of our church members here, and elsewhere, do not make progress in their spiritual life,

but go backward. What would I give if this secret ban were recognized and removed; if those who are to be God's temple and Christ's members ceased to be servants of brandy and filled with his spirit.

It does not occur to me to want to deny that brandy, under certain circumstances, could not also have a healing effect, and is therefore in itself a good creature. I would like to believe that it often has a very useful effect when used as a medicine, although I have not experienced anything of this myself; but as every medicine finally remains without any healing effect, yes, it brings about unholy evil consequences when it is used as a medicine.

If they are consumed continuously, brandy in particular does the same. But it is worthwhile to speak of it. If it did not tickle the palate and cause an excitement pleasing to the flesh, people would drink it just as little as Glauber's salt and cod liver shrimp, which are also medicines and very useful. It is lust, the carnal lust, that captivates and beguiles man to surrender to the service of spirits. Here it is also said: a little leaven leaveneth the whole dough, for he who in this one thing is a servant and defender of his carnal lusts, must not the old man, the longer the more, be subdued, and the spiritual life finally be killed in him? Behold, it grieves me that my Christian brethren stand in such peril of soul, and yet the lust for daily liquor closes their eyes, that they do not recognize it, but remain careless and sluggish, if not finally lose faith and blessedness.

It has always been particularly distressing to me when our people, in order to excuse their daily drink, refer to Christian freedom, or pretend that they do it as a testimony against the ruling temperance system. That is rightly said, like a child of this world. There one can quite grasp with one's fists that one has not yet understood anything about Christian freedom. It is too silly to say much about it. If the matter were not so terribly serious, I would probably laugh about it. They think they want to prove their freedom, and meanwhile they are servants of their lust for brandy. As if Christian freedom consisted in the fact that

one does according to the will of his flesh. But this is the way of the world, the poor grace-hungry souls have trouble believing and practicing their freedom, the carnal hearts have soon understood, as they think, and hide their lusts and sins behind it. I think that if such people had only a little faith and a little love, they would shy away from offending God and causing trouble for their children and other young and old people, so that they do as they please and then refer to their freedom in Christ. This is only mocking God and taking His name in vain. And yet such people still think they can be children of God. Although I know that I am a good

Although I am allowed to drink brandy in God's presence as often and as much as is useful to me, I do not like to do so and prefer not to drink a drop, so that no one is strengthened by me in his evil nature and not made worse. For the sake of love, I would rather make myself a servant than make someone else angry by using my freedom.

As far as the temperance societies are concerned, I think we should be glad if through them respectability is promoted in the world and shameful drinking is controlled. A Christian, of course, does not need the same. I also want to speak against it when it is claimed that such outward moderation makes us pious before God; but insofar as outward respectability is thereby established, temperance must also serve something good. If I must love prison and the gallows because they help to control wickedness, why should I not also rejoice over that which has saved many a man from temporal ruin, made many a drunkard a proper and industrious man, a faithful family father? If someone drinks his liquor in order not to appear to be a temperance man, it seems to me as if someone has to smear himself with dirt in order to prove that he is not vain. It annoys me and makes me tingle all the way down to my little toes when our Christians talk such stupid stuff just to excuse their drinking. How sad it is that people who continually hear God's word, go to communion, read the Bible in the house, yet in a such pathetic creatures can get stuck!

Tell me, dear Hans, how can we help? What could I do to control this daily drinking of brandy in my part? What do you think would be appropriate if I talked about it in the congregational meeting and testified to what I have recognized through God's grace? - Oh, how much more fun it would be in our congregations if this evil thing were not there. Admittedly, one has to de-emphasize the people in it to a certain extent.

But we must not let it go, we must defend ourselves, since we now have the word and have become Christians. Yes, I can think of a few more important things - but I'm just telling you in confidence, and you will keep your mouth shut - if only our pastor would teach about it and testify against it, things would get better. But he is silent about it and lets the people drink their brandy quietly. I don't know what the reason is. If I talk to him about it, he agrees with me, but that is all. I think that love should urge every pastor to do everything in his power against this dangerous, insidious and glaring enemy, in order to free his people from the miserable slavery to brandy. How do I start to put it in our pastor's head that he is

must also preach against it, if it is to become better? You can do such things much better than I can. Why don't you write me how you should begin without being naughty, and what you think of this whole business, and how things are with you in this regard?

Don't be angry that my letter has become so long; punish me by writing me a long letter, too. Get over your unwillingness to write and advise me whether I am right and how I should behave. But now enough of the matter. - The harvest was good and my old lady is still healthy. Your pathchen is going to school now and the village will soon be free. Give my regards to yours and keep me dear. So that God commanded.

Yours, Jost.

## California Correspondence.

San Francisco, Oct. 3, 1861.

It must be especially gratifying to the dear readers of the "Lutheran," especially in this time of turmoil and destruction, to hear of the good, blessed progress of this mission. The Lord is still at His word in grace and blessing, and since our distant state still enjoys the blessing of peace, all the more can be done for the spread of the Kingdom of Peace. Thus I can finally report on the founding of a second German Lutheran congregation in our state, and may the dear readers join me in praising and extolling the grace of our Savior.

The city of Sacramento is located on a river of the same name, about 125 miles northeast of San Francisco. It is the second largest and most important city in California and has a population of about 25,000, of whom probably a third are Germans, mostly from northern Germany. I had visited this city earlier and realized that the prospects for the establishment of a Lutheran congregation here were of the most pleasing kind. On that occasion, several had expressed the wish that there be a German congregation in their midst, and at the same time declared their willingness to participate gladly in the formation of such a congregation, as soon as a sufficient number of members could be found. But since the majority did not want to dare to appoint a person completely unknown to them as their preacher on the recommendation of an unknown preacher, and since they would have to remain preacherless for a long time anyway, they held back with the explanation that they preferred to wait until a preacher was in their midst, since only then could one count on success. Some of them, however, had realized that it would be much safer to go the proper way and to call a proper, recognized, orthodox preacher. They urgently asked me to visit them again soon and, if possible, to stay longer in their midst. So I had to command God to do the thing and calmly



I had to wait until he made it possible for me to leave San Francisco for a while, without any detriment to my own community, and give my full attention to the founding of a community in Sacramento. And lo and behold, this soon became possible. My own congregation in San Francisco came to the wise decision to have our church building, which had become dilapidated and ugly in some respects, repaired and beautified, and therefore decided to declare the church closed until these repairs were completed and to stop holding services. I had to use this precious opportunity to visit the city of Sacramento once again. On August 8, I left San Francisco in the most joyful hope that this trip would be blessed, and the following morning I was already in Sacramento. I first visited the friends who had become acquainted with me earlier and indicated to them that I could be here for several Sundays in order to gather the Lutherans who were not yet completely alienated from the church and to induce them, where possible, to form a congregation. They expressed heartfelt joy at this and promised to inform their friends; I also had an announcement of our service published in the most widespread newspapers, so that it soon became common knowledge in the city that the Germans would be given the opportunity to celebrate services in their own language and in the usual manner. On Sunday there was a gratifying number of attentive listeners. I preached on the Gospel on the 7th Sunday after Trinity, and dealt with the hunger of the soul and the body and the right way to satisfy it. All the listeners showed a hearty participation in the hearing of the word, as well as in the whole service. After the service was over, a preliminary meeting was held so that everyone could be informed of our intentions and have the opportunity to express their wishes and suggestions. The concerns that had been raised earlier were raised again, but the majority soon realized that it would not be advisable to wait until a preacher happened to come along and offer his services, since such people would soon be revealed as hypocrites and deceivers. However, from several sides the wish was expressed that the synod would take this matter in hand and send a second preacher who could easily gather a congregation around him. I testified to them that our synod would gladly send out preachers of the gospel in all directions, but could not do so in view of the miserable lack of preachers; and since our preachers all had their own congregations and were obligated to serve them until the Lord Himself transferred them to another, more important calling, this congregation could not get a proper, acknowledged, faithful and capable preacher in any other way,

as if they would appoint one properly. This explanation satisfied them; it was then decided to organize a congregation on the next Sunday and to negotiate further about the appointment of a preacher. During the week we tried to find those who would participate in the congregation; we turned first to the fathers of the family and it resulted to our great joy that 52 declared their willingness to unite into a Lutheran congregation. On the following Sunday, after the morning service, which was well attended, we again held a meeting. At this meeting the congregation was organized as the first German Lutheran congregation in Sacramento, the election of officials was carried out and the appointment of a preacher was proceeded with. They unanimously elected our Rev. Bartling and issued a call to him in which they commit him to all the symbolic books of our church. They also promised to raise at least H200 to defray his travel expenses, and lived in the joyful hope that the synod, which had begun this wonderful work, would add the missing one. The congregation is eagerly awaiting Pastor Bartling's reply, although they have no doubt that he will recognize the importance of their calling and accept it. We are therefore justified in the joyful hope that we will soon have a good, healthy and numerous congregation of our confession in Sacramento. The church wants to be a church of the Lord. It is, as I cannot believe otherwise, heartily serious, and God's blessing will not be lacking. In the meantime, we praise the Lord for what has happened. May he, who has led the work so far, strengthen it and further promote it through the living preaching of his almighty word, so that his name may be honored and his kingdom increased.

As far as my own congregation in San Francisco is concerned, I can also give you good news. The repair of our church building, which was undertaken before my departure, was completed in four weeks, and on September 8, the 15th Sunday after Trinity, the ceremonial reopening of our church took place. As was to be expected, a large audience was present at the time. Our church was full and we had a real celebration. The congregation sang their joyful "Nun danket alle Gott" and other hymns to their hearts' content, and a local singing society contributed not a little to the solemnity with good singing. Since we were not actually holding a new dedication, I preached on Ps. 93:5, about the true and proper adornment of a church, and I have good confidence that the word did not sound in vain. My own joy, however, must be all the greater, since on that very day the second year of my work in this city began. Looking back on the past year, I was indeed filled with heartfelt thanks to God;

Although the number of our actual congregation members is still relatively small, the participation in the church service has increased in a very pleasing way, and first of all we only want believing listeners. The present form of our church must also arouse joy in everyone. The congregation by no means left it at a superficial patching up of the damaged areas, but went to work seriously, so that our church now stands as if renewed. I do not want to bother the dear readers with a detailed enumeration of everything that has contributed to the beautification of our church; they are certainly pleased with us that we now have a spacious, lovely bright and extremely friendly little church in which we can gather with joy and love. May God in His mercy grant that nothing may resound in it but the clear message of God's grace in Christ, and may He always give listeners who receive it with joy as the only comfort of their

hearts. With the reopening of our church, the service is better attended than before, and we live in the certain hope that we will grow and increase outwardly and inwardly this year. May the Lord, who has blessed us so visibly, bless us further; may he continue to preach his word with joy and may his Christian congregation be improved by it.

J. M. Buhler, Box 629, San Francisco, Cal.

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### Mission Report.

(Conclusion.)

Since the said Indian did not come during the winter, as he had promised, the missionary had to rely on his own studies from printed books: this would not be a disadvantage even for the quiet time of the year, if only the books written about the Chippeway language, namely grammar, lexicon and reading book, corresponded to the dialect of the Chippeways in Minnesota, and if many differences in the dialect did not make many things uncertain. - In the spring the Indian actually arrived and lived in the mission house for a few weeks, but to the missionary's great dismay it was discovered that the man was suffering from contagious syphilitic disease to such an extent that he had to be quickly removed from the house. Thus the dear missionary Clöter has to struggle with the most manifold difficulties before he can even come close to achieving his goal of learning the language of the Indians. In spite of all this, he hopes to be able to make a small start next winter with church meetings that will take place under his leadership and in which he will preach to them in a childlike manner. May the Lord give His blessing to this project, may He give strength and emphasis to His words preached in weakness! Let us all ask Him for it in earnest intercession! The missionary hopes to build a log church in the coming winter.

and wishes this all the more, since he has found that such a meeting place will be useful for the Indians. The execution of such a small construction is of course difficult on such a remote mission station, because there are no workers and everything has to be done by the missionary's own hands. Last winter the station was, so to speak, completely cut off from all the world for two months and the missionary family, consisting of the missionary, his self-sacrificing wife, who is always cheerful in her labor of love, and their four children, together with a younger unmarried sister of the missionary (the latter has returned to her parents since last early summer), was completely confined to itself, since an English laborer Smith, who often remains in the service of the missionary for months, was not present. The birth of a little daughter tied the father of the house to the home, the snow increased in an alarming way; it was extremely difficult to get away, and hardly an Indian was seen during this whole time. At last the missionary had to break through; he went a few miles with the horses and the empty sled, and then returned home again, and on another day, having now worked ahead, really set out on the journey to Crow-wing. After that, the railroad was open, but the deep snow and the continuous blowing often make it very difficult to get on in winter. In the open places there is never a good track in winter, because the snow is too dry and is always blown around by the wind like dust. Therefore, according to experience, it is impossible to rely on the winter route, and the missionary begins to prefer the summer route, which is often more difficult in other respects, in order to provide himself with the necessary supplies, which, however, become less and less available as the fruits grown on the mission farm increase and improve. The harvest in the summer of 1860 was not very significant, because the missionary Clöter had not planted much due to the uncertainty whether the synod assembled in the fall of that year would approve the continuation of the station. But sufficient potatoes had been brought in, and in excellent quality; likewise, on a prairie belonging to the mission farm, enough hay had been made, perfectly as good as tame hay. The summer had been very dry. Concerning the present year 1861, the missionary writes the following on August 27, 1861: "The summer was again with us, as everywhere, exceedingly dry; but there was always, when the greatest need was, refreshing rain. Our harvest is as good as can be expected. The oats, which were sown on newly broken land and had to struggle with all obstacles (e.g. black birds at sowing and harvesting, dryness, unbroken soil), yielded barely a quarter of a harvest. The Welsh grain on the new land

promises half a harvest; that on the old land is excellent. The so-called RedRiver grain, of which we had a small piece, was planted on June 1 and harvested on August 26 without having seen a frost. Mosquitos and all kinds of biting flies were truly terrifying. The Mississippi River is not well suited for bath<sup>^</sup>t. - The wild berries this time have been of unprecedented size, abundance and tastiness. The cranberries are also exceedingly plentiful; alone it is to be feared that we shall get wet weather this fall, as already appears to be the case, and when the water rises in the marches they cannot be gathered."

Unfortunately, our dear missionary Clöter has so far been burdened with external business more than is reasonable and conducive to the actual missionary work, although the entire synod has been continually willing to provide relief in this regard. The missionary does not yet feel the necessity of having a specially hired assistant in the missionary work, because his activity is still a preparatory one; on the other hand, it would be of the greatest help to him if he could get a faithful, capable servant. Since then, as noted above, he has temporarily been able to get an American, Smith, to do his most necessary work. He is an extremely skillful, dexterous and experienced man, was for a long time an engineer on steamships and railroads, understands every conceivable kind of work at its root and is happy to undertake any of it. Last fall he helped with the harvest work and then, together with the missionary, built an extension to the house, so that now there is a little more space in the mission house. The dear readers may imagine what kind of work such a building, even if small, makes, if one only wants to produce it in such a remote area in a reasonably orderly manner, since everything must be procured by the workmen themselves. The hardest work is to cut the boards. The missionary writes that he could probably have built three frame houses elsewhere by the time he got this log-logis, 14 by 22 feet, done. - At the end of the winter Smilk began to work in the missionary's service on the mission farm, with the help of a German from the Minncapolis area who had decided to help out in Sabitawigama for a few months. The missionary Clöter would gladly engage Mr. Smith for a longer period of time, if he did not ask for his own herd. At the end of September of this year, he wanted to travel home, where his old father was waiting for him in the New York State. Whether, under these circumstances, the construction of a small church, in which "Indian meetings should gradually begin to be held," will come to fruition this winter, remains to be seen. In the meantime, the missionary boasts that he has received great help, at least in the household, from a sewing machine purchased for him by the synod.

He writes about it as follows. He writes the following about it: "After careful examination, I convinced myself in St. Paul on my way back from this year's synodal meeting in Monroe that the only sewing machine that gives satisfaction is the Wheeler and Willsou machine. It costs H50 for the simplest type, but it is a valuable possession and soon pays for itself. It saves a maid in a house like ours and lets my wife pass from the persistent and attacking sewing to the much healthier rougher housework. So the apparently large sum really comes in in one year." - —

From what we have heard about Sabitawigama Station after the above, we can sufficiently see how the young plant of our

mission in Minnesota is in great need of our intercession and care. May God help us all to be willing to do so.

Remark. Also Miss. Mießler in Isabella County, Mich. was recently provided with a sewing machine from the missionary treasury because of its obvious advantages. The attention of the worthy sewing societies, who have so graciously supplied sewing materials for the mission stations, is hereby called to the fact that in the future knitted items, such as stockings for adults and children, will still be welcome, but that sewn items should from now on be better sold at the respective places and the money collected from them sent in to reimburse the expenses for the two sewing machines. All women and virgins of our synod are especially requested to contribute to the payment of the sewing machines.

### New Faith Preaching.

The same Hanoverian Superintendent Spitta (died Sept. 28, 1859) relates that he once went to the church to hear the famous uninspired preacher Dräseke, with the concern of hearing a dumbfounded, princely sermon, since he thought he could expect nothing better from Dräseke's printed book of sermons. Spitta writes: "But how astonished I was right at the beginning when the truly great speaker, with all the simplicity of a Christian preacher, awakened his congregation to a reflection on John 3:3 and placed the concept of rebirth and the Kingdom of God in a light with which darkness had nothing in common. I silently apologized to him that I had previously judged him wrongly according to his printed sermons. To the left and to the right, there were only serious faces to be seen, and the sermon was, in my opinion, finished, when - the great man up there on **the** pulpit was being pestered by the people because of the sorrow and divine sadness, which, according to the apostle's opinion, leads to bliss, a repentance that no one regrets, or - in short, he must have been

to be of a different opinion than the apostle! For there at the end of the sermon, at the instigation of the 18th of October, he began to speak of the Battle of Leipzig in high phrases and told the people to the damned consolation: if the enthusiasm, the spirit of rebirth, had not animated the Germans, the great thing would not have happened 2c.\*) The back door was opened, the serious faces transfigured into friendly smiles, and now everyone went out to the church as cheerfully as he had gone in: but not!! I thought of the philanthropic man with great sadness and could not thank him!" - This is a new believer's way of preaching. If the new believer once starts to show his listeners the seriousness of God against unconverted sinners, he soon worries that he might offend one or the other, perhaps even make him melancholy; therefore he relents and lets it be known, by making out a back door for old Adam, that the thing was not meant so maliciously as it might have seemed. The enthusiasts fall into the counter-sanctimonious error. They put people into distress and despair through the law (as it is quite right in itself), but then they abandon the poor frightened sinner, do not preach the gospel to him as they should, but leave it to him to work himself out of the distress by praying and struggling. Poor congregations that have such shepherds'.

**"It is sown in dishonor, and shall rise in glory." 1 Cor. 15, 43.**

When a young, godly Count of Nassau lay mortally ill with the smallpox that had made him completely blind, he said to the pastor who was visiting him: "My dear court preacher, will I also have to pay for this unpleasant disease and deformity in the resurrection? No, said the preacher, but these blisters will be transformed into pearls and precious stones in the heavenly Jerusalem. The young count said: "Let them torment me as they wish, I will wait for the change!

#### **The glory of faith.**

Just as a ring containing a precious stone is said to be worth many thalers, even though the ring is not the precious stone, so the faith that grasps Christ's righteousness is said to be counted as righteousness, because it is the instrument that grasps it. (I. Gerhard.)

A side piece to this was recently found in the Lutheran Herald, in which the "rebirth" of the local people was also proclaimed in advance, which would result from the present war. That means preaching "patriotically" now. This is how a preacher can make himself "popular". But what the good Lord might say about it-

#### **Church News.**

The 18th Sunday x. Trinitatis, the candidate of the sacred preaching office, Mr. Heinrich Grupe, was ordained. Heinrich Grupe, who received his theological education at Fort-Wayner Seminary and passed the prescribed Eramen, after previous appointment by the Lutheran congregations of Dnrant and Papin Co, which were served first by myself and then by Pastor Winter, in the midst of the former and in the presence of several members of the latter congregation, was ordained and inducted into office by the undersigned on behalf of our honorable president, Mr. Pastor Fürbringer.

But to the Lord of the earth, to our dear Savior Jesus Christ, be eternal praise and thanksgiving, that He also sends more and more workers to this far northwest; may He also give this newly called servant strength and grace, joy and courage in his ministry, and may he produce much fruit for eternal life!

The address of the l. brother is:

Kev. v. Orups.

Nlonäovi, öustalo Oo., ^Viso.

Minneapolis, Minn, d. Oct. 16, 1861.

Joh. Horst.

The Candidate of the Holy Preaching Office Mr. Friedrich Wilhelm Gotthelf Matuschka. Predigtamt Herr Friedrich Wilhelm Gotthelf Matuschka, after having passed the prescribed Eramen, is appointed by the Lutheran congregation in and near Augusto, St. Charles Co, Mo. as their assistant preacher, and on the 22nd Sunday after Trin, (the 27th of Octbr. 1861) by order of the venerable Presidency, Western District, with the assistance of the Rev. J. H. Dörmann, was solemnly ordained and installed in his office by the undersigned, in said congregation.

May the faithful Archpastor, our Lord Jesus Christ, also help this servant of His Word to produce much fruit for eternal life!

May He also graciously restore dear brother Pastor Dörmann, who has become unfit to exercise his ministry due to a protracted throat ailment.

New Melle, St. Charles Co, Mo, 28 Octbr 1861.

Fried r. Ottmann, Rev.

Address: Rov. 2. 6. N^PV80VL^,

^uZusta, 8t. Oürwles 6o., No.

After the Candidat des heil. Preaching Ministry, Mr. Wilhelm Dorn, hitherto a pupil of the Practical Seminary for Preachers at St. Louis, had received a regular call from Bethlehem Evangelical Lutheran Congregation on Boeuf Creek, Franklin Co, Mo, the same was ordained in the midst of his congregation Vom. 23. x. ßriu. by the undersigned, by order of the Presidency Western District of the Synod of Missouri, Ohio, &c. St., he was solemnly ordained and installed in his office. The great Archpastor also adorn this his servant with many blessings.

August Lehmann, pastor of the Lutheran congregation at Manchester-

Street, St. Louis Co, Mo.

Address of dear brother: kev. VOM, v. O. vosuk Oreok, vrsmkliu Oo., No.

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## Mission Feast.

On the XVI p. Irin, a mission feast was held in Colliusville. Although it had rained heavily shortly before, numerous guests appeared.

from Neugehlenbeck, Staunton, Pleasant Ridgk, Belleville and Centreville. Pastor Holls showed in the morning sermon what must awaken us to missionary zeal, and at the after. At the noon service, Pastor Wagner told of some of Christ's witnesses who preached the gospel to our heathen ancestors in Germany. The feast was celebrated in all heartiness, and with the oppressive times the brotherly fellowship was doubly refreshing. H. F.

## Regarding receipts.

In the future, receipts from individual pupils or students can no longer be included in the "Lutheraner", since it would be overloaded with receipts. Those concerned may send their receipts by letter. The public receipts should only serve to make sure that things are done right in front of people.

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Editorial.

## Receipt and thanks.

For poor studeuten

received from M. S. in St. Louis \$5.00

C. F. W. Walther.

With heartfelt thanks, the undersigned, through Dr. Sihler of Fort Wayne, certifies that he has received from his congregation a collection of \$24.00 for his trip to Leavenworth City and for other expenses.

May the faithful and merciful God repay the "mild givers" temporally and eternally. M. Meyer.

St. Louis, the 26th of Oct. 1861.

The undersigned, with heartfelt thanks to the generous donors, certifies the proper receipt of the following "valuable" gifts for our seminary budget:

From a member of the "Gen". of Mr. Past. Lehmann: 1 bag of apples, 4 bush, dried apples, 6 doz. Eggs, several doz. Cucumbers, 4 W butter, H Bush. Peaches.

From the collection of Mr. Past. Frederking: 23j Bush. Wheat and 6 Bush. Fruit, namely:

From Jos. Meyer 5s Bush. Wheat and 2s Bush. Fruit; from Schuppan 3s Bush. Wheat and 1 Bush. Fruit; from Kössel, Gratz, Wunderlich and Past. Frederkiuz L 2 Bush. Wheat; from C. Mirly 2 Bush. Wheat and 1 Bush. Fruit; of Steierwald 1 Bush. Wheat; m l. Kimingrr 1 bush. Wheat, a piece of meat; vc" Haberfelner 1 Bush. Wheat, 2 bush. Fruit and 3 pairs of stockings; of Könn, Koch, Brüt and Lehnn ä 4 Bush. Wheat.

From the comm. of Mr. Past. H. Löber: 529 "> flour, 221 kd dried peaches, 43 D getroün. Apples, ^chickens, 6 crane heads, 1 ham and 1 jar of peach must.

From Mr. Gardener J. Jünger here: 1 Fährtrhn Krant and other kitchen vegetables along with 1 bag of apples.

By Mr. Past. Stubnatzy for catering for aru^ students: baar \$10,00 from D. Werfelmann and \$1H from A. Blom.

From Mr. Andr. Heinz from Nru-Bremen: 10 Bush. Potatoes and 1 Bush. Apples.

Bon der Gem. des Hrn. Past. Wagner: 335 k> wheat flour, 90 Bush. Potatoes, 77 cabbage heads, H Bush, dried. Peaches, 1 Bush, rothe and 1 Bush, white turnip", Bush. Beans, H Bush. Onions, 1 ham, 1 sä ten piece, H Bush, dried. Apples, 1 bag of apples u. H1,W Bon Hrn. Past. Lehmann a wagon full of apples. t

From Mr. Gärtner Heinr. Jünger dahier 1 "Fährt" cabbage and other kitchen vegetables along with 1 barrel full of apples. 1

By Mr. Wilh. Launhard from Mr. Past. Ficks Gem.s 4 Bush. Apples, 1 Bush. Wrlschkornmehl, z Bush. gest. Apples, 25 cabbage heads, 1 gall. Lard.

From the commons of Mr. Past. ClauS: 1 barrel of potatoes, 1 barrel of red and 1 barrel of yellow reuben, 2 barrels of white and 1 barrel of brown cabbage.

Bon Mr. J. Werner from Mr. Past. Voigt's Gem.: 1i Bush. Potato, 1H Bush. Peaches, 1 Bush. Apples.

FromMr. Past. Lehman": 10 Bush. Apples, 1 keg and 1 jug of cidcr.

Bon Hrn. Härling from the Gem. of Mr. Past. Holls: M cabbage heads and 5 Bush. Potato.

From Mr. Ph. Stutt from the community of Mr. Past. Birk- mann: 100 kd flour, 1 Bush. Acpfelschnitzc, 1 Bush. Apples, 2 bush. Ruben, 1 Gall. Apple buttcr.

Likewise, upon request, I testify that his time arrived correctly in Fort Wayne, was also certified as received by Dr. Sihler in the annual receipt, but was overlooked in the printing, as it seems:

From women of the St. Jakodus parish of the Rev. Daib: 22 skeins of woolen stocking yarn, 2 pillow cases, 1 bed sheet.

Bon women from its St. Dreinigk.-Gem.: 10 skeins of woolen stocking yarn, 5 pairs of woolen socks, 2 white scarves.

A. Crämer.

With heartfelt thanks, I hereby certify that I have received "67.20 for the purchase of a horse from the inner mission fund through Mr. J. Pritzlaff in Milwaukee.

I. Horst.

Minneapolis, Minn, Sept. 12, 1861.

#### Correction.

3" No. 3 of the 18th volume of the "Lutheraner" read instead: "namely; from E. F. Schule for travel money 2c." - "Further, for travel money from E. F. Schule 2c." For Ph. Müller from the following friends in Trete, Will Lo., III: Ph. Wille öl, Joke Wilkening "1,25, C. BanerSI, W. Ostermeier 50c., J. Meier 51, J. Dürfen 51, Wich. Rinne 50c., Conrad Harmcning "1 and a pair of stockings, Ph. Willharm 50c., W. Wehmhöfer "1, Ch. Seehauscn 20c., H. Müller a quilt 11.95

"Joh. Horst from the missionary fund of the parish

to Fort Wayne

20.00

"H. Sprengler by Past. Sprengler from the Women's Association of St. Peters Parish zn Middlctvn, Canada West "10, likewise from St. Peters Gemeinde, Canada West "5 travel money, 2 pants, 2 shirts, 5 pairs of stockings 1 pair of shoes, 1 cap, 3 handkerchiefs, des- gleich von Hrn. Past. Wunder in Chicago, Ill. by Mr. Prof. Fleischmann Fort Wayne, Ind. "1.65 19.65

„H. A. Allwardt from the community of Mr. Past. Dörmann in Augusta from Messrs. Stadler, Herm. and Karl Ostermeycr ä 51, P. Morsch "1,25, Past. Dörmann "2, from Mr. Scheel in St. Louis "1, Past. Büngrer "1.50, furthermore (belatedly): from members of the congregation of Mr. Past. Nütze! in Neudettelsau "6.15, by Messrs. A. Dietrich and L. Bauer from the congregation of Mr. Past. Bernreuther ä "1, from Mrs. Bolz in St. Louis 51.50, Past. Dörmann "2,50 -- 20.90

"F. Möller of the Young Men's Association from the congregation of Rev. Lindemann at Cleveland, Ohio "3.36, further from the Young Women's Association of the same congregation 52.93 6.29

"C. Scuel of the Young Men's Association at Cleveland, West page 3,36, by K. Lchnrc through Mr. Past. Lindemann "1, by Mr. J. H. Hemann "1 5.36

"H- Walker from the Young Men's Association at Cleveland, West side "3, from the Young Men's Association at Nvrdr- Dover "3.50 6 .50

"Karl Rittmaier "2.25 at the wedding of Hrn.

Joh. Ad. Weiß in Frankenmuth, "35.92 from the Gemeinte zu Frankenmuth, furthermore from Messrs. L. Reindel 51, Georg Bierlein 52, Joh. H "bingcr51, Joh. Vierteln "2, J. Ad.Rum- mel 51, G. M. Schäfer "1, Vr. Koch 51, from Mrs. Ranzenberger "1 48.17

"Rieb. Müller from the young women's association of the parish of Mr. Past. Wunder "6.00, from the young men's association of the same parish 54.50 10.50

"Bruno and Theodor Müßler from Mr. Pastor Rover 52, of the Women's Association at Saginaw City, Mich. »2 4.00

For H. A. Allwardt from the congregation of Mr. Past. Bernreuther in Eden from Fr. Bauer 51, D. Schweikhardt "1, A. Ehrmann 25c., G. Blei and Hrn. Past. Bernreuther himself ä 51, Heinrich and Jacob Bauer ä "2 8,25

A. Mäschy from the women's club in CollinSville a suit consisting of: Summer skirt, vest and a pair of leggings, plus3 pairs of stockings and 2 bust shirts, from the women Schüttle and Blum together- 0,75

"F> Lehmann of Hrn. W- Kirchhofs from the parish of Hrn. Past. W. Bartling in Elk Grove "1, collected on the infant baptism les Hrn. Wr Kirchhoff 53.20 4 .20

"M. Meyer by F. W. Rohlfing 56, by H. Th. Rohlfing "1, by Mr. Past. Schöneberg zu Lafayette, Ind., at a baptism of a child in H. Meyer's family "2, from the Contcasce 51 10.00

"Heinrich Ernst of St. John's congreg. in WhitleyCo. 1.90

"J. Grüber of the Young Men's Association of the Lutheran Holy Trinity Congregation in Cincinnati, Ohio 55, from Mr. Jockers the same. " 1.50 by Mr. Kolb, teacher 6.50

"J. G. Nütze! 55 from the Young Men's Association and "5 from the Women's Association in the congregation of Mr. Rev. Müller in Chicago, "3.50 from the community box of Mr. Past. Müller, 56.00 from the second women's club in the congregation of Mr. Past. Wunder, 50c. from Mrs. Mihm 20,00

"F. Wesemann from the parish of Mr. Past. Stubnatzy from H. Sck-, H. B., D. M. ä 25c. H. N-, D. W., E- W" L. H. L 50c., from the Women's Association 60c., from Chr. St. "5, W- St. 65c., from the parish of Hrn. Past. Meyer by H. Dicke 52, L. Wesemann 51, teacher Kirchner 50c., F. Graue "5, F. Degener 53, H. Volderding "1, H. Degener 52, Karl De-

' gener50c., Mesenbrink sen. 51, Mr. Pastor Franke 51 28.85

„H. Wehrs on the trip to St. Louis by Messrs. F. Kamm 51, W. Wesel jun. "1, W. Wesel sen. 51, H. Hilbrecht "3, C. Dam 52, A. Simon 52, W. Sander 52 12.00

"A. Neinke from the congregation of the Rev. Franke zu Addison, Ill. 525.00, from a parishioner himself 52.50 27.50

„John and Martin Great by Mr. vr. Sihler by Mr. R. Schindeldccker in West St. Paul 2,00

"H- Partenfelder from the community at Saginaw City: from Mr. Goppclt 51,25, collected at the wedding of Mr. J. Winter "2,33, from J. Stenglcin "1,50, from Mrs. Neumer 10c., from A. Mittelberger 75c., from Mr. Winter (to Croß Road) 51, from L. Blank "1, from M. Hemmeter 50c., from H. W. Seidel 20c., from H. Steltzriede 51,20, H. Gräbner 25c., J. Dietzcl 50th, I. Ries 25th, M. Schnell 20th, Joh. Anschiltz 25c., I. Gänßbauer 51, from the Missionary Fund 50c., from Mrs. Streb 51, Mrs. Ströbcl 25c-, at the wedding of H. M. Nürmingcr 52, from Elisabeth Jordan "1, from the Young Men's Association 50c., from the Women's Association "2, from Hrn. Past. Günther "1, from Joh. Weiß 25c., from Mr. Roser 50c., from Mr. A. Pesenecker 25c., from W. Moll 50c., furthermore from the community of Frankentrost from some community members" 53,50, namely: from Mr. K. Gräbner 50c., on the wedding of Mr. A. Gräuel "2,25, from Mr. Kittsteiner 50c., from Mr. Hetzner 25c.

521,65

"Chr. Schultz von dem JünglingSver. des Hrn.

Past. Dulitz at Buffalo, N. J. 56, by the youngsterSver. of Mr. Past. Muckel, Erie Co,N.I. 55 11.00

"Johann Riedel by Mr. Past. H. Lemke, Monroe, Mich. 1,00

"Daniel Lindemann of the Baltimore Young Men's Association 10.00

"Aug. Planck vomJünglingSver. des Hrn. Past.

Dulitz to Buffalo, N. J.	6.00
"H. Brakesühler vom Jungfrauenver. der Gem.	
of Mr. Past. Lindemann 52,90; further on the wedding of Mr. Fr. Kroger from the same parish 53,68 6,	58
For K. L. Moll from Mr. Ranzenberger 52.00; from Mr. Gotz 51.50; from Hm. Streb 51.00; from Mr. Gänsbauer 50c.; from the Women's Association of Saginaw 51.00; from H. P. Cissfeller "1.00; from Mr. Kittsteiner 550; from H. Abraham 50c.; from H. Munker 30c.; Mr. Hemeter 25c. 8.55 " W. Dorn from Mr. Charles Rothe at Boston 10.00 " M. Meyer from Mr. Carl Nde at St. Louis -- 15.00 „ W. Matuschka by Mr., Past. Hridtmüller in Liverpool on infant baptism" collected 53,00; from himself "1,00; by Mr. Past. Foehlinger in New York from the Women's Association there 55.00;	
by Mr. Heim. Birkner there 55,00	14,00
"R. Biedermann from the congregation of Mr. Pastor Lehmann "2.75, from Mr. Teacher Kohlstock "1.50; furthermore a summer skirt from the Women's Association at Fort Wayne	4.25
"H. Snccop 4 T aschentücher v. Frau Past. Brewer.	
Johann Zimmermann from the community of Hr.	
Past. Werfelmann 56, furthermore from Mrs. Past. Werfelmann a shirt and a bed sheet.	
" Wilhelm Lothmann of the Young Men's Association at Cleveland, O-, (east side) 53, further from E. G. Aring there 51.00, Kl. Walker do. 75c., H. Hoffmeier do. 50c., W. Linkenhegner do. 25c., I. Kokläuner do. 25c., Fr. Fehd do 25c. 6,00	
"G. Hild 2 head cold covers, 2 handkerchiefs	
and 2 shirts.	
" H. Diederich 3 handkerchiefs.	
„ H. Niemann 3 handkerchiefs.	
"Karl Schmidt from the parish of Pastor Neisinger 517.40; likewise from Mrs. Engelhaupt there a pair of pants, a vest, a silk scarf and 2 shirts; from Mrs. RSametingner a pair of pants and a shirt - - - 17.40	
" D. A. A. Krome by teacher Franz Bodemer in Milwaukee, Wisc.	-- 1,00
„ H. Hö'ter by F. Tönsing in Newbnrgh "2,10, from the communion fund of the Gem. das. 52,00 4,00	
" H. Brakesühler of the youngsterSver. of the Gem.	
of Mr. Past. Lindemann	3,00
"Bernhard Künzel received from Mr. C. Wichmann in Fort Wayne, Ind. 5.00; from the Lutheran congregation of St. Paul in Neu Melle, Mo, "5.70; from individual members of the same congregation, 511.25; from the Lutheran Young Men's Association of the same congregation, 4.15; likewise, from several Lutheran women and young women of the congregation at Neu Melke, 1 woolen bedspread, 1 feather pillow, 13 pairs of woolen stockings, 1 dozen towels, and 5 pairs of underpants,	
	26.15.
" N. Sörgel from the congregation's box berJmmanuel's church at Chicago, Jlls. "3.50; from the women's association of Mr. Past. Müller in Chicago, Ill. 58.00; from the Young Men's Association of Hrn. Past. Müller at Chicago, Ill. "5.00; collected at the infant baptism of Mr. Müller at Chicago, Ill. 51.25; from Mrs. Mihm at Dupage Co, Ill. "050	
	18.25
" Angust L. Selle by Justus Zeis 52,00; by G- O. Meier 55,00; by G. Brauns "3,00; byL.Bolkert 53,00; by P. Wilharm "2,50; by L. Brauns 52,00; by Ch. Knabe 52,00; by W. Wemhöfer 52,00; by J. Wilkening 52,00; by C. Harmcning 51M; byE. Hohmcier 51.00; by S. Ostermeier "1M; by I. O. Domeier 51,00; from C. Kölling "1,00; from Fr. Rache 51,00; from Pastor Heiuemann 50c.; from Mrs. Koller 50c.; from the Women's Association of the Gem. of Mr. Past. Stubnatzy 53,00--- 33,50	
„ Karl Janzow by Mr. Past. Strengths 51.00;	
desgl. by J. G. 51.25	2.25

## Received

### in the Preachers' and Teachers' Widows' and Orphans' Fund:

In contributions from the gentlemen pastors and teachers L a Dollar: Pastor Beyer, Fischer 50c., Th. Gotsch, Gönner, Pictschmann, Wunder, Nagel and Wagner.

Note: In the previous receipt, teacher B;aurr reads \$2 instead of \$3.

I. F. Bünger.



**Held:**

For poor sophomores:

From Mr. Val. Prediger aus Pastor Bergt's Grm.  
 \$5.00; by Mr. Past. J. C. W. Lindemann \$4.60 9.60  
 G. Alex. Saxer

I, the undersigned, certify receipt of the following  
 Funds:

For Mr. Past. Röbbelen:

From Mr. Past. Keyl from the sewing club 5.0t)  
 " Miscellaneous 2,50  
 " Cl. 2 ,00  
 " Hrn. Past. H. Hanser, Gem. in Johannisburg 5,50  
 " " Wollcottsville.2.44

For the proseminar in Germany:

Don Past. Bernreucher's congregation in Eden 3.51  
 " the same 0.52  
 " Past. Keyl, Baltimore sewing club 5 .00  
 " Cl. 2,00

Maintenance of educational institutions:

Collecte in the New Beekeeper Gem. in August

4,60 in Scptbr 6,00

For teacher salaries:

By Mr. Past. Keyl by H. Ruppel 14,42

College Building at Fort-Wayne:

By Past. Keyl by H. Nuppel 49.52  
 " " " from sewing club 50,00  
 " " " of Kr. 1,50, Kch. 1,00, Zk.50ct. 3,00  
 " " " " cl. 5,00

Mission Fund:

By Past. Keyl by H. Nuppel 32.83  
 " " " Miscellaneous 12,25  
 " " " from sewing club 5,00  
 " " " from Kl. 3,00

For the church building in Pomeroy:

Dnrch Past. Keyl by H. Nuppel 33.46

California Mission:

By Past. Keyl from D. 1,3l

For poor pupils and students:

By Past. Keyl 9,14  
 " " H. Hanser in Johannisburg on the  
 Wedding of H. Streg 0.82  
 " " H. Hanser in Johannisburg on the  
 Child baptism by H. Hanser 1.10  
 Don N. N. 0,25

For Prof. Bkewend:

Don Past. H. Hanser in Johannisburg ---- 5,00

For the general pres:

Don Past. H. Hanser in Johannisburg 4.00 " " in Wollcottsville 2.60

For the Synodal Treasury:

Don Past. H. Hanser Gem. in Johannisburg 5.00 " " " Wollcottsville 2,30  
 " " Hanser itself 1,00  
 " Teacher Eggers in Philadelphia 2.00

Widow's Fund:

On the child baptism of J. Bauer in Wollcottsburg - - 0.47

Inner Mission.-

Christian Bente Un Martin Slike 0.87

New York, Oct. 5, 1861.

I. H. B er gm an n.

a. For the Synodal Treasury:

By Mr. Past. Stecher - \$ 5,10  
 namely:

\$4.25 by its municipality,	
1.50 from the FrauenvereinS-Casse,	
1.35 Collecte from the branches.	
From the communities in and around Monroe.	16.49
" M. Nuermenger	1.00
" Mr. Past. Günther	1.00
" the same for memoranda	0.85
" Mr. Missionary Mießler 1	.00

b. For the mission:

Don Mrs. L. Striker---	---	1,00	
By Mr. Past. Trautmann			9.76
namely:	*		
\$2.00 by F. Gempel,			
0.92 collected on Klein's child baptism,			
1.34 " Künzels	""		
5.50 in mission hours.			

"Mr. Past. Speckhard in mission hours ges. 1,50

o. For the proseminar in Nassau:

At the wedding of Mr. J. S. Zchender in Frankenmth ges	5,66	
" the wedding of Mr. J. A. Beier in Frankenmuth ges.	6 00	
By G. M. Schäfer there	2,00	
" I. Deeg	1	00

ä. For the teachers in the two institutions:

From Mr. F. Walz in Detroit-	-----	1,00	
By Mr. Past. Nhner			4,55
namely:			

\$0.83 on the wedding of Mr. Strassmann in Graftvn ges.

3.00 from St. John's parish in

Town Sackville, 0.17 from an undisclosed, 0.55 for memoranda sold.

By Johann Hubinger in Frankenmuth	10,00	
" I-Deeg	2,00	
From the women's fund of the community in Adrian	5.00	From Johannes Wagner there 0.50

s. For poor pupils and students:

From JünglingSver. in Monroe	2.69	
" Women's ver. in Roseville	4.00	
"" Adrian	5,00	
From J. Deeg	1,00	

k. For seminar construction at Fort-Wayne:

By G. Unze! from the collection of Mr. Past. Lemke 3,00		
" M. Gottfried	1,00	
" of the comm. Frankenmuth, first collection-----	59.50	
" " " " second "	---.-	28.25
" " " of Mr. Past. Also, third shipment 5,00		
From my Gem. by Mrs. Gottfried sen. -	1,00	
From Mrs. St.	1,00	
" M. Stroebe	1,00	
" an unnamed	0.25	

W. Hattstädt, Cassirer.

Monroe, Oct. 11, 1861.

Correction: In No. 1, where it says: e. for Hrn. Past. Röbbelen: From the Detroit congregation, it should read: From Mr. Past. Hügli \$5.00. And where it says: For the teachers by Mr. Past. Hügli received: From Rumpe, it should read: From Runge.

For college construction at Fort-Wayne:

From the comm. of Mr. Past. Friedrich, 5. Sendg. \$14,60 " " St. Petersgem. of Mr. Past. Wüstemann 20,00 " " Gem. of Mr. Past. Schäfer	36,50	
" " " " " Zage!	60,38	

namely:

\$39.38 by Conrad Trier,	
5,00 " Wittwe Trier,	
5,00 " Ferdinand Meier,	
5,00 „ Christ. Counter,	
2,00 " Ferdinand Harrias,	
4,00 " Friedr. Bremer.	
" of the community of Mr. Past. Hattstädt	9,00
" " " " Knights	10,00
" " St. MartinSgem. of Mr. Past. Stephan	32,00
"Mr. Past. Ahner	2,00
" of the Gem. of Mr. Past. Bode	36,00
On the infant baptism of Mr. Friedr. Bullermann ges. 1.85 By Mr. Past. Fohlinger by P. Mayener	5,00
"" Aug. beater	9,50
By Mr. Past. Seuel- 3	,00
Collecte on the Feast of Trinity-	- - 7,00
By Mr. Past. Lehner by Mr. Baumann-----	- 3,00
"" Cobbler from Mr. Jordan -	6,00

" Schumann by Mr. O. Rosbacher	5,00				
From Mr. Past. Schumann's congregation in De Kalb Co., Yes.	5,00				
" Mr. Prof. Aug. Crämer	100,00				
Through Mr. Past. Lehner from Christ. Diehme- Werfelmann, second	3,00	From the community of Mr	Past.	Jä'bkr100 ,00	
Wambsgans , second			Broadcast		41,50
			Shipment-		.... 40,00
" Mr. Pastor Sihler	24.50				
" of the community of Mr. Past. Stürken ----	60,00				
By Mr. Past. Bergt by Mr. Habe!	3,00				
Val. Preacher-- 5,00					
From the St. Johannesgem. d. Hrn. Past. Neisingcr	24,00	, " Gem. des Hrn. Past. Schöneberg, Lafa-			
			yetre, Yes.		57,50
King , Cincinnati- 63.17					
Rolf , Columbus,Yes. 31.25					
" Joh. Deeg, Brivgewater, Mich.	3,00				
the Gem. of the Hrn. Past. Rauschert	16,00				
, Mr. Past. Summer	0,50				
" of the comm. of Mr. Past. Ruhland, Winchester,					
			Wisc.		20,00
" Brewer, Pittsburgh-- 64.00					
, some members of the same Gem. 8 barrel nails					
" Mr. Rothein Boston, Mass. 12.00					
" of the Gem.of Mr. Past. Rinker, Torrehaute,Ja. 35.00 "		, , , , ,	Tramm, Laporte, Ja. 7.61		
, Lochner, Milwaukee-- 60,0tl					
"Mr. teacher Richter	10,00				
, Mr. Niemeier-	5,00				
" of the Petrigem. of Hrn. Past. Fritze -	25,00				
" Mr. Friedrich Ftüing that.	12,50				
" Past. Wagner	8,00				
, the St. PcterSgem. of Mr. Past. Spengler, Middleton, C. W.	16.00				
" Mr. Kurz, Monroe, Mich.	2,00				
" Fridr. Stutz, Washington, D. C. 25.00 "	, Ernst Beier, Buffalo, N. J.	25.00			
By Mr. Böhlau, St. Louis221	,15				
" the same from Mr. Günther-	5,00				
"Teacher Lücke from the community in Town			Hermann, Sheboygan Co, Wisc.		9,00
By members of the commune of Manitowoc, Wisc.	1,00				
" of the comm. of the Past. Stubnatzy, Thornton St., Cook Co, Ill	41.50				
namely: \$19.00 Collecte in the municipality, 0.50 from Mrs. N. N. to the Collecte, 0.50 " O. Rathe, 0.50 " Ph. to the mat, 11.00 from the bell bag of the parish, 10.00 from D. Werfelmann.					
" the Fort-Wayner community--251	.08				
					Julius Knothc.
a. To the Synodal-Casse Westl. Districts:					
From Trinityistr. in St. Louis, Mo.	\$11.65	From the congreg. of Mr. Past. Wunder, Chicago, Ill. 2.40 "	Of Mr. Teacher Geifert, Thornton Station, Ill. - - 2.00 "	" Past. Wunderlich, New Bremen, Cook Co, Ill.	1,00
" Mr. Teacher Hermann, Swats Prairie, Madison Co., Ill. 1,00					
"Mr. Past. Bünger in St. Louis, Mo.1,00 "	of the parish of Mr. Past. Hanser, Carontelet, Mo.	-	6,65		
d. To the college maintenance fund:					
From Immanuel's St. in St. Louis, Mon. 11.00 "	Trinity St. in St. Louis, Mon. 11.00				
From Mr. L. Brauns through Mr. Pastor Wunder, Chicago, Ill.	5.00				
"N. N. by Mr. Past. Kühle, Nich Station, Cook Co., Ill. 0.40					
, the community of Mr. Past. Löber, Frohna, Perry Co., Mo.	2,50				
" of the branch parish of the Rev. Schliepsirk, Swats Prairie, Madison Co, Ill.	2.00				
" Mr. Lebrer Hermann, Swats Prairie, Madison Co, Ill. 1.00					
Collecte at the harvest festival of the congregation of Mr. Pastor Schlicpsiek, Staunten, Ill. 5	.75				
From the Lilialgem. of Mr. Past. Schliepsirk, Ridge Prairie, Ill. 2.70					
" a Lutheran in Milwaukee, Wis.	52,00				
6. to the Synodal-Missions-Casse:					
" Mrs. N. N. by Mr. Pastor Stubnatzy, Thornton Station, Ill	-	1.30			
"Ms. Pohl through Mr. Past. Stubnatzy, Thornton Station, Ill. 0.36					
From Trinity Tistr. in Louis, Mo. 2	.75				
From Mr. Weseloh, Thornton Station, Ill.	1.00	" the undersigned's school children	2.85		
ä. For the new construction of the seminary in Fort-Wayne:					
From Mrs. N. N. by Mr. Past. Wunder, Chicago, Ill.	-	1.00			

" Mr. C. Divine Judge, CollinSville, Ill - - - 5,00  
" " Gottfried Müller, Paitzdorf, Perry Co., Mo. 2.00

Ed. Roschke.

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The receipts of Mr. M. C. Barthel can only appear in the next number.

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**St. Louis, Mo.,**

Synodal-Druckerei von Aug. Wiebusch u. Sohn.

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Volume 18, St. Louis, Monday, November 27, 1861, No. 8.

**The German Lutheran  
Central Bible Society**

for  
Missouri, Illinois and Iowa to St. Louis, Mo.

Under this name there has existed since the year 1853 a society, which asked its seat in St. Louis, whose purpose is to promote the distribution of German Bibles and New Testaments, in complete and correct editions, where possible with good orthodox summaries and parallels, in good printing and paper and in durable binding. Only Lutherans, and only those who are truly communion members, may become and remain members of this society as long as they are ones. Each member has to pay a contribution of only two cents per month. To take care of the current business, the society has a chairman, a deputy chairman, a secretary, a treasurer and an agent, all of whom are elected for a period of three years by a majority vote of the members present at regular meetings. Four such regular meetings are held each year on certain Sundays. They shall be opened and closed with prayer and song by the preacher of the church in which they are held, and shall be publicly accounted for on the occasion thereof. On each recurring September 22, as on the day of the completion of the translation of the New Testament in 1522, the society holds a Bible celebration by a solemn service with sermon. It is the duty of every member of the Society, where it becomes known that there is a shortage of a Bible in his or her circle, to see to it that this need is remedied. The Society sells the Bibles at the purchase price with the addition of transport and packaging costs only. Only to the obviously poor are Bibles exceptionally given away or sold at a reduced price, since it is unfortunately a matter of experience that the usual squandering of Bible copies on those who do not consider them worth buying has the exact opposite effect of what is intended by such generosity. The Society is prepared to provide reliable colporteurs, who are dedicated to the dissemination of the Holy Scriptures, with Bibles on credit. The funds generated by the contributions will be used to ensure that the Society always has a stock of Bibles and New Testaments corresponding to its needs, that it also gives away a certain number of Bibles, that it sells them at a reduced price, and that, where possible, it is able to undertake a correct and complete printing of Bibles itself. Although the Society is prepared to provide independent societies with Bibles at their request, it also considers it particularly conducive to the dissemination of the Bible and to its task of promoting the formation of branch societies within the area in which it initially seeks to be effective.

arrange for this. However, only such foreign societies can be admitted as branch societies which have properly constituted themselves by electing a chairman, secretary and treasurer and whose constitution does not contradict that of the Central Bible Society. Societies wishing to be admitted as branch societies must send their constitutions together with the names of their officers to the President of the Central Society (presently its Clerk). The members of such branch societies enjoy the same privileges as those of the Central Society. The money collected by the branch society is to be turned over by its treasurer to the treasurer of the Central Society (presently Mr. Traugott Schuricht in St. Louis, Mo.). The present agent of the Central Bible Society, from whom the books of the same are to be obtained, is Mr. L. E. Ed. Bertram in St. Louis, Mo.

Following the operations of the one here, a similar independent Bible Society for the North has been formed in Detroit, Mich. and one for the Middle States in Fort Wayne, Ind. Branch Bible societies in the West exist at Collinsville, Columbia, Staunton, and Neu Gehlenbeck, all in the state of Illinois, and at Altenburg in the state of Missouri. It is to be regretted that the branch Bible societies are still so few. Shyness about the expense can hardly be the reason, since the monthly dues are set at only two cents, and the branch societies are free to contribute also

to reduce this minimum (the smallest amount) even further. The reason for the lack of general participation seems to be firstly the opinion that nothing special can be achieved with the insignificant means that can be achieved in this way, and secondly, the opinion that such Bible societies are not necessary at all, since one can get enough Bibles in every bookstore.

As far as the first reason is concerned, experience teaches that it is precisely the demand for small gifts that leads first to the goal. After all, the rich are least likely to make sacrifices for things of the kingdom of God. They have, as they think, to make great sacrifices for completely different, more important things, for beautiful houses, for splendid equipment, for splendid, expensive clothes and the like. The things of the kingdom of God must therefore mostly be paid for by the poorer ones with their mite. But as droplets become streams, streams become rivers, rivers become lakes and seas, so cents become dollars, dollars become hundreds and finally thousands of dollars, with which, under God's blessing, something not inconsiderable can be accomplished. Even our small Central Bible Society with its few branch societies provides proof of this, as we will show below with figures.

As for the other reason, that such Bible societies are not necessary, that there is no need for them, this too is not at all valid. If a whole society takes on the task of Bible distribution, there will soon be Bibles in thousands of hands, which without the help of such a society would perhaps never have come into existence. Love and zeal for God's Word does not naturally dwell in the heart of man, but indifference, even disgust for it and enmity against it do. It is therefore necessary that people be reminded that they need a Bible, and that they be encouraged to get it for themselves and their children, that it be made easy for them to obtain it, and even that it be brought into their homes and offered to them. If, however, in this way, perhaps thousands get hold of a Bible, who would otherwise have remained without it, it is certainly not yet brought into the hearts; but since God's Word never returns completely empty, but always accomplishes what the Lord sends it for, who can calculate the eternal blessing that is certainly accomplished by the distribution of the Book of all Books among so many! It is true that the Bible lies unused in the dust of innumerable homes, but how important it is when it is in the house in times of great need!

However, there is another reason why a Bible Society, such as ours, is by no means something as unnecessary as it is for the people.

may seem to be. As easy as it is to get a Bible at such a low price, there are mostly such Bibles in circulation that by no means deserve the preference. The Bibles of the American and English Bible Society are first of all incomplete in that the apocryphal books of the Old Testament are not found in them. Now, as Luther also noted in the superscription, the "apocrypha" are such books "which are not held equal to the Holy Scriptures - but which are useful and good to read. No Lutheran who, according to Paul's teaching, examines everything and keeps what is good, can therefore do without the Apocrypha. In addition, they are from a time in which the Old Testament church no longer had prophets; how important it is, therefore, for us Christians to have other books, such as human ones, from which we can learn about the history of God's church even after the time of the prophets and see how the true faith in God's Old Testament church was not completely extinguished even in this time! Finally, in our old Lutheran edification and doctrinal writings, passages from the Apocrypha are frequently cited, and even entire sermons on such passages are found in them; therefore, a Lutheran can hardly do without these writings, which the Reformed have eradicated from the Bible out of obvious ignorance. A complete and excellent Bible also includes good summaries and parallels. Summaries are short summaries of the contents of each chapter, and parallels are other biblical passages under the verses, through which even the most simple reader receives instructions to explain Scripture from Scripture, which is the only correct interpretation of Scripture, 1 Petr. 1, 20. It is not only a great deficiency if these summaries and parallels are completely missing in a Bible, as is the case with many Bible editions; it is also a very dangerous thing if, as is also the case with many Bible editions, false, incorrect summaries and parallels are included. Of great importance are the summaries, especially in the Psalms and Prophets. There, good summaries contain the right key, while false summaries are, as it were, will-o'-the-wisps, which lead the reader away from the right understanding of Scripture and into vain human thoughts. Let us give some examples. In the American Bible, the summary of Genesis 3 is: "Adam and Eve sin; their punishment 2c." Good Bible editions have: "Adam and Eve sin. Their punishment. Promise of the Messiah." In the American Bible, the summary on the 19th Psalm is: "Praise to the Creator and the Word of God." For this, good editions of the Bible have, "Teaching of Christ, His Word, and true repentance." The summary in the American Bible about the 21st Psalm reads: "Thanks and supplication for the King;" in good Bible editions it reads: Christ's victory against the enemies." In the American Bible, the 29th Psalm has the following summary: "Praise God in a thunderstorm;" in good Bible editions, "From the thunder of divine words." The American edition has above the 32nd Psalm: Song of thanksgiving after obtained forgiveness of sins the good editions have: "Of justification." The American edition has above the 45th Psalm: "Prophecy of Christ and the Church. Song of Praise to a King 2c." Good editions have - "Prophecy of the Bridegroom, Christ, and the Church, His Bride." Above the 47th Psalm, the American edition has, "Praise to God, King over Israel and all nations." The good editions: "Of the Ascension of Christ." Above the 109th Psalm, the American edition has: "Petition of a persecuted man for punishment of the unjust enemy 2c."

Good editions: "Prophecy of Judas and the Jews' unfaithfulness to Christ perpetrated, and their curse." On the 117th Psalm, the American edition has "Encouragement to the Praise of God;" good editions: "Of the Messiah and His Kingdom." On Isa. 12, the American edition has: "Thanksgiving of the Saved;" good editions: "Song of Thanksgiving for the Good Deeds of the Messiah." The American edition has over Proverbs 8: "Wisdom extols her excellencies." Good editions have: "Of the essential wisdom, the Son of God."-The reader sees from this comparison what a great difference takes place among the summaries of the American and the orthodox Bible editions. The latter contain orthodox, the American partly half-believing, partly obviously unbelieving summaries, in which, for example, the most glorious prophecies of Christ are concealed. Summaries are supposed to be a key, as it were, that locks out the chapter for the reader; but the summaries of the American Bible often close the chapter and obscure the light shining in it. And the American edition is still not the worst. There are a lot of editions, which are taken care of by rationalists, which contain even worse summaries, by which the meaning of the Bible is completely twisted.

The parallels have a similar meaning. Here, too, we will give some examples. The American edition has no parallel at all to the words, Ps. 69,6: "God, you know my foolishness, and my debts are not hidden from you," because the editor did not believe that the whole 69th Psalm is a "prayer of the Messiah in his suffering," because the summary reads thus: "Ask for punishment of the enemies, and for salvation. Suffering of the Messiah. "Probably the editor belongs to the Calvinists, who usually think that the Psalms are really only about David, but that they can also be used for

onChristianity. \*) In good editions, however, the summary of the 69th Psalm reads: "The Messiah's prayer in his suffering," therefore the parallel passage 2 Cor. 5, 21. is also given for the 6th verse, which reads: "For he made him who knew no sin to be sin for us, that we might become in him the righteousness that is before God. This is a glorious key to the words of the Messiah, Ps. 69, 6-: "God you know my foolishness, and my debts are not hidden from you!" That is interpreting Scripture by Scripture and explaining the dark passages by the light ones! - The American Bible has further to 1 Mos. I, 1. only the following parallels: Ps. 102, 26., Ps. 104. Good editions have the following: Joh. 1, 1. 3., Col. 1, 16., Ebr. 11, 3., Ps. 33, 6. by which the reader is brought to the right understanding of the article of creation and is informed that God created the world by the Son or by the essential personal word. - The American Bible only has the following parallel to Joh. 3, 5, Ezek. 36, 25. 27.; however, good editions still have Ephes. 5, 26. so that the reader may know that Joh. 3, 5. speaks of the rebirth through the water bath in the Word, that is, through holy baptism. - The American edition does not have any parallels to Is. 28, 16 of the foundation stone in Zion; good editions have a large number of parallels that show that this foundation stone is Christ. - In the American edition, in many passages of the Old Testament that are mentioned in the New, the passage in question is not given as a parallel, e.g. in Mich. 5, 1. Matth. 2, 6. is missing, in Psalm 91, 11. Matth. 4, 6. Conversely, in the New Testament the place where the Old Testament passage is mentioned is often missing, e.g. Matth. 1, 23. Is. 7, 14. is missing, in Acts 2, 16. Joel 3, 1 is missing. These few examples may suffice. A diligent and eager Bible reader and Bible researcher may now compare the editions himself, he will soon find that in not good editions of the Bible there is partly a great lack of good summaries and parallels, and partly that they are often obviously misleading.

In addition to this, even the text of the German Bible has undergone so many changes in the course of time that one can hardly recognize the old Lutheran text. These changes, of course, should always be improvements, and have rarely, perhaps never, been made in an evil sense; but not infrequently the alleged improvements are obvious deteriorations and distortions. Doctor W. Hopf, who has published the editions of the Bible published by our Central-Bibel-Gesellschaft, has

Calvin goes so far as to attribute such drawing of Old Testament passages to Christ himself to the apostles. He writes, for example, on the 8th Psalm: "While the prophet deals with the dignity of men, the apostle draws this Ebr. 2,6 - 9. on Christ's humiliation." "tzunm äs prasstantin traminum äisserad propbetn, spsstolus Lbr. 2. ää 6trristi "xinanitlonein iä trattrt.

In several writings, he has shown how the German Bible has gradually taken on a completely different form than the original Bible edition last edited by Luther in 1545. Now it is true that the changes in the text are not of such a nature that one could almost say that the Word of God has been falsified by them; but who should not wish to have the old acknowledged good text of the Bible without changes? How important it is that the text used by German-speaking Christians should be the same! And where would it finally come to if it continued in such a way that every editor of a new Bible edition made a change here and there with the text according to his taste? Even the division of verses and chapters, the punctuation, the word formation and spelling, the marking of certain main passages and sayings with blocked script is not as unimportant as it may seem to some inexperienced people; in this respect, too, there is a great difference between the editions prepared with knowledge and care and those prepared without one or the other or without both. Finally, it is also a great advantage of good Bible editions that in them the word Lord, where it means Jehovah in Hebrew, is distinguished by the spelling "HErr", while this is not the case, for example, in the American edition. This is a great advantage, because our German word "Herr" is not only used by God, but also by men; therefore also the reader, who does not understand Hebrew, can see immediately from the spelling "HErr" that in the original text the Hebrew word Jehovah is written, which name no creature, but only the true eternal God can bear. Therefore, when it is written in Genesis 4:1 that Eve said, "I have the man, the Lord," one can immediately see in good Bibles that Eve already believed that the promised Messiah (whom she thought she had already given birth to) would not only be a true man, but also a true God. Compare the following passages: Ps. 110, 1., 45, 12., Jer. 23, 6., Mal. 3, 1. In all these passages Christ is called "Lord", therefore even the most simple person, if he asks for a good Bible edition, can see from all these passages that the promised Savior must be true God, which cannot be seen in such Bibles as the American one.

From all this, everyone will hopefully understand how important it is that good Bible editions be distributed and that the existence of a Bible Society, which asked for this purpose, is something necessary, salutary and well worthy of Christian zeal.

But now, so that dear readers may see what our Central Bible Society here has accomplished with its cents by God's gracious blessing since its short existence, we leave for conclusion the report of the present agent, Mr. Bertram's at St. Louis, Mo. will follow. May the foregoing and the following report at the end of this sheet serve to awaken many congregations to participate in the blessed work of Bible dissemination and to found either independent or branch Bible societies.

(Sent in by Past. P. Beyer.) **A children's teaching in which the fathers of our church are catechized by a chiliasts. \*)**

(We want to be called the chiliast x.).

X. Do you believe that the Pope is the Antichrist?

Luther. "I have warned and still warn everyone that he may know how the pope and the high schools have rejected Christ and



the whole New Testament from the world further than the Jews or Turks ever did. Therefore the pope is the real antichrist." L. W. XII, 354.

X. I did not expect any other answer from you, because you already say the same thing in your Schmalkaldic articles; but I do not believe it.

Nic. v. Amsdorf. "If he (the pope) were publicly recognized by all the world as an antichrist, which devil would adhere to him, or how could the elect be deceived by him? Therefore it must be done secretly, hidden and under a little hat, because he should deceive the pious and the saints. It will happen to us with him, as it happened to the Jews with Christ: He will come upon our necks and accomplish everything that is written about him, with our great destruction and harm, before we recognize it or become aware of it. And when we have come to know it, it will be done for him." XIX, 741.

X. You have fallen away from your own doctrine, since you teach in your Apology: "Thus the papacy also becomes a part of the kingdom of Antichrist. Do you not obviously contradict what is said about the Antichrist in the Schmalkaldic Articles? \*\*)

Luther. "What shall I say? How shall I lament? I am still alive, writing, preaching and reading daily; there are still such poisonous people, not only among the adversaries, but also false brothers who want to be our thesis, who dare to lead my writing and teaching directly against me: Let me watch and listen, whether they know that I teach differently, and want to decorate their poison by my work. What will become more and more after my death!" XVI, 2327. "The Holy Spirit wants unity.

\*) This catechesis will be followed in the next number by a sermon for the chiliastes by another author, if we may call it so. D. R.

Note of the editors: The Iowa Church Gazette has recently made this statement, thus certifying that the Iowans do not want to be Lutherans at all, but only want to be called Lutherans, for a Lutheran is one who holds the teaching of the Lutheran Confessions to be in accordance with Scripture; a Lutheran is not one who declares this teaching to be contradictory, that is, false.

But how few there are who believe such things is known only too well. For who does not realize that the swarming spirits, of whom Basil says that they swarm with tongues like bees, attract the same to great glory, that they separate unity. They even turn this (133rd) psalm around and sing in their hearts: "Behold, how fine and lovely it is that brothers should be scattered, that they should not dwell with one another, and that one should fall here and the other there. For they do not consider peace and unity a balm. For this reason they are always seeking something new, thinking that they cannot serve the Christian church unless they set themselves against us and devise something new for them." IV, 2974.

X. I have only said what I see with my eyes, that your symbols contradict themselves. Can you deny that?

Quenstedt. "The word Antichrist is used in Scripture either in a broader sense for anyone who deliberately weakens the nature of Christ. The word Antichrist is used in Scripture either in a broader sense for anyone who deliberately weakens the nature and teachings of Christ, or in the proper sense for that conspicuously outstanding deceiver, the great Antichrist." 8M. tüeol. p. IV, XIV.

X. You have a fine gift to distinguish well, dear Quenstedt; only I cannot believe your words so lightly. Could you not indicate where your distinction is found in the Scriptures? Scripture?

John Gerhard. "The word Antichrist is used in the Scriptures either generically or specifically. The word Antichrist is used in the Holy Scriptures either generically or specifically. Generally, all those who fight against Christ are given this name. 1 Joh. 2, 18. 2 Joh. v. 7. Specifically, however, this name is used to describe an outstanding Antichrist who is known among all Antichrists and who is definitely called the Antichrist. 1 Joh. 2, 18." Oonk. 0. 1<sup>a</sup>. II. xrt. III. IV.

Wilh. Baier. "Under this name (Antichrist) are commonly understood all heretics who sow and spread false principles contrary to the teachings of Christ, which is why 1 John 2,18. speaks in the plural of ""many Antichrists"". Specifically, however, and quite properly, the word antichrist denotes the all-out adversary of Christ, of whom the same and 2 Thess. 2, 3. are further dealt with." Püeol. post. P. III. oap. XIII.

X. If I have understood correctly, then you want the passage in the Apology to be understood of the Antichrist in the broader sense; the one in the Schmalk. Articles, on the other hand, of the actual Antichrist.

Benedict Carpzov. "What the Confessors imply in Article 2. 15. 20. and others of the Augsburg Confession. Confession, where they ascribe to the papacy that it obscures the glory of God and the merit of Christ and teaches against the gospel; also that it does not understand what forgiveness of sins, what faith, grace is, that it furthermore miserably corrupts the doctrine of justification and deprives the consolation which is presented to afflicted consciences in Christ, that is what they want to explain here (in the Apology) in clear words and indicate that the papacy has the right form and state constitution of the antichristic empire." Isagoge p. 441.

Luther: "The pope I will also call a head, but he is the head of **all** \*) godless u."

X.: You are resorting to quibbles there in order to keep your symbol. Books in the harmony with itself, to quibbles. I don't blame you at all for that according to the principles of tolerance. But you must also grant me the freedom to believe that what is said in the Schmalk. Articles about the Antichrist is based on a different view than what is said in the Apology. For either the papacy is a "piece" of antichristianity, in which case the pope cannot be the antichrist, or the pope is the antichrist, in which case the papacy cannot be merely a piece of antichristianity. Here I have caught you with a regular conclusion that you will not escape.

John Gerhard and Hoe at the same time: "It does not follow at all that if someone professes the Pabst's church and doctrine, that he must also be or be called antichristian in the actual meaning of this word, because the Pabst is not only like the dragon, but he also has horns like the lamb, but speaks like the dragon. That therefore the Antichrist has and keeps for himself mostly alone that according to which he is and is called the great Antichrist, and communicates neither title nor attributes, especially in the degree in which he has both, to some people. Likewise of the Lord Christ, as Christ's attributes are not due to anyone among all Christians, nor can they be assigned to them. For none is a mediator between God and men, but Christ alone is and remains, none is the mercy seat. Thus, in the opposite case, it is with the one who is kat - exochen (among all in the proper sense) his adversary, who retains the name of Antichrist for his benefit and advantage, and one before and after him may well be and be called papal, but it does not follow that he must also be called Antichrist." Main defense of the Augsburg Conf. Conf. cap. 86.

X.: Although I now see that you can present the matter in such a way that your symb. Although I see that you can present the matter in such a way that your symbiotic books, according to your opinion, do not assert in one place what they deny in another, I still have to ask for so much conscientiousness that I may still believe that the pope is not the Antichrist; for he does not yet deny that Jesus Christ came into the flesh, which is denied by the Antichrist according to 1 John 4:3.

Luther: "No one has fulfilled the characteristics of the Antichrist more deviously than the pope.

This is Luther's "view" and no other is found in all the fathers' writings, which hold above the confessions. The head of all the wicked is the Antichrist or Pabst. All the ungodly are not found in the Pabst; therefore the Pabst is only a part of the Antichrist and yet the Pabst is the right, actual Antichrist.

Manichaeus, Marcion, Valentine also came roughly when they said that the flesh of Christ was only a delusion, and only appeared as if it were flesh. And the enthusiasts say: Christ's flesh is of no use. But the spirit of Pabst is the most subtle, as he recognizes the future of Christ and keeps the apostolic words and apostolic sermons, but he has taken out the core, which is that he came to save sinners. Therefore he has filled the world with sects. He left everything in appearance, but in reality and truth he took everything. This requires art and deceit, to hide everything under the best of appearances and to say that Christ suffered for us and yet at the same time teach that we do enough. All other heretics are only anti-Christians in certain respects, but this one is the only and true anti-Christ, who is against the whole of Christ." IX, 1013.

X. You good old teachers had no more perfect form of antichristianity before your eyes than the papacy. But what would you say if you had seen our present antichristian time?

D. Chyträus: "We see daily before our eyes what certainty, carelessness and contempt for the Word of God has surrounded and taken over the hearts of almost all men. Therefore it is no wonder that so many different and manifold sects, heresies and strong errors are among us and daily greatly increase. \*)

Joh. Gerhard: "If all and every sign, which Daniel, Paul and John attach to the great Antichrist, who is proclaimed by them, comes to him, he is the Antichrist. But to the Roman pope come all and every sign, which Daniel, Paul and John attach to the great Antichrist, whom they proclaim in advance, **therefore** he is the right fellow-Christian." \*\*) 6ont'. 6.1.,. II. Xrt. III, Oap. VI.

Quenstedt: "The pope at Rome after the apostasy is the great Antichrist, of whom the prophet Daniel, the apostle Paul and Johan-.

This is what Chytraeus, known to be a co-author of the Concordia formula, writes in the preface to his interpretation of the Revelation, in which he proves in the most powerful way that the Pope is the Antichrist. But not satisfied with this, he says in the interpretation of the 13th chap.: "Of the kingdom of the Roman Antichrist, who impudently ascribes to him the supreme power and authority in the church of God and all the kingdoms of the world, and who, under the name of the Lord Christ, introduces into the church all kinds of false doctrine, abuse and idolatry, which openly conflict with the gospel; Therefore, he should be fled and cursed from all that is "godly", is a short and important sentence written in the synod of Schmalkalden, Anno Christi 15li7, by the most distinguished church scholars of our confession, which should be well known to every devout Christian at this time. Therefore, we want to put it at the end of this booklet as a very clear and precise interpretation of this face.

The Fathers did not look for images, but for the reality, which is similar to the image of the Antichrist drawn in the Holy Scripture; but they found it in the Pope. They did not see the image in isolated features, as they are found in rationalism, but in the whole personality.

nes the theologian have prophesied, because everything that these holy men of God attribute to the Antichrist is precisely peculiar to the Pabst." 8M PIIöol. P. IV. Lax. XIV, p. 527.

X.: It seems to me that you always adopt one another's judgment, even if you would not be so completely convinced of its correctness. - What I now wish is that you also accept my view and do not refuse me brotherly recognition.

Luther: "He is a heretic who interprets the Scriptures differently than the Spirit requires." XVIII, 1763.

(Sent in by Pastor Sievers.)

## Mission Report.

We now turn our eyes from Minnesota to Michigan. Bethany, our precious Bethany, the place which for twelve years has seen the work of our missionaries, Crämer, Baierlein, Röder and Mießler, now lies silent and desolate for our missionary work. The Indians have broken out from this lovely place and the missionary followed them. Already in the synodal meeting at St. Louis in 1860, Miss. Mießler the united wish of the synod expressed that, since once of the staying of the Indians in Bethany was no more, he as soon as possible to the County Isabella, recently settled by the Indians, about 30 miles from there, occupy, may move after. A New Year's greeting from the missionary in No. 12 of the 17th volume of the "Lutheran" then brought the dear readers of the same the news that he was then (in January of this year) already on the verge of completing his move. Since that time we have been waiting for the news of how the missionary was received in his significantly enlarged sphere of activity. These have now arrived and are, thank God, very gratifying. First of all, a description of the missionary Mießler himself about the country and the people of his present activity may precede.

"The reservation," he writes, "which was allotted to the latter by treaty of the United States government with the Ctuppeway Indians, comprises six townships, with the exception of some swamp lands and the school sections, which are retained as state property; and lies for the most part on the north bank of the Chippeway River, The land is mostly low lying and therefore wet and very exposed to frosts, which is no small disadvantage to the Indians, since they have, for example, never seen their catfish grains come to full maturity in the five years of their settlement there. For example, in the five years that they have settled there, they have never seen their catfish grains come to full maturity; a circumstance that makes living here unpleasant for many and about which one often hears them complain. The number of souls of the Indians living there at present amounts to about 800; the access from the outside, however, still continues. (Each family has the right to choose 80 acres and then receives the piece it has chosen as its own property.

assigned monetarily). There are three different tribes in Isabella County, namely the Saginaw, the Swan Creek, and the Black River tribes, who inhabited northern Michigan in smaller tribes and divisions before moving here, and belong to the Chippeway and Ottawa tribes by language. As far as their civil life is concerned, they have more or less adapted themselves to the way of life of the whites; but there are still many among them who prefer the wild hunter's life to a regulated family life on their own land and are therefore seldom to be found at home. The Lapeer County Indians are the most advantageous of all; they live exclusively from agriculture. While the wandering hunters live in poor bark huts and have hardly made a start on farming, these live in beautiful log or frame houses, which they usually build themselves, and have large fields in the most beautiful order. Several of them have some degree of schooling, so that they can hold certain town offices. As far as religion is concerned, only a few still adhere to the religion of their pagan fathers, while the vast majority belong, or have belonged, to the Methodist sect. Other churches (except the Lutheran, and this alone through the resettlement of the Our Lady of Bethany) are not represented here, as far as I know. On the whole, they all live very isolated and scattered; only here and there one finds several houses in small groups. The extent of the whole settlement is about ten miles in length and about six miles in width. It should also be reported that since the beginning of the settlement there has been a Methodist mission within the reservation. They already have three schoolhouses and a church. The schoolhouses are built from a certain fund that is available for the education of the Indians, but the churches are built at the expense of the missionary society. The teachers' salaries also come from the above funds. At present, two English Methodist missionaries and several half Indians and full Indians are active among them as preachers and interpreters.

"Isabella County has as a county seat a small village, which is called Mount Pleasant and where a courthouse is already built. The place is so named because the Chippeway River with its beautiful high bank on its right side, where the place is laid out, gives the latter a very pleasant location, although today everything is still in its original state. Also, the pleasantness is not to be overlooked that the paths in the Village are dry at any time of the year.

"Since the land within the Indian Reservation is not sold to white settlers, and it is not at all advisable to reside on other people's land, I had no choice but to look outside the Reservation for a piece of land suitable to our purposes.

to look around. I found one in that I was offered a "claim" right near the reservation on which a house had already been built, a well dug, four acres of timber cut down, and one acre cleared of timber. Said claim holds 160 acres of the best land and is only one mile

from Mount Pleasant. Finding it in the interest of the Missionary Society and in every way suited to our purposes, I bought the claim on said land for H120. We were thus relieved of one great worry, that of having to build in the winter. When the land comes on the market later, the people believe that the acre will not cost more than 50 cents." - —

Missionary Mießler was unable to accomplish his move to Isabella County until early February due to the inconvenience of the roads. By this time, Bethany's tenant, Mr. Meyer, who is a brother-in-law of Miss. Mießler, had arrived in Bethany and immediately took over the former missionary farm. The missionary's new home in Isabella County bears the stamp of solitude even more than Bethany Station. The dwelling house is surrounded by the densest forest, on one side almost in such a way that in case of a fall of the trees the house can still be reached by the branches, and is built 24 by 18 feet. In front of the house is a garden, which contributes a lot to the beautification of the place and makes the living there very comfortable. The soil is fertile and productive; garden and crops grow and thrive excellently. A ride of two miles brings the missionary to the area of his Indians and ten miles further from the opposite end of the settlement. The roads are, as is to be expected on low land, extremely bad, especially in the wet season.

### **To the ecclesiastical chronicle.**

**The Hermannsburg Mission** has existed for 13 years and now has 23 stations. In the last year, 36,000 Thaler were spent for it and 3000 Thaler were left over, which are to be used for the construction of a new mission house. In the 13 years 250,000 Thaler of voluntary contributions have been spent. The mission counts only 60 baptized heathens, but, Harms recently said in a mission festival sermon in Eikhof in Lippe, "his heart often rejoices when he thinks of these 60 saved souls.

**Consequence of the war.** The Lutheran church bulletin of Oct. 25 writes: From the "Fliegende Blätter" from the Rauhen Hause at Horn near Hamburg we learn that Dr. Wichern intended to send six brothers to America, but has postponed the shipment because of the war unrest.

**"The holy men.** The "Pilgrim from Saxony" reports under Oct. 12 that in the area of Chemnitz in Saxony already

In 1855, a sect called the Holy Men appeared. A shoemaker named Voigt led them. When they were persecuted by the police and Voigt was brought to an insane asylum, Voigt's followers were quiet for a few years, but they remained active in silence. For about a year, however, they emerged again more noticeably. They went around Chemnitz and the surrounding villages, visited the sick, prayed over them, probably also stroked them with their hands, as magnetic people are wont to do, or at least laid their hands on them. Besides, they gave themselves the appearance of piety, said that they could not heal, but that only God could do that, and probably also talked about the fact that the end of the world was imminent. In addition, they spread doctrines that are downright contrary to God's word, such as that there is no punishing God, that sick people are possessed by evil spirits that must be cast out 2c. There are also some secret doctrines, which they do not communicate to everyone. They fable that God communicates with them in a direct way and even seem to preach a kind of freedom of the flesh. \*) Uneducated and superstitious people, to whom they preached their follies, could well lose their minds through such madness. Therefore also the two gruesome cases, in which mother killed her own children, become somewhat explicable, †). This, in a nutshell, is the essence of this gruesome and sad fact, that he who falls away from the Lord and disobeys the word of God is always in danger of falling into the power and authority of Satan. May the Lord guide the hearts of all those who have opened their ears to such false teachings, so that they may turn from the darkness of Satan to the wonderful light of Jesus! Amen. P.

**Mission among the Muhamedans.** Thus, the pilgrim from Saxony reports: "At the beginning of this year, a new "Muslim Missionary Society," or a society for the spread of the Gospel exclusively among the Muhamedans, was formed in England. The founders were encouraged by the Turkish edict of tolerance (Hatti Humayum),

\*) Only some of their nonsense. All persons in authority, legal scholars 2c. they call "half devils," the clergy "holy half devils," marriage an "institution of holy half devils." From this follows with them even a breaking through of the Mosaic prohibitions of marriage, and the resulting abomination of incest they call the "nine times holy love." This abomination shall not remain mere theory. - The Bible in its present form is derived from the "holy half devils" and it must be divorced from them, the holy men, the devilish from the divine. Such divorce is supposed to have been already accomplished, at least in writing, with the 5 books of Moses. There was probably a lack of money for printing. The number of holy men is not insignificant. They first did their mischief in the St. John's parish, but then also broke into the Nicolai parish.

As much as is known, it was a question of sick or even persistently screaming children who, according to the holy men, were supposed to be possessed by a devil. One mother was told that in order to cure her child of the possession, she had to cut it open crosswise.

The British Consul Skene in Aleppo has succeeded in establishing some sheikhs with their tribes, who were previously accustomed to a wandering life, in permanent settlements and in agriculture. The British consul Skene in Aleppo has succeeded in establishing permanent settlements and agriculture with several sheikhs and their tribes, which had hitherto been accustomed to a wandering life, and has no doubts about the further moral upliftment of these tribes. First of all, he asks that it be made possible for him to employ Christian schoolteachers among those who have settled there. The Muslim Society has now decided to send six Christian teachers to those tribes at its own expense.

**Mr. Worley in Columbus.** Recently two students of the theological seminary at Columbus, Ohio, resigned from the same and entered that at St. Louis. For conscience' sake they could no longer remain in that institution; they therefore asked for peaceful dismissal. However, not only was this not granted to them, but on the contrary, they were ordered to be expelled from the institution because they did not want to be kept! It is true that, especially in the testimony of one of them, unchristian behavior is given as the cause of the expulsion; but this consisted only in the fact that the person thus expelled had proven that he had no further confidence in the nature of the Ohio Synod. Mr. Worley, whom our readers still know from the story of the stolen letter, shows himself in his stanäärä beside himself that we have accepted those students into our institution, scolds our Synod for it in his ordination, and utters harsh threats even against a pastor of his own, the Ohio Synod, who, convinced of the sincerity of those students, has advocated the support of them also in St. Louis among his congregations.

**"Who believes our preaching?"** These words of the Prophet are chosen by the editor of the "Happy Ambassador" in Dayton as the headline for the complaint: "For two months we have been offering to send the paper free of charge to new signers for the Ambassador until the beginning of January 1862, in the expectation of obtaining a good number of signers, but so far we have not seen our wish fulfilled. This is how the sectarians deal with the holy word of God! The editor belongs to the so-called United Brethren in Christ. They seem not to have learned the second commandment.

We have nothing to say to **Professor Lehmann in response** to his answer in his church newspaper of Nov. 15, except that he is a common twister of words and a bold slanderer. If you want to convince yourself of this, just compare what the aforementioned first wrote with what we remarked on it and what the former now answers.

#### **Random thoughts.**

"Do you not say that both in the orthodox church and in the irreligious one there are false Christians and true Christians? Is it therefore not indifferent to which church one adheres, since there is no pure one; and does not

everything depend, then, on the fact that one only stands in the true faith oneself?" Answer: If you hold to the orthodox church, the false Christians hold to you hypocritically, but if you hold to the false church, you hold to them.

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### **Church consecration.**

On Nov. 3 of this year, as on the 23rd Sunday after Trinity, the newly built St. Paul's Church was solemnly consecrated to the undersigned congregation. In the morning, our honorable general president, Pastor Wyneken, after Pastor Kunz had read the consecration prayer, preached on the church consecration gospel Luc. 19, 1-10, and in the afternoon, Pastor Klinckenberg preached on Matth. 16, 1-10. Klinckenberg on Matth. 16, 13-20.

Our old church, built in 1845, which holds about 350 people, had been too small for us for years, so we were in great need of a larger place of worship. With God's gracious help, we finally succeeded in building a very spacious church, perfectly suited to our needs, despite the evil time of war. It was built in a pure gothic style by the Cleveland-based master builders C. Gries and A. Weile, whom we would like to recommend to any congregation that needs to build a church.

May the faithful and merciful Lord, who blessed us so abundantly in the old church, also in the new one visit us with all kinds of spiritual blessings in heavenly goods, through Christ. Amen.

The German Evangelical Lutheran St. Paul's Parish of Indianapolis, Ind.

Signed on their behalf by their pastor, Carl Fricke. Indianapolis, Nov. 11, 1861.

### **Reader**

for  
Evangelical Lutheran Schools.

This book, which has already been announced and described in detail in the sixth number of The Lutheran, is now, with God's help, ready for dispatch. The ordered copies are already being sent out. More distant orders may be placed with the general agent of our Synod, Mr. M. C. Barthel, St. Louis, Mo. The price of one copy (in paperback with leather spine and corners) is 35 cents, a dozen H3.75. We repeat that the booklet will make an excellent Christmas gift for children.

At the same time we draw the attention of our readers to another nice Christmas gift for adults. It is this

### **The Altenburger Bibelwerk.**

In an insert, readers will learn more from the editors.

**The St. Louis Local Conference** will hold its one-day meeting on Wednesday before Cat. II. Adv. at Concordia and will hold a communion service.

The Cassirer of the various districts of our Synod are urgently requested to give at least a monthly receipt of the funds received by them, and to do so quite accurately.

Ms. Wyneken.

Available from the undersigned are: **Lutheran calendar** for the year **1862** by Rev. Brobst. The dozen at 45 cents.

**Marriage certificates**, the dozen 50 cents.

In addition, I have in stock the very beautiful marriage certificates recently published by L. Gast and Bro. for which the drawings are specially made in Germany. The price is 8 pieces for 1 Dollar. L. Volkening.

## Receipt and thanks.

For the proseminar in Germany received \$3.00 from Mr. Gottfried Müller, Paitzdorf, Perry Co., Mo. C. F. W. Walther.

### For poor students

received 83M from the Filialgem. of Mr. Past. Schliepsiek, Rüge Prairie, Ill, and K1,50 from the poor fund of the parish of Hm. Past. Schliepsiek, Stannton, Ill. C. F. W. Walther.

Thankfully certified to have further received for the purchase of a new piano for the school seminary:

By individual members of the congregation of Mr. Pastor Fricke 12.25; by Messrs. Bruns and Volkert in Chicago 5.00; by Mr. Pastor Wunder 1.50; by Mr. Pastor Müller 1.00; by Mr. Lehrer Fischer 1.00; by Synod members of the Middle District during Synod 27.62; by bodices of the congregation. of Mr. Pastor Keyl 10.00; by Joh. Ungemach from Mr. Stöckrtin in Monroe 0.50; from the congregation in Freistatt, subsequently 1.10; from the congregation in Äirchhain, subsequently 1.40; furthermore for poor students from the Jünglingsverein by Mr. teacher Kolb 5.00.

Ph. Fl eischmann.

For travel expenses of the general preacher: Indianapolis ..... 5.00 St. Johanncsgemcinde of the Rev. Schäfer . . 2.30 Fr. Wyneken.

With thanksgiving against God and the lenient donors, the Uutcrzeichncie certifies the receipt of the following galen for the semi- nar hauobalt:

From Hm. Mich. Meyer from the congregation of Mr. Past. Lehmann: 2 Bush. Potato, 1 Bush. Apples and 1 Bush. Turnips.

By Mr. Jacke! from the same community: 9 Bush. Potato, 2 Bush. Turnips and about 100 pieces of cabbage heads.

From the congregation of Mr. Past. Baumgart. 3966 Pfd. flour, namely from H. Liemann u. Sohn 300 Pfd., from > G. H- Dankmeier and C. Hedemann 300 pfd, from W. Hülselöiter 200 pfd, from H. Garling 100 pfd, from H. L. Bimnann 200 pfd, from J. Gerding 100 pfd, H. Dorren- pohl 100 pfd, F. Nötiger 50 pfd, H. Voskamp 100 pfd, W. Maffmann WO pfd, H. Eckert 100 pfd, M. Eckert 100 pfd, H. Schmutde 50 pfd, H. Glüsmkamp 50 pfd, G. H. Brockschmidt 100 pfd-, R- Kaiser 100 pfd-, H. Lühr- mann 100pfd-, F. W- Brockschmidt 10( pfd-, V- Hedemann MPfd-, H. Erk 50 pfd-, W- Glaß and M. Justus 5!> pfd-, I. Böse IM Pfd., H. Hang 25 Pfd., H. Twenhäfel 100 Psk., F. Borrenyohl 66 Pfd., J. J. Brockschmidt 300 Pfd., ders from the year before 125 Pfd., J. F. Dankmeier 200 Pfd.

From the congregation of Mr. Past. Strockfuß: 5000 lbs. of flour, 3 Bush. Onions and 1 Bush. Beans, namely: From Gräwc sen. 400 pfd, Frickenschmidt 200 pfd, Hohlt M pfd. and 1 Bush. Onions, Motten 200 Pfd. and 1 Bush. Onions, Rennegarbe50Pfd., Wolf60Psd., Gräwe jm. 150 Pfd. and 1 Bush. Twine, W- Brockschmidt 50

Pfd., H. Büning 200 Pfd., W- Tempelmeier 50 Pfd , D- Stork 20 Pfd. and Z Bush. Löhnen, Flachs b arth jun. 50 pfd, W. Holle 150 pfd, G. Brockschmidt 500 pfd, A. Schmidt 100 pfd, G. Jacobs 150 pfd, H. Brockschmidt 50 pfd, Gebrüder Borchelt 200 pfd, Flachsbarth sen. 100 pfd, C. Brockschmidt 50 pfd and H Bush. Bohnen, H F. Stork 100 ppl, H. Milke 50 ppl, J. Ch. Schuhmacher 50 ppl, Bro. Stork 50 ppl, Bro. Büning 300 ppl, Scgelhorst 600 ppl, H. Winter 50 ppl, N. N. 200 ppl, Grabrnkrü- ger 100 ppl, L. Schahl 100 pfd., F. Brockschmidt 40 ppo., Fiseler 50 pfd., Kampcr 50 pfd., Küster 50 pfd., Heinz 50 pfd., Holmig 30 pfd.

A. Crä m e r.

I hereby acknowledge receipt of the following funds:

### For Mr. Pastor Röbbelen:

By Mr. Pastor Sievers, Collecte in the parish of Frankenlust and Amelith4 ,29  
From Mr. Pastor Sievers himself 5. 71  
By Mr. Pastor Delitz:

### For the synodal treasury:

From Mr. Past. Bernreuther in New Oberhofen in Eden 2.68  
"" Dulitz 1 ,00  
"" Nödr for memoranda ..... 0,38

### For teacher salaries:

"" Rvdr 0. 62  
"R. in Buffalo 5,00

### For school teacher seminar:

" Hrn. Past. Hanser, at Oppenhcimer's wedding in OlcottSville . . 1. 00

### For Indian Mission:

"Mr. Past. Sprengler 1,i)0

### For Heathen Mission:

" R. in Buffalo 5,00

### For Concordia College debt retirement:

From R- in Buffalo 5,00

### For poor students:

Don R. in Buffalo 5,00

### For the college entertainment fund:

From R- in Buffalo 1 .46

### For teaching institutions:





""LehrerSchriewer	.....	1,00	
"" Gils	.	3M	
""	Pastor Bergt 1,	00	
" of the comm. of Mr. Past. Bergt in Fulton County 2.25 "	Herm Ludwig Gerke		IM
""	Pastor Smel 1	.00	
"" Cobbler .....		IM	
"" Stephan. .		1,00	
""	Vr. Sihler.....	2.00	
""	PastorJöbker2	.00	
"" Werfelmann.....		2,00	
"" Wichmann 1		.00	
"" Merz for synodical reports .....		0,30	
of the Unity congregation of the Rev. Darb . 7,00 "	a member of the Jacobusgem. of Mr. Past. Daib 1,00 "	Mr. Pastor Schuhmann	2/00
""Horst.....		IM	
""Bold . . . . .		1,00	
" ,," " Theo. Gotsch		1,00	
" the congregation of the Lord Pastor King19		.02	
" Mr. Seidenfäder the Gem. of Mr. Past. König 1,00 "	" Pastor König as contribution .....	1,00 "	the St. Petrigem. of the Mr. Pastor Friedorjch in
	Huntington		5,00
" Mr. Past. Friederich as a contributor .....		IM	

For spnodalnssion:

" the Geni. of Mr. Past. Schuhmann, DeKalb So. 2,90 """"""Wamsgans	10,00
""""""Stürken.....	4,00
"a member of the congregation of Mr. Past. Werfelmann 2,50 "	of the community of Mr . Past. Bergt ..... 1,00
""""""Rinker.....	2,15
""""""King . . . . .	14.08
" Mrs. Glaser in the congreg. of Mr. Pastor König 0,30 ,," the St. PaulS-Gem.	" "" Friederich 3,24

For educational institutions:

"of the congregation of Mr. Pastor Wichmann9,25 "	Mr. C. D. in the parish of Mr. Past. Wichmann 3,00 "	" Fr.
Scholle " "	"" . . 0,50	
" whose motherinder """"""..	1,50	
" Hrn. J. H. Tölke """""" . .	1,00	
" Marg. Scholle """""" . .	0,50	
" Mr. H. Rolli """""" . .	0,25	
" of the Gem. of Hrn. Past. H. Horst .....	3,00	

From the comm. of Mr. Past. WamSgans15 ,00 " " " " Shoemaker..... 4,76 " Joh. Pritzlaus in the parish of Mr. Past. Lochner 5,00 " " " " Weyel 10,50

„„ Johannesgem. desHrn. Past. Engelbert . . . 9,06

„„ St. Paulsgem. „„„„„ 7,40

„„ Community „„„Rtnkr .... 1,00

„„„„„King . . . .35,90

" Mrs. Herzog as a thank offering for her happy un

bindung in der Gem. des Hrn. Past. King . . . 1.00 " Mrs. Lortz,„„„ „„ . . . . 0,50

" " Glaser 50c. and N. N. 50c. in the comm. of the

Mr. Pastor König 1,00

For the general presiding officer:

From the penny fund of the community of Dr. Sihler. 20.00 Bon der Immanuelsgcm des Hrn. Past. Friderich . . 2,14

For Nassau Mission:

Through Mr. Pastor Rolf . 1,00

For Mr. Pastor Röbbelen:

2,80

For inner mission:

BänderGem. in Rodenbeüdurch Hrn. Past. Richmann 4.78 " " " of Mr. Pastor Werfelmann . . . 25,97 " a member of the congregation of Mr. Pastor Werfel

man . . . . . 2,50 " the Gem. of Mr. Pastor Werfelmann .... 5,00 By Mr. F. Böhlau 0 ,87

„„ Past. Jöbker collected at a wedding 5,00

For widowed. Mrs. Prof. Biewend:

From the parish of Mr. Pastor Schuhmann .... 1,00 „ „

„ „„„„ Cobbler2 ,16

As Collecte aufder Hochzeit Gottfr. Pfeiffer aus Hrn.

Pastor Daib's church 4,58

Bon of the parish of Mr. Pastor Swan 27,64

For the **Lutheran** have paid:

**The 1Ä. Vintage r**

Mr. H. Niedert.

**The 1S. Vintage;**

Messrs: H. Niedert, C. Dorfeldt, N. Raithel, H. Steuerwald 50 cts, H. Fieseler, H. Wiegand, C. Gerz- mehl, P. Herbetz 50 cts.

**The 16th year:**

Messrs: H. Niedert, C. Dorfeldt, H. Niemann, H. Steuerwald 50 Cts, H. Helfrich 50 Cts-, Lambs H1,25, Dönges, H. Holzgräfe, L. Seifferlein, C. Gerz- mehl, C. Brendemühl, F. Bünning, Hennecke 50 Cts, M. Schmidt, A. Rohnke, Past. J. Strikter, G. Helbe, M. Buchholz, F. Benicke, B. G. Welke, F. W. Henslm, A. Brechel, H. Mitzner, P. Herbei; 50 Cts, Past. G. Polack 50 Cts, D. Meyer, C. Schwer, F. Wilkening, D. Hahn.

**The 17th year:**

Messrs: J. Herrmann 8 cts, C. Hbrath, J. Behm, J. Bernhardt, Past. H. Wunder, L. Nitschkowsly, I. Schutt, G. Rudolpb, C. Ahrens 50 cts, G. Hamann 50 cts, F. Koplien 50 cts, D. Ohlemann, F. Riemen- schneider, C. Seifert, J. Hins, H. Nollaß, Erfmerer, Deffner, H. Borrenpohl, F. W. Lütkebieter, H. Helfrich H1,50, J. Eder, Lämmer tzi,25, J. Dvn.qes, C. Bauer, G. Bippus, Fischer, Grünig, Jde, F. and H. Holzgräfe, Kniest, Lettermann, J. Seip, G. Schnitze, Schwerfeger, Thüre, Tzschoppe, Meier, D. Wesling, H. Mester, H. Erk 2 Ex., Past. J. Bundenthal, B. Feiertag, Fr. Brüggemann, Garbisch, L. Hilgendorf; Bublitz, Schmidt, G., F. and C. Hilgendorf, Sorweid, A. Ernst, Dewaldt, C. and E. Schneider, H. Merz, D. Grote, C. Gerzmehl, C. Brendemühl, J. Borkenhagen, R. Scholz, G. Züngler, Gottfr. Züngler sen. n. jun., Fr. u. A. Lapelle, Gottl. Scholz, W. Torke, Gottl. Schöbe, W. Sievers, Past. B. Klein, L. Seifferlein, G. Schröder, G. Nüchterlein, H. Nummer, C. Schenk, W. Abrcnberg 50 Cts, F. Grupe 50 Cts, G. Bergmeier 50 Cts, H? Hassenderf 50 Cts, D. Mätte, Fr. Bünning, Fr. Stork, H. Becker sen. u. jun., J. Böger, H. Reckeweg, C. Biesterfeld, C. Wolthc- mat, W. Teyler, C. Rölling, C. Tevler, W. Becker, C. Salge, H. Schräge, J. Fasse, Fr. Barthel, Fr. Licht- hardt, H. Hohmeyer, Fr. Giesecke, H. Pfingsten, J. Dohl, Past. F. W. Richmann, F. Bode, F. Henningsmeier, W. Meier, Past. F. Döscher 7 ex., C. Stöhr, Ahner, Blanken, W. Heuer, C. Ahrens 50 cts, M. Schmidt, I. Schwanke, G. Helbe, H. Mitzner, C. Kerkbof, J. B. Hahn, Rost, Wendt, Schuster, Göhringer, Susick, Dreß- ler, Menzel, Past. H.

Eißfeller 2 Ex., H. Westermann, A. Schmidt, A. Bohn 61 Er., Past. G. Polack, D. Meyer, C. Schwer, C. Rüst, C. Waßmann, J. Scheiwe, **Past. P.** Wambsgans

18 ex., Past. J. Fritze 8 Ex.,

Past. F. Bode 2 ex., Bast. W. Engelbert 3 ex., Fr. Tönsing, Cl. u. C. Staas, Fr. Schulte, J. Hörsch, D. Habn, Fr. Böhning.

Furthermore: Wittwe Böhning and Fräul. Hückstädt.

**The 18th year:**

Messrs: H. Nordmeier, H. Werner C. Ahrens 50 cts, G. Hamann 50 cts, F. Koplien 50 cts, C. Potzel 50 cts, H. Sprengler, H. Rullmann, G. Müller, C. Dohl, F. Welgc, N. Kirchner, Past. A. D. Stecher, G. Bodenstein, F. Piepct, F. Kaufmann, Past. G. Kranz, Steinbrück, Dr. G. Seyffarth, Past. Wams, Bever, Stumpf, Past. C. F. Magelsen, Prof. L. Larsen, Past. A. Taupert, teacher Bewie, Alms, H. Becker, J. Fridlein, Griefe, Holtz, Korff, Küster, Streithof, Schäfer, Schunk, Wiegers, J. Knörr, F. Werner, L. Lip- pold, Past. G. Zucker, N. Heine, H. Erk 78 Cts, Past. J. Bundental, W. Fuchs, Fr. Höppner, W. Richter, Past. C. Strafen 3 Ex., B. Feiertag, Past. J. G. Sauer 5 ex., H. Richter, C. Schlönagel, Past. W. Hattstädt 5 ex., F. Willrath, G. Pannier, C. Fink, F. Hoppe, Liebers, G. Bittner, W. Trichel, A. Böлке, C. Hackbarth, E. Zautke, J. Hinz, Bro. Link, Teacher Krumsicg 50 Cts, Past. F. Böling, J. Niethammer, C. Brendemühl, F. Lücke E. Hohmeier, C. Steege, W. Ahrenberg 50 Cts, H. Hattendorf 50 Cts, Past. M.

Tirmenstein IO Ex., Past. A. Lchmann, Kellermann, Past. G. Streckfuß, D. Matte, Fr. Bünning, L. Teneke, I. W. Schmidt, Frerking, Dicrking, Troctin, C. Stöhr, Härtet, Thöle, Laging, H. Graue, F. Weiß, D. Born- baas, F. L. Weiß, F. u. E. Abrens, F. Eblcrs 50 Cts., W. Heuer, P. Strauschild, F. Krage, H. Mattheus, C. Meier, D. Kruse, G. Seitz, H. Bartling, W. Buchholz, Marquark, G. Amling, Past. J. Strieter, Past. I. M. Habn, C. A. J. Crämer, J. B. Hahn, C. A. Frentzel, Tl'ümling, Herbst, Bieth, J. Hartenberger, C. Herpolsheimer, A. Schmidt 27 Cts, A. Bohn 9 Ex, D. Meyer, C. Waßmann, J. Scheiwe, Jul. Mey, Past. I. H. Werfelmann 5 ex., C. Germann, Past. M. Stephan 6 ex., Past. F. Bode 3 ex., Past. W. Engelbert 15 ex., L. Jordan, Past. C. Sallmann, H. H. Böhning, H. Bicker, E. Borges, M. Hölter, H. Weber, K. Both, K. "scherler, E. König, G. Rittberger, E. Franz, Cl.Eblert, H.Holmann, H. Tönsing, V. Freund.

Furthermore: Mrs. Toroth. Müller.

M. C. Barthel.

Changed address: kev. 8OKOI.2, Dostoi, Lpsnesr Oo., Inä.

, report -of the  
Agents of the Lutheran Central Bible Society in St. Louis, Mo.  
**Distribution of Bibles and New Testaments,**  
" since its existence from 1853 to Michaelmas 1861.

Revenues and expenses.	Full- per man ent bibl es.	Ge - wö hm lic he N. Te st.	Altenb urg Of de st v ol .l.	New test on.	Su mm a of the Exe mpl.
I. According to the previous report of the previous agent, the company had purchased, resp. had printed in Summa: Of these, up to Epipbanias 1859, were distributed, resp. buys and gives away	185 6	36 5	- —	700 0	922 1
	179 9	29 0		356 4	565 3
Remained stock to Epiphany 1859	57	75	- —	343 6	356 8
n. Intake. Since taking over the signed agent:					
from Michaelmas 1859 to Michaelmas 1860	913	10 0			101 3
from Michaelmas 1860 to Michaelmas 1861	499		8	- —	5 07
Summa of revenue	146 9	17 5	8	343 6	508 8
Output e.					
From Epipbanias to Michaelmas 1859	40	55		2 46 4	
From Michaelmas 1859 to Michaelmas 1860	446	19		02	
From Michaelmas 1860 to Michaelmas 1861	519	23	5	3 17	
There were since Epiphany 1859 to Michaelmas 1861 from		-			
the company gives away	7	—		2	
Through the Collinsville branch, the following were sold	11	5	- —		- —
Through the same was given away	1	- —	- —		- —
Through the Columbia branch were sold		- —	- —	12	- —
Summa of the output	102 4	10 2	5	9 79	211 0
Michaelmas 1861 stock	445	73	3	245 7	297 8
According to the above report, the Company has since its existence in summa acquired, resp, have printed			8		

	326	46		700	107
Of these, by Michaelmas 1861, were distributed, resp, ver-	8	5		0	41
buys and gives away	282	39	5	454	776
	3	2		3	3
Remains stock as above	445	73	3	245 7	297 8

St. Louis, October 6, 1861.

L. E. Ed. Bertram, Agent.

# Volume 18, St. Louis, Monday, December 11, 1861, No. 9.

(Submitted.)

## Christmas Carol.

Mel: From heaven high.

Wake up! Now it's time to sing! The Christmas feast is no longer far, Since the Savior was born to us, Who has chosen us as brothers.  
That He may enter in with us, Let us be valiant at times;  
And praise God's love and his great deeds.  
Augustus makes it known throughout the land as his commandment and will, that all the world be shamed, as far as his kingdom goes on earth.  
This was the very first time that he sought the number of all men; And is noted by the Holy Spirit, Because it points to Jacob's word.  
When the scepter is taken away, When a foreigner rules in Judah's land, Then the hero shall be born, To whom all the world would cling.  
Therefore, everyone hurries where he can be valued;  
Each one to his city, where his lineage has its origin.  
And also, as soon as it was known to him, Joseph from Galilee land.  
Educate away from Nazareth, that he did the will of the emperor.  
The Lord has thus ruled, Who directs and guides all hearts;  
That He might be born in the place He said through Micah's word.  
Joseph hasteneth to the land of Judah, To the city of David, well known unto us; Because he is gone from David's house, And from the family.  
Although it was in winter time, the way was very difficult and very far, he presents himself with his wife, who was pregnant by the spirit of God.  
Then came the gracious time, which God the Father prepared for us; He who was born of Mary, in whom He chose us.  
And she gave birth to the first son! And to him belongs the throne of heaven, She wraps him in swaddling clothes  
And lay Him in the manger:  
For behold, ah! you can hardly believe it, the hostel has no room for them;  
In the stable, with the ox and the little ox, must therefore be God's dwelling place!  
That was man's wickedness' fault! But even more His own grace;  
He himself chose to be poor, so that the poor should rejoice!  
There were shepherds in the field, ordered to guard the dwellings;  
They guarded the herd at night, as their office and service demanded.  
Then it suddenly became clear around her;  
The clarity of the Lord it was.  
And in the clarity they now see the Lord's angels themselves standing.  
They did not know what it was, and were therefore very afraid.  
But as soon as the angel speaks, "Dear ones, do not be afraid!"  
"Behold, I proclaim to you great joy, which the Lord God has prepared for you;  
Which He Himself makes manifest to you", And to all the people shall befall".  
"The Savior is born to you today, in whom God has chosen you!  
Christ the LORD in the city of David, As the prophet hath declared."  
"Jehovah Himself, the Lord of the world, hath now set Himself in the flesh; That He may be your Jesus, And deliver you from sin and death."  
"He is anointed with the Spirit!  
Therefore He is rightly called in truth: A King, Priest and Prophet, Who always stands before the Father for you."  
"But mark this as a sign to you, so that you will recognize the child at once: Only swaddling clothes are his bad clothing; the manger is ready for him to sleep  
in!  
And immediately there was with the angel, the great host of heaven; They sang loudly the hymn of praise, So that it sounded through earth and heaven:  
"To God alone in the highest be honor, On earth peace, heavenly and noble; But to the children of men all a blessed good pleasure!"

## Synodal - Speech. \*)

In the name of the Blessed Holy Trinity, God the Father, the Son and the Holy Spirit! Amen.

Venerable brothers, dearly beloved in Christ!

Once again we are gathered for a District Synod. What our brothers in the

\* ) Since the proceedings of the Missouri Middle District Synod, on the occasion of this year's meeting in October, are not to be printed separately in order to save costs, the "Lutheran" will, according to the Synod's resolution, report the most important things from it. We begin these announcements with the synodal address of the president of the aforementioned district, Rev. Schwan's in Cleveland. D. Editor.

East and West would not be possible now, that is granted to us. While war and the clamor of war fill the land there, unsettling minds and separating even those whose hearts are beating together, our congregations have still been able to build themselves in peace, we have still been able to come together here without hindrance; and before us are the beautiful days when we can communicate with one another face to face and mouth to mouth, build ourselves up on our most holy faith, discuss what is necessary and useful to us, and exchange what is on our hearts. For this, above all, praise and honor, praise and thanks be given to the gracious and merciful God, who does so well by us! Let his face shine upon us and give us peace.

The meetings of our synod, my dear brethren, general as well as district meetings, have so far always been true feast days for us, days when we experienced "how sweet and fine it is that brethren live together in unity;" and we would have to be ungrateful people if we did not want to confess and boast that until then a real and manifold blessing has rested on them. - Whereas, unfortunately, we so often see, near and far, how coldly and indifferently synods are convened, either from the outset, because the sole purpose is to maintain outward fellowship and to do all kinds of business; or how, in spite of all efforts to reach agreement, the great internal disunity that exists only comes to light all the more sadly as a result of the external get-together, and therefore one finally goes home unsatisfied and discontented, with the embarrassing feeling that time and effort have been lost, that the damage has not been healed, but only increased; On the other hand - and I fear no contradiction here - we have always looked forward to our synods like children, have always been with each other in cordial harmony like brothers, and have hardly ever parted without the joyful conviction that our togetherness has not been in vain.

What is the cause of this?

I answer: first and foremost, without a doubt, that we are of one faith; not only in word and tongue, but in deed and truth and from the bottom of our hearts: that, however different we may otherwise be, we neither know nor want to know of any difference in articles of faith, but stand all for one and one for all. This has always entailed a sharp and painful separation from those who are not of the same faith or who are surrounded by articles of faith that are different from the opinions of the time; but it has always had the grace that it unites and unifies like nothing else in the world. For wherever there was in truth "One Lord, One Faith, One Baptism," there was also "One Body and One Spirit." Where ever one was really in united faith with the apostle's teaching the crowd of believers has always been one heart and one soul. So with us - and this, this is above all what has made our synods such lovely and blessed gatherings.

According to the testimony of history, such unanimity in the right faith has never been so frequent in larger circles and has become exceptionally rare even among those who boast of the same good confession with us in these last sad times, when everything is falling apart. That it is now found among us, my beloved brethren, is for this very reason truly not our merit and worthiness, but only the fatherly, divine goodness and mercy of the great God and our heavenly Father, who has called us lowly people and great sinners out of darkness to his wonderful light through his bright gospel, drawn us in true faith to his dear Son JESUS CHRIST and thereby united us blessedly into members of one body. For this, then, be all honor, all praise and glory to Him alone! May He then continue to help us, the faithful God and Father, so that we do not overcharge ourselves with the great grace nor forget that we carry the treasure in earthen vessels, which are sought after from all sides, so that we may rejoice with trembling, not become full and secure, lazy and sluggish, but watch and pray that we may keep what we have and that no one may take our crown!

Another reason why our synods have been so rich in joy and blessing up to now is, without a doubt, that in and by means of the existing unity in spirit and faith, the same gracious God has always kept before our eyes, through His Holy Spirit, the one thing that is necessary, and has, on the other hand, fatherly guarded us from useless, vain, harmful actions and activities.

At our synodal meetings we have, thank God! We have not yet set out to search for new doctrinal discoveries, to protect ourselves from the authority of invoked symbols in all kinds of self-chosen directions and hobbies; nor have we taken it into our minds to govern the people of God by decrees and statutes in the manner of secular authorities; Nor have we set ourselves to church politics and devised worldly plans to make a name for ourselves and to attract the eyes of the world to us through special great works and undertakings; nor, finally, have we regarded a synod as a mere business meeting and wasted the noble synodal time in settling only miserable, external matters.

No, we have had a different concept of synods - to become more and more certain together in all things from the holy Word of God under the guidance of proven witnesses, of the faith that was once given to the saints; to confess and thus spread this alone saving faith before all the world with simplicity and confidence; to keep the faith that was once given to the saints alive.

To defend the same against all open and hidden attacks of the enemy; but now also to build up our own congregations in truth, to maintain them and to establish them ever more firmly, and thus to lead them on the path of life through the Word of Life-this, my honored and beloved brethren, is what we have hitherto considered to be our real task in our synods.

That is why we did not fall for those useless, vain things. No, thank God! We have had more necessary things to do. Teaching,

my dear brothers, has always been the main thing with us. And not only when special need forced us to do so, when it was necessary to repel new attacks of the enemy on our good confession, or to help one or the other of us who had gone astray to regain full doctrinal and faith unity, we willingly spent most and best of our time discussing doctrinal questions; No, even without any particular external cause, the first or most important thing we did was always to look at and consider together a piece of salvific doctrine. Of external things, however, as there are orders of worship, ceremonies, or even administrative matters and the like, we have always arranged only the most necessary and even that only in free brotherly agreement without any urge and compulsion. And that, in my opinion, is the other reason why our synods have been so united in spirit and so rich in blessings. For this reason, too, glory is due not to us but to God alone, who has guided us on the right path through His Holy Spirit.

What more do we want than that this blessing should never depart from our community, but return renewed and increased from year to year? Well then, if the old blessing is to remain, we must remain on the old path in this matter as well; and not merely remain on it, but learn to take ever more complete steps on it. If we were ever to take a different path and direction, for which there will be no lack of temptation the longer it goes on, if spiritual, heavenly and eternal matters were ever put on the back burner in our assemblies because of paltry, external, temporal matters, if matters of doctrine and faith were ever displaced by questions of constitutional order and ceremonies or even mere business matters, then, because the right spirit would already have departed, the blessing and unanimity of the synods would soon be lost. And may the faithful God, who has preserved us until now, protect us from this.

Let us then remain on the old blessed path and therefore let the constant movement of the wholesome doctrine be and remain our main concern, soon in this article and soon in that one.

In this we also have the example of the old pure concilia for us, the apostolic one at the top. They have always been matters of doctrine.



The main task was to confess the old faith, especially "the high articles of divine majesty," and to put them into the light. To confess the old faith, especially "the high articles of divine majesty" anew and to put them into the light, to put down new false teachings and to curb them and thus to maintain the right spiritual unity of the Christian church - that is what has brought them together. None of them was called for the sake of external things. Let us hear some testimonies of Luther about this, as well as about the right purpose of conciliums and synods in general, how he also puts doctrinal and faith matters as the only worthy subjects for such meetings and puts everything else far behind it, even despises it; so that we are encouraged all the more to stay on the path we have trodden and not to let ourselves be distracted and led astray by what we often see here and in the old country at synods. "It would be a sin and a disgrace," Luther writes, "to gather such a large council for the sake of such minor things as ceremonies and other orders of men. Because reason, given by God, is sufficient to order such external things, the Holy Spirit is not needed for this. The Holy Spirit is not needed for this, who should transfigure Christ and not deal with such matters. Erl. Such things are not the business of the churches, but may, indeed must, be done before the churches, among the churches, and after the churches, as the need of the churches demands" (25, 300), "even in all parishes and schools. (331) "It is also easy to reckon that Constantine did not bring this Concilium (Nicaenum) together for the sake of such pieces. Otherwise, he would have done so before Arius started the trouble. What would he have had to worry about, how such pieces would be kept, because all this the bishops had to govern among themselves each in his diocese with his church and had already done before, as the articles themselves report" (25, 269).

Let's keep that in mind for our meeting this year.

Now, of course, it is true, as Dr. Luther says further: "No concilium can be (as well as no other assembly, be it an imperial diet or chapter), if the main things are aligned, then accidental side hands are found, one or two, which also want to be mended or accomplished. As in the *Concilio Nicaeno*, when it was established that Christ was true God, the external quarrels of Easter Day and (other) clerical quarrels were found. So also here (in the apostolic Concilium) St. Jacob's article is found after the main article of St. Peter:" 25, 283. "The Concilium *nicaenum* has especially acted this article, that Christ is true God, therefore it is also demanded together, therefore it is and is called a Concilium. Besides these, they have treated some accidental, bodily, external, temporal things, which are to be respected in a fair worldly way, not to be compared with the articles of faith, nor to be held as eternal law (for they are

The concilium has to perform such bodily parts as in their time accidental and necessary. (25, 276.)

Well, we will not lack that either. Let us therefore also remember the warning that Luther adds: One should not, however, take up "matters of all countries" (or congregations) "which no one else can or wants to judge, even old, rotten, evil affairs, and pour everything down the neck of the Concilio. A Constantinus had to be there who would take up such matters and throw them all into the fire, would not let them be "judged and decided at home in the countries" (in the individual congregations themselves), but would take up the matter and get away with it in the most beneficial way.

So we also want to show all faithfulness and care in the external things that we have to do, but they should remain secondary matters for us and they should not grow over our heads.

Of course, someone might think, but it will be a long time before we finally become uniform in these things, such as the order of worship, customs and the like, as we should. And it is true that things still look rather colorful in this area, and should have been better long ago, and could be, if everyone were to be diligent "at home, in his own place and part", but at the same time also to keep things neatly and wisely. Again, however, this is also true, where above the outward uniformity the inward unity in spirit and faith should only in the slightest way take a back seat, travel and suffer damage, then all ceremonies and human orders may always go wherever they want, so that we only keep doctrine and faith united. If we keep this main thing, then even in these minor matters there will be as much unity as is necessary, as is also evident. But if we lose this, then all is already gone and lost, and then also that is no longer of any use, for we will not keep human ordure. Therefore, if there is to be one thing, we would rather do too much of the main thing than too little; I am not saying that we will ever be able to do it enough.

If one does not want to accept us as true churches, because here and there in external things not everything is straight and straight, then let us hold the seventh article of our Augsburg Confession before such people's eyes. Confession, which says: "It is enough for the true unity of the Christian church that the gospel is preached in accordance with pure understanding and that the sacraments are administered according to the divine word; and it is not necessary for the true unity of the Christian churches that uniform ceremonies are instituted by men everywhere.

And if this answer is not enough for them, let us answer as Dr. Luther answered those who always persecuted him with the cry: "Church, Church, Conciliation, Conciliation!

as articles of faith and wanted to impose them on themselves and others. To their mockery that the Lutherans could not even bring about uniformity among themselves in these things, and that they understood nothing at all but always and always to drive on faith and love, he thus answers: (25, 227.) "We confess and must confess that we are quite poor, weak Christians, and that in many ways. First of all, that we have so much to do day and night in the faith with reading, thinking, writing, teaching, exhorting, comforting

both ourselves and others, that truly neither time nor space is left to us to even think whether Concilia or Fathers have ever been, let alone that we should concern ourselves with the high pieces of plates, casels, long skirts 2c. and their high holiness. If they have come so high and become English, if they have faith so abundantly that the devil must leave them satisfied, cannot cause any error in them, nor frighten stupid consciences - we weak Christians have not yet attained this, nor do we fear that we will not attain it on earth. Therefore they should be gracious and merciful to us and not condemn us that we cannot yet be like their holiness. For if we should thus depart from our work, which we have in matters of faith, and as the weak submit ourselves to their strong holiness in clothing and food, we should leave our weak holiness and yet not attain their high, strong holiness, and thus sit down between two chairs."

"But if they will not be gracious and merciful to us, we must let them be angels and dance in paradise among vain flowers, as they have long since torn the faith in their shoes and in their heavenly holiness have no challenge either from the devil, flesh, or world; but we, working and sweltering in the mud and muck, as almost poor fibelists in the faith, and as approaching disciples, cannot be such high doctors and masters in the faith..."

"Likewise, we poor Christians also have so much to do with the commandments of God that we cannot wait for other high works, which they boast of in them spiritually, conciliatory and paternal. For we both practice and exercise ourselves and ours with the greatest diligence, that we love God above all things and our neighbor as ourselves, that we be humble and patient, merciful and mild, chaste and sober, not stingy nor envious, and what are the commandments of God more. We would like that there should be no hope, avarice, usury, envy, drunkenness, gluttony, adultery or lust among our people, but things are so weak and prudish that we can therefore do little in the way of such good works. The great multitude remains as it is and grows worse every day. Now you reckon, because we do such necessary works commanded by God so weakly, how can we leave them and give ourselves to the high, strong unnecessary works of which they tell us? If we had done these divine, lowly works,

If they had done their despicable (or as they destroy it) civil works, we would, if God wills, begin to do their spiritual, ecclesiastical works of meat-eating, of clothing, of days, 2c."

"But they have done well, because they have done God's commandment, love God above all things, have neither avarice nor usury, neither adulterers nor fornicators, neither drunkards nor drunkards, neither pride nor envy any more among themselves; but do all such lowly, good, godly works so easily that they go badly idle. Therefore it is fair that they take stronger and higher works over such our civil works according to the church or fathers' obedience, as they are much too strong to practice such low, good works with us; have jumped far beyond, and are ahead of us. But they should still, according to their high, strong mercy and St. Paul's doctrine, have compassion on us weak, poor Christians and not condemn us or mock us that we learn so childishly from the pews, even crawl in the mud, and cannot leap and dance with such light feet and legs above and beyond God's commandments, as they do, the strong heroes and giants."....

"If they do not wish to have compassion on us, we ask for time and respite until we have fulfilled the commandments of God and the lowly values of our children; then we will gladly join in their high, spiritual, chivalrous and manly works. ...

"Therefore, let us spare ecclesiastical and conciliar holiness (as they say) until we have nothing more to do in God's commandments and divine works." 25, 227.

Luther said, and that is also our answer. We want to put faith and love before everything else. Therefore, doctrinal matters are and remain the main issues at our synods. So also this time.

And since we have repeatedly considered the article of justification, the highest main article of our holy Christian faith, at previous meetings, it will be appropriate to consider the article of sanctification in connection with it and in consequence of it for this time. Therefore, a short presentation of this doctrine in the form of theses will be presented to the honorable Synod, to whose thorough discussion I invite and wish God's blessing.

Another subject, which I take the liberty of proposing for consideration, is "the relationship of various Lutheran synods to one another."- In view of the abnormal condition that here in this country three, four and more different synods of Lutheran name exist in one and the same area, and in view of the difficult cases that often arise from this, it is undeniably of no small practical importance that we come to a clear and certain conclusion in this matter. But this question is by no means merely a practical one. It also concerns, for example, the correct understanding and application of the teachings of the church, of Christian freedom and order. This makes

they are all the more important. I have therefore asked several members of the Synod to work on this subject. The work received has been compiled into a number of papers, which I hereby recommend for detailed discussion.

These are the most important matters to which I would like to draw the attention of the Synod in advance. Other matters will arise in the course of the negotiations.

Well then, honorable and beloved brethren, let us now go about our work. Let the holy word of our God always be a lamp to our feet and a light to our paths, the noble confessions of our church our guide, we ourselves be simple students and open-minded confessors of the eternal truth - so it will not fail, the Lord our God will be kind to us and promote the work of our hands, will give us holy courage, good counsel and right works, and so our assembly this year will also bear its fruit for eternal life.

God forbid! Amen.

### **Proseminar in Germany.**

About this writes the dear Past. Brunn writes the following in a letter of October 31st of this year, in which he at the same time reports the correct receipt and the immediate utilization of the bill of exchange of 302 Thlr. 12 Gr. last sent to him by Prof. Walther:

"The Lord has done great things for us and with wonderful power and grace has not only brought our local institution and mission for North America to its present state and nature, but has also blessed it so wonderfully after only a few months of existence that it has already become a great work. You will find a more detailed report on all this in my Mission Sheets, which now appear in regular succession as supplements to the Pilgrim from Saxony, and which I will send from now on to Rev. Föhlinger in New York in larger copies, so that they can be sent from there to our friends under Kreuzband. In summary, I can only write to you that the Lord has done everything well, from day to day until today He has only ever had one

We have received one surprising blessing after another in full measure. All the facilities of our local institution are now complete, I have 9 students here, the teaching of them, and our entire housekeeping, which is now so large, is now in regular progress and everything is going well and good, to our heart's delight and joy, so that we can only know and boast of songs of praise to the Lord and His glorious grace.

There has been no lack of funds up to this point, of course, mainly because of the grants from America, which were so obviously always sent by the Lord to fill any gaps. Thus the last 300 Thaler, which freed us from all worries for the acquisition of the necessary winter supplies for the household. But the most obvious are

God's miracle almost on my weak and sickly wife, who almost sank to the ground last winter at the mere thought of the burden of housekeeping that lay ahead of her, and who lay deathly ill in bed in the spring when our first children arrived; and so wonderfully has the Lord strengthened her that she is able to preside over her household with joy and all complaints are almost completely silenced. The Lord has given us a sister of my brother-in-law, Rev. Hein, also a faithful and excellent assistant in the house. She has been with us since September 1. However, just since this time we have also had various illnesses in the house, first in my wife herself, then in the children and now finally also in the children. But this must not be lacking, so that we also have something of the cross to share.

As far as the registration of workers for the service of the church in America is concerned, they come almost every week; only this morning two new ones arrived by mail, and I now have a whole mass in stock, among them pastors, school teachers, high school students and young craftsmen, most of them with excellent certificates, younger and also older people. I was therefore able to increase the number of my students, namely with some who had already had some instruction in Latin at home and could therefore learn along with my other students. Among these recently arrived pupils are some whom I must count among my best students. I have now made the firm determination that all of our pupils must allow themselves to be used as school teachers. The question now is how far our means will reach in order to bring the workers who present themselves to us into the service of the church. My wish would be that next spring we could bring to America from the number of them a young pastor, three schoolteachers and some of the others whose ability is sufficiently guaranteed. All you have to do is write to me which and how many people you need for the seminary for preachers as well as for schoolteachers, then I could send you the necessary number, as far as God has placed it at our disposal, and during the winter I could still send you a few more people.

will provide. Apart from the existing needs of the communities, it would only be necessary to consider how many people you can accommodate in your seminars, and how much travel money we can raise. For the latter purpose, I want to make another public appeal for help in the middle of winter, which will certainly be successful, especially in view of the already widespread approval that our local institution has found throughout Germany. In addition, there is the question of what could be done from America. The people are there and ready to work, it is just a question of how they will get across the sea. - I now have room here in my house for 9-10 children; if I could get my hands on so much money next spring that I could send several hundred Tha-

ler, I could easily make room for 15-16 people. But everything as the Lord gives and wills. As much courage and confidence as I have for a cheerful forward movement, I am also concerned about running ahead of the Lord, especially in the current difficult political situation in North America, the end of which cannot yet be foreseen. But it will depend all the more on your voice to tell us what can be done and what must be done. In any case, it is a very important sign from the Lord that He is providing us with so many workers for His service over there, just now, when everything in America is about to collapse. He will know what for." - —

(Submitted.)

## General Synod.

It has already been repeatedly stated in our periodicals, the "Lutheran" and the "Lehre und Wehre," and has also been convincingly proven that the General Synod, which likes to call itself the American Lutheran Church, is not Lutheran, but unirt, or rather, a veritable Babel, i.e., a heap of confusion. How did we react against such testimony from our side, which truly did not arise out of unkindness and bossiness (as we are so readily accused of), but out of love for God and His dearly purchased souls? Have we given room to truth? Have we turned from darkness to light, from lies to truth? Or has one at least come to the point where one has taken off the mask and now openly and freely confesses that one is not Lutheran, that one does not want to know anything about the doctrine and faith of the Lutheran church? Oh, no! That would be to impersonate oneself; and that would not be reasonable, not American. But what then has been done to our testimony? This is what they have done: they have called out our testimony for "Missourian arrogance" and "Missourian heresy hunting" and shouted with full cheeks into the world: we are Lutheran, genuine Lutheran, American Lutheran.

But let this be after all, let the General Synodists boast as they may and can, by their singing one recognizes clearly enough what kind of birds they are, that they are not Lutheran, but an all-world church, a wonderful mixture of lies and truth.

That this is so shall be proved to us by a member of the General Synod, the Rev. W. T. Steimle of Brooklyn, New York. Therefore, hear what he says. However, in his description of the meeting of the New York Synod from August 31 to Sept. 4, 1861, in Rochester, in the Ludwig'sche Herold of New York, No. 13, first year, he writes: "But I must say that I was most pleased with the decision that in the future only Lutheran congregations are to be admitted to the Synod. (According to this, up to now also non-Lutheran congregations have been included in the synod).

The churches have been accepted by the Lutheran congregations. But how this is called when Lutheran and non-Lutheran congregations belong to one church union and have communion with each other, is known to everyone who has any other common sense, namely: faith warfare, union, godlessness). "But the fact that a delegate is sent to the Franconian Synod" (is a link in the general church chain) "even for this year only, did not please me at all. If this synod had accepted the Augsburg Confession even nominally" (according to the name, not in fact and truth) "good (!); but since not even this has happened, one should not want to fraternize. I consider this as a retrograde movement of our Synod concerning its "Lutheran standpoint. May even a little decisiveness be shown and our synod take the courage to let go of the General Synod and all synods that do not recognize our confession. What is the use of the unfortunate fraternization with brothers who are otherwise faithful and resolute Christians, but who are not so in the main matter, the confession of the Lutheran Church, which Luther and Melancton respected more highly than anything else? What would they say if they saw this disastrous coquetry (flirting) with the majority? They would not regard us as faithful Lutherans, but would say: you are not sincere in your confession. But this has overcome a world, while the general synodal system has done little but confuse minds and deprive us of the little bit of decision we still had. May it become different in this!"

Now, you dear people in the General Synod, how do you think about the testimony that your brother Steimle has given here so "honestly" and "sine ira et studio" (i.e. without anger and zeal)? Is this also "heresy hunting," or is it really the truth? Oh, if you want to be honest in another way, you must openly confess: it is just like that, just like Steimle is trumpeting to the world: we only want to have the Lutheran name, but we do not want to know anything about the Lutheran, i.e. the right, biblical teaching. Reason: The Lutheran teaching is against all human pleasing, workmanship, and-what is also a very important point-against money-making. This is a fatal thing!

How can people who want to be Lutheran and know the difference between Lutheran and false doctrine to some extent, and who also raise their voices against the "unholy coquetry" of the General Synod, as Mr. Pastor Steimle does here? Pastor Steimle does, in such a community, which by its un-Lutheran, i.e. un-Christian, conduct robs God of His honor, by its hypocrisy deceives Christ's dearly bought sheep, the core and star of all doctrine, namely the doctrine of justification by faith alone, by its works, and by its false doctrine.

It is truly inexplicable to me how people who really want to be Lutheran can remain longer with such a body. Not only the New York Synod "should have the courage to let the General Synod and all synods go which do not accept our confession," but also every preacher within the General Synod, who by God's grace knows the difference between lies and truth, should "have so much determination and courage," and this with all seriousness, to testify against the abominations of his body; and where this does not

help, he should leave it. This is what God wants by all means. He demands of his children that they have no fellowship with the unfruitful works of darkness (to which also especially and above all false teaching belongs). But whoever does not obey this command of the Lord, but remains in the fellowship of error against his better knowledge and conscience, out of human pleasing or other carnal intentions, will have to hear the terrible judgment of the Lord on the last day, together with all false prophets and false Christians: "Not all who say to me, 'Lord, Lord,' will enter the kingdom of heaven, but those who do the will of my Father who is in heaven. Matth. 7. But from this the Lord preserves every man by grace. Amen.

Joh. Heinr. Jox.

### **Call for help. \*)**

Beloved brothers in Christ!

In the name of our Lord Jesus Christ, we come to your door with a plea, in the hope that we will not find it closed, that our fellow believers will take our distress to heart and show mercy to us, just as our Father in heaven has shown mercy to them.

You will remember, dear brothers, the essay by our Reverend Dr. Sihler in the "Lutheraner" No. 14 of last year, in which a most distressing fact was brought before the eyes of all of us, namely that Satan has succeeded, firstly, in dividing our local congregation, and secondly, in robbing us of our entire congregational property, consisting of church, schoolhouse and rectory. These places had become very dear to us, firstly because they had cost us many a drop of sweat in the past, but secondly especially because we and our children were born there by faithful pastors through the preaching of the pure and clean Word of God and the administration of the holy sacraments. We and our children were born, educated, nourished and started spiritually there by faithful pastors through the preaching of the pure and pure Word of God and the administration of the holy sacraments. From these precious places we were brought together with our pastor.

\*) Against our custom, we take up this request for support of a church building, convinced that circumstances prevail here which demand to make an exception to the rule.

The editors.

But the mob, which tore itself away from us out of blindness and malice, filled them again and caused an abomination of desolation in them, in that, in a manner known to this day, the sanctuary is given to the dogs and the pearl is thrown before the swine. You will probably believe that this hurt us very much and that we still have to think about it with great sadness. However, when all possible attempts failed, on the one hand to win back the poor souls led by the rope of Satan, and on the other hand to get back our church property, we saw that we would only be forced to build a house of God again, and this for the following reasons:

1. Because the only church in this city where God's word was preached loudly and purely had now also become a snare of Satan;
2. because our congregation had not melted down so that it could have held its services for a long time in a private house or elsewhere; for it still consisted of about 150 souls, including 23 voting members;
3. because even if we did not rebuild a place of worship ourselves, some weak among us could easily have fallen into the temptation to join the desolate heap; as indeed has already happened;
4. because by the execution of a new church building on our part, and indeed the sooner, the more, many good things could be achieved, such as: Satan would thereby be put through a tremendous obstacle in his calculation, the cheers of our opponents would have to be silenced, the merely lost ones on the side of the opponents could approach us again all the more easily and thus be snatched away from great danger, and finally the weak ones on our side could be preserved all the more easily;
5. because, wherever possible, a congregation should have its own special house in which to hold its worship meetings.

These special reasons for building a new church were now clearly before our eyes, and therefore we only had to see whether it was possible to carry out the construction. It was an unemployed time; most of the members of the congregation have no more than what they earn with great effort with their hands. We wanted to build the church for the glory of God; therefore we believed that we could trust in God's help and support in view of the above reasons. We collected signatures in our community, and lo and behold, despite the shortage and unemployment, the community itself signed 600 dollars. But when the individual members of the congregation would be able to pay their contribution, they themselves did not know yet, but believed that God would provide it.

We were now able to make a start and did not delay. First, we bought a building site for 500 dollars, for which we had to borrow the money for the time being, of course; then, with our own brave hands, we began to cut wood and to build, and lo and behold, to our greatest joy, we soon had the church erected. If all this, except for the building site, had not yet cost us much money in cash, then now, in order to be able to continue with the expansion, money in cash was necessary, but had to be borrowed again. We did this, too, and again were not deterred; and so it did not take long until we were able to hold church and school in it, without the house being lined and plastered. Nevertheless, this was a great joy to us, and our hearts rose up in gratitude to God, who had helped us until then. We left the further construction work for the time being, until about three weeks ago, when it began to get cold. But when we then began to do something about our school room, we had no choice but to increase our debts, despite the fact that some of the dear congregations had thought of us.

But you dear brothers will soon say, "Well, we don't see why you are sending us a petition, because it is going so well in spite of all the obstacles. Thank God that he always helps us so faithfully. But we are not yet at the end. For now we want to tell you why we desire your help:

- 1 God's word says it, and no one will deny it, that if one member suffers, all members suffer with it. If this is understood to mean members of the body of Christ, and if we are members of the body of Christ, then all of you must necessarily be concerned about our suffering. But what is our need?
- We, a congregation as small as the one described above, and poor to boot, already have 900 dollars in interest to pay on our church building, some creditors want to be paid soon, the interest is already squeezing us, and on top of that we have to freeze in our barren church, so that when it is unusually cold, old people and children cannot even attend the service.
- We ourselves have already stripped ourselves so much by building our church that life is almost sour for us, and so, as much as we would like to do more, we cannot.

Our enemies are already rejoicing again that our church will soon be sold to us because of our debts, which, if we do not receive help from you, dear brothers, can easily come true. - But God forbid that you should suffer this, for it would be a disgrace not only to us but also to you?

So now we have made our request known to you, which, as you can see, is driven by extreme necessity. We have long taken this step

We know very well how each one has his own need at this time. But, dear brethren, since we can no longer avoid this step, remember that your faith can now show itself all the more gloriously and your love can be all the more active if, despite the hard times, you help us to shut the mouth of the blasphemer and to build a refuge for the pure word, trusting in God, who can and will bless you again for this, for He does not want to let even the smallest gift, given to His own, go unrewarded. Finally, recommending ourselves to your intercession, the board of directors signs in the name of the community:

F. W. Oestermeyer, Rev. Christian Ohlinger. Jacob Thress.

(Sent by A. W.) **"All things whatsoever ye would that men should do to you, do ye even so to them."**

As the readers of the "Lutheraner" know, a long time ago a quite marvelous interpretation of the Sunday and feast day Gospels was begun to be printed, of which after several years two volumes have now already appeared at a cheap price. This is the translation "from the Gospel Harmony of the Lutheran theologians M. Chemnitz, Polyk. Leyser, and Joh. Gerhard" - a work that is at least far above my praise. Although the not insignificant work of the translation has been done to such an extent that the printing could be advanced briskly, it must unfortunately be delayed because not enough buyers can be found, and this in such a way that it is to be feared that the work will have to remain unfinished, which would be very regrettable. Thus, for example, the costs of the second volume have not been covered for a long time; not even a hundred copies have been sold. This is a clear proof that not all pastors of our synod have purchased this German translation. But that they should be the first to promote this work needs no proof. Even then, as I believe, they should not withdraw their hand from it, if, as is the case with many, they possess the complete work in Latin. And for this, I believe, the saying of our Savior requires: "Everything now that you want the people to teach you, you must do.

Do to them what you would have them do to you. Love always puts itself in the place of the neighbor and asks itself what it would like him to do in such a case, in order to do this itself. In this case, however, everyone who either cannot acquire the entire "Harmonie" or cannot have it and use it profitably, undoubtedly wishes at least to be able to enjoy the possession, use, and benefit of the German translation, for which, however, he can do without the help of the



brothers cannot come. Therefore, whoever is able to practice this charity should not hold back. In addition, he could give this or that child, who cannot read the Latin copy of the father, a very valuable treasure, and moreover, he would help to promote a work, which can bring incalculable benefits to many.

But should there not also be many dear Christians in the congregations who, out of love for the kingdom of God, are willing and ready to promote this delicious work? Certainly. After all, they can exchange such a great treasure for their own house for only a little money. Surely one finds in it a wealth of right scriptural knowledge, an abundance of genuinely Lutheran interpretation of all the articles of salvific doctrine, a diversity of application to heart and life, a sharpness in all-round refutation and rejection of false and erroneous doctrine, etc., such as one searches in vain for in the writings of more recent times and can find only in the highly enlightened fathers of the Lutheran Church. There is only one voice in our entire church about the excellence of this book.

So let us put our hands to work and acquire this excellent interpretation of the Pericopes, \*) so that when the dear Easter season arrives, we will not have to sadly put aside the second volume again without having the joy of being able to take the third at hand, and so on, until finally the fourth volume will also crown the end.

God grant us grace that these simple words may be heeded and not ignored.

### **To the ecclesiastical chronicle.**

**Mr. Anstädt**, the editor of the so-called Lutheran Church Messenger, has received a letter, as he writes in the No. of Nov. 22, in which he is asked for information about the origin of the Missouri Synod. The questioner wants this information in order to be able to testify in a trial against a member of the Missouri Synod. Mr. Anstädt knows nothing about the origin of the Missouri Synod. But what does the clean gentleman do? What his mind and memory lack, he lets his evil heart take. In order to give the witness a useful basis in court, he publicly reports to him, and with unbelievable audacity, in his church messenger: "The unfortunate Stephan was the actual founder of the Missouri Synod." Wyneken and Oertel are also said to have emigrated with Stephan, and the former and the redactor of the Lutheran to have "taken over the leadership of the Synod" after Stephan's fall. Of all this, every word is a gross untruth, and yet Mr. Anstädt dares to impose all this on a man of whom he knows that, as a witness

\*) It is available from: Aug. Wiebusch in St. Louis and A. F. Siemon in Fort Wayne.  
wants to testify under oath in court. It is, of course, all right for a man who is careful about divine truth to be even more careless about truth in human affairs, even if perjury were committed, but it is appalling.

### **Warning.**

Through our l. Past. Winter I learn to my great sorrow that there is a certain Grussendorf in Red Wing, Minn. who is doing pastoral business there for H300 annual rent and has pretended to have spent two years in Fort Wayne at our seminary. Of course, when asked by one of the people for a certificate, he produced one signed by the Rev. Hartmann in Chicago, who will certainly never be accused of being connected with the Missouri Synod and its institutions. Nevertheless, the wretched man succeeded in deceiving the greater number of people there and still managed to be hired by them as pastor for at least one year. Therefore, and in order to prevent further mischief and further fraud on the part of this dishonest man, as much as I care, I see myself compelled to make the following known here as a warning to everyone. Mr. Grussendorf was, of course, not for 2 years, but for a short time at our seminary in Fort Wayne. But not only did it soon turn out there that he had already been dealing in lies and deceit before he came to this country, but he was once again revealed to be a completely impenitent, lying and rationalized man, whom we had to dismiss with dishonor and seriously warn him not to undertake to force himself into the preaching ministry. Thereupon, he drifted around in and near Fort Wayne for some time, begging money under hypocritical tears, so that he could return to Germany to his wife, who had been left behind before, which the latter had, however, also made his sacred duty. Later he went to Chicago, supposedly to earn the missing travel money there, and now he appears as a pastor in Minnesota in spite of all that. We believe that what has been said, the truth of which Grussendorf himself will not be pleased to deny, is superfluously sufficient to warn manly against this harmful man, but we are prepared, upon request against anyone, to bring forward further authentic evidence of his dishonesty.

A. Crämer.

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### **Zeal against drunkenness.**

The high court preacher Jacob Weller punished the wild, licentious life and the extraordinary indulgence at the Electoral Court in Dresden with much frankness. Therefore, the Elector George I once said to him: "I am satisfied with you, if only you would not be so very much, or so often, against drink, and thereby made enemies of the courtiers." - "If I have only God for a friend," Weller replied, "then the disfavor of all the courtiers, even of the prince, can do me no harm!" - These words annoyed the present minister, so that

he tried to provoke the Elector more and more against Weller. Then the latter once pulled out his appointment, laid it on the table and said: "In this letter it is written that I should faithfully attend to my office, care for and watch over your Serene Highness and his high relatives' dear souls and not omit anything that is necessary for your salvation and your bliss. I have done this faithfully up to now, and will continue to do so; but if I am no longer free to do this, then I can no longer administer my office with a clear conscience, and I would rather humbly ask Your Serene Highness to take the vocation from me again and graciously dismiss me from my office!"-"No!" answered the Elector, "you are an honest and conscientious preacher, and mean better with me than all the courtiers! Preach further, as your office requires. Admittedly, we have done too much in this matter, cannot justify ourselves and need punishment and admonition! We remain gracious to you!" - (Pilgrim.)

**Before I was humbled, I was wrong; but now I keep your word. Ps. 119, 67.**

Dr. Selneccker writes in his funeral orations: I know a courtier who was held in very great esteem and could do everything he wanted to do in his position and, in short, was the be-all and end-all at court. He met with great misfortune, was stripped of all his dignities and fell into the deepest contempt. When his cross lasted a long time, he once said: "Oh God! When I was still in high honor, I heard many a sermon and needed Holy Communion; but I did not really understand anything, but only heard with my ears and went away again; my happiness and my good condition made me safe. But now, after I have become poor, I understand the gospel, and have doctrine, comfort, life, juice and strength from it, all of which I did not know before. Oh how hard it is for a man of the world to be saved, unless he comes to the understanding of the gospel through a great cross. I thank God for His chastening, for through it I am poor in time but rich in God, knowing now that the kingdom of heaven is mine and that the gospel of God's grace, of Christ's merit, of the forgiveness of sins, of the gift and bestowal of the Holy Spirit, of true victory over all devils and of eternal blessedness is preached to me who am poor. How could I be more blessed? I would not like to be Roman emperor for it, if it were in my power. God be my zenge!"

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### The young preaching candidate.

Georg Beyer was only twenty years old when he was called to the pastorate of Zezenow by the patron saint of this parish - it happened in 1729 - because he spoke the Cassubian language, which is spoken in the mentioned place. Beyer therefore traveled to Berlin to report here for the Eramen. When he presented himself to Provost Porst, the latter made difficulties for the candidate because of his youth, which was still too great to lead a parish office. Beyer, far from being dismayed by this, rather thanked the provost for wanting to relieve him of the burden of office that he was so afraid of. When Porst heard the young man speak in this way, he replied, "Hey, if he is so minded, then in God's name he will go to Zezenow; I wish him many blessings in this." So he had to take up the office and now administered it with great blessing.

### Gratitude.

When Luther attended the school in Eisenach and had to look for his bread by singing at the doors because of his poverty, he was once turned away from three doors without bread and was thus put into a state of severe sadness, when, as is well known, he finally found friendly acceptance with a godly widow, Mrs. Cotta, who even took him into her house and to her table because of his devout singing. Luther could never forget this mercy shown to him and heartily desired to be able to show his gratitude for it. After almost forty years, in the years 1540 and 1541, he still found the opportunity to do so, where he took the son of his benefactress, Heinrich Cotta, who later became mayor in Eisenach, to his table again and showed him much love. This is told by Lingke in Luther's travel story. May this be remembered especially by those who, as poor pupils or students, enjoy or have enjoyed the charity of godly Christians.

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### Probably died.

When once Prince Wolfgang of Anhalt praised Duke Ernst of Saxony, who died in 1513 and in whose service he had been in his youth, because of his praiseworthy qualities, his priest interrupted him and said: "Your Grace omits the best - he has well died! "Ah, said Wolfgang, I would gladly grant him that; but I can well remember how it went at that time." Then the pastor said: "Duke Ernst died in the midst of the papacy, but he died a good Lutheran. For when, on his deathbed, two Barefoot monks offered him all the good works of their entire order as a pledge of his salvation, he said, "No, I do not desire your works anywhere; I do not desire the works of my Lord Jesus Christ.

They alone must do it; I rely on them. - Prince Wolfgang heard this with joy and answered: "Well, if he has already said this at the same time, then it is truly a lot; so, God willing, lord and servant" (he meant Duke Ernst and himself) "will soon be together again with our dear Lord Christ. This happened already half a year later, when he died (in 1566), 74 years old, gently and quietly in the faith and confession of his Savior.

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### Ueber christliche Kinderzucht in Luther's Geist und Wort.

By Johann Schiller.

Under this title a booklet was published in 1846 on the occasion of the tercentenary of Luther's death. It has been sent to us for display. We are pleased to comply with this request. The booklet is highly recommendable. It contains a well-arranged collection of passages from Luther's writings in which this highly enlightened man of God deals with the so important subject of Christian child rearing. No teacher, no father, no mother should leave these lessons rich in experience, these truly golden words unread. Also for those who own Luther's complete works, the booklet, in which he has so beautifully collected the scattered material, is of great value, which value is further increased by the addition of a description of Luther's last hours by Jonas, Cölius and Aurifaber, as well as Melancthon's funeral oration on Luther's death. The booklet is thereby exceedingly friendly equipped, so that it is in all respects a pleasure to read in it, and costs only 25 cents. It contains XXXII and 123 pages in the format of Luther's popular library, and is available from A. F. Siemon, Fort Wayne, Ind.

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### Conserence display.

The next Fort Wayner District Pastoral and Teachers Conference will be held, God willing, from noon Tuesday the 7th to noon Friday the 10th of January f. J. will be held in Fort Wayne. The teachers' conference on Wednesday afternoon and Thursday afternoon.

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### Receipt and thanks.

For the proseminar in Germany received from Jost Davitter in Freedom, Mich. 25c., from Joh. Feldkamp there 25c., from Mrs. Oberle in Ann Arbor, Mich. 50c., from G. Kock there 25c.  
C.F.W. Walther.

For the California Mission: received from F. Deeg \$1.00. C. F. W. W alth er.

With thanksgiving to God and the benevolent givers, the undersigned certifies receipt of the following gifts for our seminary budget:

By Messrs. H. Hoffman", C. Koster, Gottf. Merz, S. Luft, J. Jockei, Gottl. Merz, H. Nienbrucker, M. Potsch  
and H. Meinke from Mr. Pastor Lehmann's parish: 18 Bush. Potatoes, 2z Bush, white turnips, 2z Bush, red turnips and Nettige, z Bush. Rutabagas, z bush.  
Onions, 1 bush. Welsh grain, 1 gal. Pork fat, 325 Krantköpse.

From Mr. Zenk and Mr. Schneider from Pastor Wagner's parish: 1 pig, 1 piece of beef, 2 bags of flour.

From Mr. Bämmeler from Mr. Pastor Vogt's parish: 2 Bush. Potatoes and 1 Bush. Turnips.

From Mr. Carl Blettenberg from Mr. Pastor Wagner's congregation: for the entertainment of poor students baar \$1,00.

From the congregation of Pastor Hüsemann in Neu-Minden: 1600 lbs. of wheat flour. A. Crämer.

## Received:

### For debt repayment of the Concordia college:

From the Gem. of Mr. Pastor Heinemann, Crete,  
Will Co, Ill \$4.25  
,, Mr. Bergmann in New York, N. J. 5,00

### For Synodal-Casse wcstl. districts:

From the Triune CitS District in St. Louis, Mo 10.50  
From the Gem. of Mr. Pastor Heinemann, Crete,  
Will Co, Ill 6.57  
From the Immanuel's District in St. Louis, Mo 31:10.

### For the Collge Entertainment Fund:

From Trinity District in St. Louis, Mo 11.00  
" Immanuel's " " " " --- 11,00  
From the comm. of Mr. Pastor Heinemann, Crete, j  
WillCo., Ill 2. 80  
" of the Gem. of Mr. Past. Biltz, Lafayette Co., ' Mo 4,80  
Collecte at the baptism of the child of Mr. F. Marquardt  
by Mr. Past. Kuchle, Mattesen, Ill 4,00  
Vond. Gem. of Mr. Past. Brewer, Pittsburg, Pa. 15,00  
" Mr. Past. Sugar, Oswego, Ill 1,00

### For the general presiding officer:

" the comm. of Mr. Pastor Heinemann, Crete, WillCo. ill 3.60l

### For Synodal Missionary Fund:

From the Triangle District in St. Louis, Mo 2.05  
From the Gem. of Mr. Pastor Heinemann, Crete,  
WillCo., Ill 5.00  
,, the joint stock company of Mr. Past. Biltz, Lafayette Co,  
Mo- 1,25  
"R. in J. by Mr. Past. Bünger, St. Louis,  
Mo 1,00  
"F. B. by Mr. Past. Kuchle, Mattesen, Ill - > 1.00  
"Mr. Friedr. Bockmann through Mr. Past. Böse, St. Louis, Mo 1.00  
Collecte in bible classes of the parish of the Rev.  
Brewer, Pittsburg, Pa 17.00

### For the new seminary building in Fort Wayne:

From Mr. E. Homeier through Mr. Past. Heinemann,  
Crete, Ill 1,00  
"Mr. C. Steege through Mr. Past. Heinemann, ,  
Crete, Ill 0,50'  
" of the parish of Mr. Pastor Lehmann, Central  
Township, St. Louis, Mo 11.80  
" Mr. Waltke in New Bremen, Mo 3,0tz^  
From the bell bag of the parish of the Rev.  
Kuechle, Mattesen, Ill 8.84 i  
From Mr. F. Bode through Mr. Past. Kuchle, Matte-  
sen, Ill 1,W

" of the comm. of Mr. Past. Fick, Collinsville, Ill. 16,55,^ For Mr. Pastor Röbbelen:

Collecte on Mr. Fienie's child baptism, Addison, Ill-- 3,00

By Mr. Past. Fick, Collinsville, Ill 1,M  
" " G. Richter "" 1,00 '  
" of the congregation of Mr. Pastor Wagner, Pleasant  
Ridge, Ill 10,50  
Ed. Roschke.

## Changed addresses:

kev. L. IWL8MXM, XasliviUö, IVasüiuAton Oo., IUs.; -.

Lov. X.  
Oarmstüät, LLnäersvillo, luä.

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**St. Louis, Mo."**  
Synodal printing house of Aug. Wiebusch u. Sohn.?

## Volume 18, St. Louis, Monday, December 25, 1861, No. 10.

(Submitted.)

### Does the Apology conflict with the Schmalkaldic Articles concerning the doctrine of the Antichrist?

Under the caption, "Conversation between a Chiliast and an Antichiliast," a dialogue is found in the "Church Bulletin of the Lutheran Synod of Iowa."

Although the "Kirchenblatt" has little luck in combating the Lutheran doctrine of the last things and in proving the chiliastic ravings, for example, when it feels compelled to reject the seventeen reasons of Hollaz against a general conversion of the Jews with the words: "What reasons are these? On not quite two pages, the Chiliast proves conclusively to the antichrist that the pope is not the antichrist, but that he must still be expected; that a first bodily resurrection is to be hoped for and that the bodily millennial kingdom will appear or, as it is called in the language of the chiliastes, "that the kingdom of Christ will still celebrate a final victory over the antichristian world powers, will prove itself in an abundance of spiritual and heavenly goods and in a widespread knowledge of Christ." Why should the proof not be easier this time, too, since the chiliast is not facing one of the old fathers from the faithful time of the church, but an antichiliast, as he thinks of himself?

In order to be able to assert that the Pope is not the Antichrist, dishonest and treacherous attempts are made to eliminate the unpopular passages of the Confessions by trying to put them in contradiction with themselves. Thus begins the "Kirchenblatt."

"Antichiliast. Do you think that the Pope is the Antichrist?"

Chiliast. No, I don't think so.

Antichiliast. So it is clear that you have fallen away from the symbols, because in the Schmalkaldic Articles it says: "This piece shows tremendously that he (the pope) is the right end-Christ or anti-Christ, who has set himself above and against Christ and has exalted himself, because he does not want to let the Christians be blessed, without his authority, which is nothing, not ordered nor commanded by God".

Chiliast. Then the Apology of the Augsburg Confession has also fallen away from the symbols. The Apology of the Augsburg Confession also departs from the symbols, for it teaches: "Thus the papacy also becomes a part of the kingdom of Antichrist, if it teaches to obtain forgiveness of sins and to reconcile God through the commandment of men. That what is said in the Schmalkaldic Articles about the Antichrist is based on a different view than what is said in the Apology. For either the papacy is a piece of antichristianity-then the pope cannot be the antichrist, or the pope is the antichrist, in which case the papacy cannot be merely a piece of antichristianity."

According to this, a contradiction between the Apology and the Schmalkaldic Articles. Poor symbols, how will you escape the judgment of the "Church Journal of the Lutheran Synod of Iowa," whose peering eye has caught you in contradiction with yourselves! If our Lutheran confession were not desecrated by this sharp-witted, concise exposition, it would be merely laughable how these futile Lutherans of the "Kirchenblatt" profess the symbols with full cheeks, but on the other hand struggle to invalidate and set aside the passages in them which do not fit their "view". But it is too sad to have to listen to people who claim to be the most faithful Lutherans revile their own church and expose its enemies to laughter. It is as if one were listening to the General Synod or some enthusiast talking about our confessions. Why are the gentlemen of the "Kirchenblatt" not as honest as their old and new rationalist cousins, and openly profess only the spirit of the symbols? Let them look for their Antichrist in Japan or wherever else they want, if only they did not make our confession, which is anyway the object of daily attacks of many enemies, the cover of their infidelity. If they really believed to have found a contradiction in the symbols, they should prove it conclusively and expose the error of one or the other passage from God's Word. The Lutheran Church would then be sacredly obliged to get rid of it and to "develop" its confession further. But if it is only an apparent

If there should be a contradiction, this would also have to be shown to save the reputation of the symbols and to reject the enemies. Yes, demand this from the chiliastes! They stick to the word "piece" according to their will and think that they have already won, although they do not care about what precedes or follows the word, or what the apology says in other places.

By the way, the symbolic books know nothing about "views", but only about firmly founded teachings. Otherwise they would not deserve the name "confessions". Only the "Kirchenblatt" knows about "views" and would like to carry theirs into the symbols.

However, we want to see what our symbols teach about the Antichrist and for that purpose put the main passages concerned here in order.

Above all, it must be noted that the 17th article of the Augsburg Confession condemns all chiliasm, the finest as well as the coarsest. Confession rejects all chiliasm, the finest as well as the coarsest, and condemns not only the wildest shoots, but also the stem and root on which they grow. This is proved several times, among others in the 4th year of the "Lutheraner" No. 2. in an article entitled: "Is modern chiliasm compatible with the 17th article of the Augsburg Confession? Confession compatible?" The article answers the question in the negative and is suitable to sting the chiliastic star of those who are devoted to this enthusiasm and believe that they can still be confessional Lutherans. No one has yet seriously attempted to prove the opposite, nor is it possible. If the confessors at the time of the Reformation had wanted to make a distinction and not also reject the more subtle chiliasm, then the 17th type would have been precisely the kind where they had to explicitly testify to this. But since they make no restriction, it is certain that they do not want to know anything about any chiliasm.

But if it is certain that the Augsburg Confession condemns Chiliasm "in all its forms, colors, kinds and families" as "Jewish fables which are also true now and then", then it can no longer be a matter of "Jewish fables. If it is certain that the Augsburg Confession condemns Chiliasm "in all its forms, colors, types and families" as "Jewish fables, which are also true now and then," then it can no longer be a question of what "view" the other symbolic writings represent, but only of whether they agree with the main confession of the Lutheran Church, the Augsburg Confession. Every Lutheran knows that the other confessions do not improve the Augsburg Confession or add anything new. Every Lutheran knows that the other confessions do not improve the Augsburg Confession or teach anything new, but on the contrary want to further develop and substantiate the doctrine known therein and defend it against the attacks of the obvious enemies and false brothers. Now if the Augsburg Conf. Conf. rejects all chiliasm, and thus does not want to know anything about an Antichrist of the future, it is not possible that the Apology knows of another Antichrist than the already existing one. If the Chiliastes prove that the Augsburg Conf. Conf. takes them in defense, then they will also succeed in the desired feat of mutually contradicting the confessions. With this, however, they shall have "a good year."

If the Augsburg Conf. Conf., as no church of the future, so also no Antichrist of the future, the Apology, on the other hand, teaches most definitely that the Pope is the Antichrist. Thus it says in the article about the church, New-York edition page 144:

"But the adversaries would like to have a new Roman definition of the churches, that we should say: The church is the supreme monarchy, the greatest, most powerful sovereignty in the whole world, in which the Roman pope, as the head of the churches, is quite powerful in all high and low things and dealings, secular and spiritual, as he wants and may think, from which power (he needs it, abuses it as he wants) no one may disputes, speak or protest. Item, in which church the pope has the power to make articles of faith, to set up all kinds of worship, to discredit the Holy Scriptures according to all his liking, to pervert and interpret them against all divine laws, against his own decree, against all imperial rights, how often, how much, and if he so desires, to sell liberty and dispensation for money, from which the Roman emperor, all kings, princes, and potentates owe to receive their royal crown, their glory, and titles, as from the governor of Christ. Therefore the pope is an earthly god, a supreme majesty, and alone the most powerful lord in the world, over all kingdoms, over all lands and people, over all goods, spiritual and temporal, and thus has in his hand everything, both temporal and spiritual sword. This definition, which does not rhyme at all with the true church, but does rhyme well with the Roman pope's nature, is not only found in the Canonist books, but Daniel the Prophet paints the Antichrist in this way."

The passage is clear enough in itself. If, however, the chiliasts do not come to the conclusion that the pope is thereby designated as the Antichrist, they may only put themselves in the position of the papists and imagine that the quoted sentence paints their doctrine and essence and finally concludes: "This definition does not rhyme at all with the true church, but it does rhyme with the essence of the chiliasts. For Daniel the prophet paints the Antichrist in this way," and they will understand that here we are not only talking about a "piece" of Antichristianity, of Antichristian teachings in the papacy, but that the pope is called the right end-Christ or Antichrist.

Furthermore, page 234 in the article says of the priestly marriage:

"Therefore the law forbidding the marriage of priests is quite a pope's law of the Roman tyranny. For the prophet Daniel has painted the antichristian kingdom in such a way that it should teach marriage and wives, and even despise the female sex.

In the article on sacrifice p. 252 it says: "The adversaries draw on Daniel when he says, Dan. 9, 27: There will be abominations

and desolations in the churches, and they point this to our churches, because the altars are not

The church must not be covered, lights must not burn in it, and the like. Although it is not true that we do away with all such outward ornamentation."

To this the Apology answers p. 253 and 54: "Above this, when our adversaries use their candles, altar cloths, images, and such like ornaments, for necessary pieces, and worship with them, they are the Antichrist's servants, of whom Daniel 11:38 says that they honor their God with silver, gold, and such like ornaments."

Accordingly, the Apology recognizes the papal prohibition of marriage and the doctrine of the necessity of external adornment during worship, according to Daniel's prophecy, as unmistakable signs of the Antichrist.

Finally, in the Art. of the Mass, p. 262, it still says thus:

"And all Christians should learn that such a Papist Mass is vile and terrible idolatry. But such idolatry remains in the world as long as the Antichrist reigns and remains. For as in Israel a false worship was made with Baal, even unrighteous worship was made under the appearance of the worship which God had ordained; so in the church also Antichrist has made a false worship of the supper of Christ; and yet, as God nevertheless preserved his church, that is, some saints, under Israel and Judah; so God nevertheless preserved his church, that is, some saints, under the papacy, so that the Christian church has not entirely perished. Although the Antichrist will remain with his false worship until Christ the Lord comes in public and judges, all Christians should be warned to beware of such idolatry, and should learn how to serve God rightly and obtain forgiveness of sin through faith in Christ, so that they can honor God rightly and have constant comfort against sin. For this cause God graciously sent forth his gospel, that we might be warned and saved.

One would think that this passage is so clear that even the sophistries and preconceived notions of the chiliasts could not object to it. It teaches 1. the Antichrist is already here. 2. he has caused idolatry and false worship in the church. 3. he will remain until Christ comes for judgment. 4. some saints will be preserved at all times until then. This sentence admits neither subtle nor gross chiliasm, therefore gives the unambiguous sense of the 17th Art. of the Augsb. Conf. and proves what is said above, that it rejects all chiliasm. For if, according to this passage, the Antichrist is already present and remains with his idolatry, along with and under him also some saints, until Christ comes to judgment, then it is certain that it does not and cannot know the doctrine of the chiliasts of an Antichrist and millennial kingdom still to come, and in general chiliasm, gross and subtle.

With comparison of the previously mentioned



The one challenged by the chiliastes will be easy to understand from the Apology. It is found on p. 199 and bites in the context like this:

"And what need is there of many words in this public matter? When the adversaries represent these services as if they were works by which one earns forgiveness of sins and salvation, they establish public antichristian doctrine and kingdom. For the kingdom of Antichrist is actually such a new worship invented by men, by which Christ is rejected, as Mahomet's kingdom has its own chosen worship, its own works, by which they pretend to become holy and pious before God, and do not believe that one becomes righteous by faith in Christ alone. Thus, the papacy also becomes a part of the kingdom of Antichrist: The kingdom of Antichrist, which teaches to obtain forgiveness of sins through the commandments of men, and to spank God ..... Daniel 11:38 describes the kingdom of Antichrist in such a way that he indicates that such new worship, invented by men, will be the politics and the true essence of the antichristian kingdom, because he says: "He will honor the God of *Maosim*, and serve the God whom his fathers did not recognize with gold, silver and precious stones. There he describes such new services, for he says of such a God, of which the fathers knew nothing."

The meaning of this passage is obviously this: If you adversaries teach the statutes of men in order to earn salvation, you not only place yourselves in relationship with Mahomet's kingdom, which is the antichristian kingdom outside of Christianity and whose characteristic is that it establishes self-chosen worship, but since you want to be the church of Christ, even the true federation of Christianity, you establish the kingdom of antichrist in the church. If, therefore, we take antichristianity in a broader sense, since it encompasses everything that is anti-Christian, including Mohamet's teachings, then you papists are a "piece of the kingdom of Antichrist," but if we take antichristianity in a narrower sense, then your pope is the right true Antichrist and his kingdom the right true kingdom of Antichrist. Already the doctrine of the necessity to keep the human statutes like God's commandments, is a part of antichristianity, as Daniel testifies. If the other characteristics given by God's word are added, as is the case with the papacy, then the completed antichristianity is there.

The very fact that the Apology here, as in almost all other passages, sees Daniel's prophecy fulfilled, clearly indicates that it is not at all its opinion that the papacy is only a piece of antichristianity in the narrower and actual sense; rather, it can be seen from this that it neither knows nor expects any other fulfillment than in the papacy.

This would be enough to answer "no" to the above question; for the sake of completeness However, because of this, the passages on this subject from the Schmalkaldic Articles may also be found here. In the article on the papacy p. 297 ff. it says:

"For there are all his (the pope's) bulls and books, wherein he roars like a lion (as the angel forms Rev. John 12:3), that no Christian can be saved, except he be obedient to him and subject in all things what he wills, what he says, what he does. All of which is no different than the following: "Even if you believe in Christ and have everything in him that is necessary for salvation, it is still nothing, and everything in vain, if you do not consider me to be your God, and are subject and obedient to me.... . This piece shows tremendously that he is the real end-Christ or anti-Christ, who has set himself above and against Christ and exalted himself, because he does not want to let the Christians be blessed, Without his power, which is nothing, not ordered and commanded by God. This actually means to set oneself above God and against God, as St. Paul says in 2 Thessalonians 2:2. Nevertheless the Turk and the Tartar do not do this, as they are great enemies of the Christians, but let whoever want to believe in Christ, and take bodily interest and obedience from the Christians. But the pope will not let them believe, but says: "Let us be obedient to him, and we will be saved. We will not do this, or die over it in God's name. This' all comes from the fact that he has stubborn äivino (to divine right) the supreme. shall mean about the Christian church."

There: "Last of all is nothing but the devil, since he practices his lies of masses, purgatory, monasteries, his own work and worship (which is the true papacy), above and against God, damning, killing and tormenting all Christians who do not exalt and honor his abomination above all. Therefore, as little as we can worship the devil himself for a lord or god, so little can we suffer his apostle, the pope or **antichrist, to be** head or lord in his reign. For to lie and murder, to destroy body and soul forever, that is his papal regiment in fact, as I have proved the same in many books."

Melanchthon, when he signed the Schmalkaldic Art. thus also the one from the papacy, did it with these words: "I Philippus Melanch-

thon hold these above articles also to be right and Christian."

The same still writes in the appendix to the Schmalkaldic Articles p. 323.

"It is now a fact that the popes and their followers want to preserve and practice ungodly teachings and false worship. Thus all the vices prophesied in the Holy Scriptures about the Antichrist rhyme with the papal kingdom and its members. For Paul, when he describes the Antichrist, 2 Thess. 2, 4, calls him an adversary of Christ, who exalts himself above everything that is called God or worship, so that he is

set in the temple of God, as a god, pretending to be God 2c."

Furthermore 324. "Since this is the case, all Christians should be most careful not to participate in such ungodly teaching, blasphemy and unrighteous rage, but should depart from the pope and his members or followers, as from the kingdom of Antichrist, and curse it, as Christ commanded, Matth.7,15: Beware of false prophets. Therefore our consciences are well excused and assured, for one can see for oneself the great errors that go into the pope's kingdom; and the Scriptures cry out with all their might that such errors are the doctrine of the devil and of Antichrist."

Finally, p. 326: "Therefore, although the pope by divine rights has the primacy or If a pope has the right to be in authority, he should still not be obeyed, because he wants to maintain false worship and a different doctrine contrary to the gospel; indeed, out of necessity he should be opposed as the true antichrist. It is obvious what the pope's errors are and how great they are.

The cited passages will be powerful enough to show, first, that the symbolic books agree with each other in the doctrine of the Antichrist; second, that they recognize in the pope the actual "right Antichrist. In the future, the "Kirchenblatt" will no longer misuse the symbolic books for its "view," but will take its proof from God's Word and try to prove that they are in contradiction with it. The "Kirchenblatt" also takes such an approach, in that the chiliast says to his opponent:

"But if you ask me why I do not believe that the Pope is the Antichrist, I answer, because the Pope has not yet denied that Jesus Christ is incarnate.

which is denied by the Antichrist according to 1 John 4:3."

Although the "Kirchenblatt" tries to get rid of our old teachers with these words - "at the time of the Reformation they had no more perfect form of antichristianity in mind than the papacy" - it does not like to learn from Luther, but prefers to teach him, so it will have to put up with what he says about this passage 1 John 4:3, especially since we "old-fashioned" Lutherans recognize his interpretation as correct. He writes:

"With this he (John) wants to say this much: There are many counter-Christians and false prophets who cancel the future of Christ into the flesh. For this alone bites Satan, that this future of Christ is ours in the flesh. Because Satan sees this, he sees at the same time that his whole kingdom, his papacy, his masses 2c. fall in a heap.

No one has fulfilled the characteristics of the Antichrist so cunningly, so deviously, as the pope. Manichaeus, Marcion, and Valentinus were also crude, when they said that the flesh of Christ

would only have been a delusion, and would only have seemed as if it were flesh; and the enthusiasts say: Christ's flesh is of no use. But the pope's spirit is the most subtle, as he recognizes the future of Christ and keeps the apostolic words and apostolic sermons, but he has taken out the core, which is that he has come to save sinners. Therefore he has filled the world with sects. He left everything in appearance, but in reality and truth he took everything. This requires art and deceit, to stain everything under the best of appearances, and to say that Christ suffered for us; and yet at the same time to teach that **we** do enough. All other heretics are only anti-Christians in certain respects; but this one is the only and true anti-Christ, who is against the whole of Christ." L. W. Walch 9, 2013. ff.

The chiliast in the "Kirchenblatt" finally asks his opponent to retract his anathema about chiliasm and remarks that it may have weighed down his conscience not a little at times, but that he, the opponent, can refer to others who judge the matter just as he does, whose judgment he would adopt under certain circumstances even if he were not so completely convinced of its nullity.

It is at least impudent in the highest degree to accuse Christians of acting in such important matters only according to the judgment of others, to deny them their own judgment, even their conscience, to accuse them of sins against their conscience, and thus to set themselves up as denouncers of the heart, without being able to prove or prove this with a single word. It is impudent to admit to Lutherans that they should retract the condemnation verdict on such teachings, which they have recognized as false according to God's word and their confessions. This means nothing less than this: we should accept chiliasm into the bosom of the church, cherish it and help to revile our confessions. Why do they not stick to the Lutheran doctrine, since they must first bring chiliasm into Scripture and symbol, if they want to prove it from it? Shouldn't the chiliasts see clearly enough from this that their cause must be in a bad way, since they are so fond of unireness? Why do they not have the courage to reject and condemn the doctrine of the last things, as the Lutheran church leads it? The "Kirchenblatt" must have bad ideas about Lutherans, if it is allowed to burden them with such sins and to make such impositions, since Lutherans consider it their greatest honor to stick to Christ's word and to reject freshly and freely what contradicts it.

What we Lutherans desire from the Synod of Iowa and its paper is, above all things honesty. Such language as they use about the symbols is unheard of in the Lutheran Church. Let them finally give a complete catalog of the errors they claim to have found in the confessions and prove them, and honestly state that they do not want to and cannot be Lutherans, or honestly confess to the symbols of the Lutheran Church, as honest Lutherans have always done. Saying "Mum Mum" has been suspect among them since the earliest times. R.

(Sent in by Pastor Lochner.)

## Walking through our hymnal.

(Continued.)

No. 6: Today is the Lord's day of rest.

The poet of this song is undoubtedly Nicolaus Selnecker, born Dec. 6, 1530, at Hersbruck near Nuremberg in Franconia and died May 24, 1592, at Leipzig, a few days after his arrival there, as he was about to resume the office of professor and superintendent, from which he had been expelled twice by the Calvinist party.

A special suitable short description of the life of this faithful witness and pioneer of the Lutheran Church after Dr. Luther's death, as well as a zealous contributor to the Concordia Formula, is no longer necessary on this tour, since most readers have already become acquainted with him from the 14th volume of this journal, p. 41 and 42. Whoever still remembers the short summary of his life given there or wants to read it again, will find the words in his funeral sermon confirmed: "Dr. Selnecker is not a salesman. Selnecker was not a *Vertumnus* and a weathercock and turncoat, who today would have accepted, approved and signed this, soon tomorrow another in the doctrine of Christian religion; He did not think of himself as a reed which the wind blows to and fro, nor as a man in soft clothes who, for the sake of favor, temporal enjoyment and worldly honors, would have allowed himself to be moved and enabled to make all unjust interventions and changes in matters of religion, but in the once recognized and known pure and only beatifying doctrine of the Lutheran Church, Luther, by the grace of God, remained firm, faithful, upright and constant throughout his life here on earth and in the church and school services he performed, and remained so until his last breath." But how he was prepared by the Holy Spirit to become such a bright light of the church under manifold crosses, temptations and great persecution, he himself describes in his interpretation of the Holy Spirit. He himself describes this in the interpretation of Ps 119:67: "Before I was humbled, I was misled, but now I keep your word. There he says among other things: "When I was still free and without office, nothing seemed too difficult to me.

I did not want to be, talk and argue in the divine word. So I took it upon myself to soon become a knight in the highest disputes, and if the opinions of all other teachers were not as good as mine, since I was young and a student. I also undertook to write in the Scriptures from that time on and to read publicly the history of the apostles, Matthew, John, Daniel and others. There it was delicious thing, there I was Magister Magistorum (a master over all masters) and had written everything on a little nail and drank it

up. But since I was called to preach, and I was not only afflicted with bodily illnesses and other accidents, but also plagued with dangerous thoughts and fear of death, and these did not diminish, but increased daily, so that I was almost no longer fit before any man, and my face disappeared, and I lost all courage and heart, and could neither preach nor otherwise carry out my ministry, I was led to school and learned *Nil sum* (I am nothing at all) and although such a cross did great damage to my health and life, I thank God from the bottom of my heart that he humbled me in this way and brought me out of my youth, N. B., iniquity, transgression and evil. I am, however, quite content if I can only wait a little while for my ministry, even though it makes me sour, and now, praise be to God, I have the pure Word of God, which I adhere to with other believers, against all temptations of the devil, death, heretics and the world. These things I am not afraid to confess."

The songs of this man flowed from this humble and therefore brave spirit in the power of the Lord. They are collected in his hymnal, which he published in Leipzig in 1587 under the title: "Christian Psalm Songs and Church Hymns. In this book there is a song of his which gives us a true picture of his soul, which was severely challenged under the burden of his office, but nevertheless remained steadfast in faith. If the 16 verses of it would not take up too much space here, I would gladly put it here for the comfort of challenged brothers in the ministry; however, I cannot deny myself to share some verses from it. There he complains, among other things, like this:

My disgrace and secret suffering, also annoyance and disgrace,  
My enemy, so jumps in joy, mockery, scorn and bad hand often drive me to doubt. Has God died? I said in my grief.

I want to spend my office, I can no longer go. I wish I had no life, All strength and sap wither. Soul, body, and strength are slain,  
No joy is left; O death, come, thou art!

Heaven and earth with all that I look upon, I am full of bitter galls, for I have no need.  
When Andre is happy with himself, My sigh goes with pain; Lonely am I alone.

But then he takes comfort in his Lord Christ and concludes:

My sorrow is now gone, my grief has an end. My comfort is in Christ, my heart leans on him. Help. Jesus Christ, Son of God, Help me also to overcome the cross, fear, mockery and scorn!

I go in leaps and bounds, Heaven is all mine! With joy I sing; God will have mercy on me, His Son is my flesh and blood, And sits at his Father's right hand, My refuge and everlasting good.

How should I be afraid now? What should I fear?

Christ I will trust, And so bear my yoke, And through death's hardship To life 'n up to heaven.

Amen, God forbid!

Of his songs, there are 10 in our hymnal, namely, in addition to the above, nos. 123, 165, 174, 193, 298, 309, 343, 381 and 420. The most beautiful, most widespread is undoubtedly 165: "Ach bleib' bei uns HErr JESu Christ."

As far as the song in question is concerned, it is a "cheerful encouragement on the Lord's day of rest", as the Breslau hymnal describes the song. After a call to the public service of God v. 1-3 based on the 100th Psalm, the poet sings v. 4-6 about the rest of the Father after creation and v. 7-10 about the Son's turnip in the grave and his subsequent resurrection on the first day of the week, which is followed by the call v. 11 to celebrate this day "according to the right Christian way", followed by an invocation of the Father v. 12.13, the Son v. 14 and 15 and the Holy Spirit v. 16 and 17 and v. 18 of the Holy Trinity in general for the Christian sanctification of the holiday. To the words of the 16th verse: "O holy. Spirit, let us hear your word today and always," Schamelius has the gloss: "Pray this and do it, and your church attendance will be more blessed than others who hear only according to habit." And certainly, it would be much better to come to church early, sit down quietly and gather one's mind for the service by reading just this hymn, than to enter the service late and completely distracted, or to remain standing in front of the church according to the German bad habit until the singing begins and to distract the distracted mind even more by all kinds of chatter in front of the church door.

This song does not have its own melody. The melody that it is headed with: "Erstanden ist der heil. Chri st," which we will speak of in particular in its place, is probably the most appropriate.

(Sent in by Pastor Sievers.)

## Mission Report.

(Continued.)

"There it often happens to me," writes Miss. Mießler, "that I have to get off my horse in the middle of the deepest morass and look for the way. On the countless trails, the so-called Indian trails, which crisscross the forest, I not infrequently get lost, so that I don't know where to go or where not to go. This does not mean much, however, if the stay in the forest is not made unsafe and dangerous by nightfall or strong winds, because each of these trails leads to a hut, and if there are people inside who have open ears for the one thing that is necessary for bliss, then the inconveniences of such an odyssey can easily be forgotten.

The missionary was able to report the following about his effectiveness in his new circle on March 25 of this year: "The Indians from Bethany who have moved here, with the exception of a few families who had already converted to the Methodists, show a desire and love for God's Word. They have also already expressed a desire that they would like to have a little church near them. For want of a church building, they now assemble for worship alternately in their homes."

According to later news, a faithful family, namely that of Wabigonschkom, had requested that the public service be held mostly in their home. The missionary writes about it: "You should see the dark red face of old Wabigonschkom beaming with joy when his house is well filled with listeners, when the seats, which he has carefully attached to all four walls from the most diverse material, are occupied and, in addition, a lot of listeners have to take a seat on the floor. And of course I share this joy with him wholeheartedly, for what could be more distressing for me, on the other hand, than to have to preach an Indian sermon, which took me no little effort, before empty seats after a twelve-mile journey! To God's praise, I may say that the number of listeners is increasing more and more, and it is now necessary for us to start building a church. If, on the one hand, there is a lack of light, order and cleanliness, on the other hand, the lazy and indifferent are offered only too much opportunity for all kinds of improprieties. Here, for example, one lies stretched out on the bed and drills for the

There, another crouches in a corner with a dog, amusing himself; a third leans against the door, in order to be able to take off unhindered, if it should take him too long. The children run in and out and the old people make a noise with their loud: ""Usüajaü! NinchZeA niwLtakik! i.e. Be quiet! Come in! Sit down!" almost as much as the children themselves. This is the usual course of events when a public service is held in most private houses! It is not quite so bad in the house of our old Wabigonschkom, who makes it his business to keep order as far as the circumstances allow. The other day I even found the floor washed for church

services, which is so rare among the Indians that it deserves to be reported. May the Lord soon grant us our wish to have a little church! I have already agreed with the Indians on the location of the church. To be on the safe side, I will buy a piece of land, about one acre in size, from them for this purpose, since the Indians are allowed to cede some of their land for church purposes, whereas otherwise selling their land for other purposes is against their treaty with the government."

"In order not to deprive the Indians, who desire to hear the word of God, of the desire to go to church by too great a distance from the place of preaching, it will sooner or later become necessary to have a little church in each of two different places. Indians from two different places, six miles apart, have expressed this wish to me. - I have not yet been able to make a start with the school, mainly due to the lack of the necessary premises. Since the Indians live so scattered, a regular school attendance of the children will be difficult to achieve. The Methodists also experience this sufficiently; their teachers have to struggle throughout the year with a few students, often not more than five. If I had an assistant at my side, I would hold or have held 3-4 days of school weekly at my two preaching places. Without a helper I see myself quite unable to start anything proper for the school. - To the praise of God I can generally say that our still short and small work among the Indians of Isabella has not been in vain. The Lord's work has begun sweetly and continues in silence. The number of listeners increases. One says, "I will go with you."" Another says, "I will pray as you pray," and whatever other hope-inspiring expressions may be used to indicate their close association with God's church. It is especially pleasing to me that among the Indians living here are many who have already been under the influence of the Lutheran Church. With the most heartfelt feelings of gratitude, many still remember our dear professor

Crämer, the first Lutheran missionary to Frankenmuth, brought the happy message of salvation to the Indians. It is true that they have all been deceived by false teachers and enthusiasts; but for the sake of the word that has been sown in their hearts, we may hope that at least some of them will return to the right faith and confession of the church in which they received their first impressions of eternal life. If we ourselves are granted only a small gleanings, then a single soul that is won to the Lord through the gospel is worth more in His eyes than the whole world with all its goods and treasures.

(To be continued.)

## To the ecclesiastical chronicle.

**Renunciation of Christianity.** The so-called free and German Catholic congregations are now beginning in Germany, as here in America, to boldly reveal themselves as true mamlucks and to completely renounce Christianity. Thus, for example, the Sächsische Constitutionelle Zeitung of Sept. 26 wrote from **Berlin**: "The local free congregation had for some time already felt an urgent need to change its present constitution and to adapt it to its present state of religious education. To this end, a congregational meeting was called on the 20th of this month, in which the constitution, which had been renewed by a specially elected commission, was read out and adopted with a significant majority of votes. Apart from the established doctrinal concept, the main point to be emphasized in the new constitution is the change of the previous name of the **Christian** free congregation into that of a free congregation".

Furthermore, it is written in the Neue Preußische Zeitung of 22 Septbr. from Breslau: "Yesterday, after a speech by Hoferichter, two boys were confirmed in the local **Christian Catholic (free)** congregation, one of whom, 14 years old, began his so-called confession of faith thus: "'I do not believe that the earth was created in six days, but that it formed **itself in** thousands of years, **I deny a personal God,.... I do not believe that a beyond of mine waits....** The speaker does not know the other literally, but it was just the continued denial. The whole congregation accepted the two boys with a loud **"Yes"**. Thereupon "according to custom and usage of the congregation" communion, as a symbolic action that they all belong to one family, always want to help each other, etc.".

**Methodists in Germany.** Dr. Münkler in Oiste near Verben writes in his "Neues Zeitblatt" of September 27: Since 1849 the Methodists from America have made it

is trying to gain a firm foothold with us after

they found a hospitable welcome in Bremen

with the explanation that they were not (initially) concerned with community building, but with

revival of life is to be done. With the revival of life in Germany, however, things are still very dull. Hardly do we hear more from them than that their tracts and sheets for young and old are sent here and there to someone's house on American account. The recent Missionary Conference of the Methodists at Bremen tells us what progress Methodism has made in Germany and Switzerland. It has 1354 full members, 827 probationary members, a total of 2181, of which 621 are in German and French-speaking Switzerland, leaving 1560 for Germany. Methodism is therefore making about the same progress as the Baptists, who have collected about 5000 souls since 1834. It should only be noted that the Baptists are stricter in admission and know nothing of probationary members, who provide the Methodists with a considerable subsidy. The Sunday schools are the seed fields of Methodist hopes. On the whole the Methodists 40 Sunday schools. The maintenance of this "mission" causes great costs. The value of the church buildings alone is estimated at 73,100 dollars. Of course, both the Methodists and the Baptists receive most of this money from America, which is why the latter are forced to close down several mission posts as a result of the American war. The mission posts of the Methodists can still be counted at the present rate. The promised land of the Methodists is Bremen with the adjacent Oldenburg, in which they have to create life in association with the Baptists, which the church constitution has so far denied them. Here, however, Baptists and Methodists face each other as hostile brothers, who often hunt each other's booty in the most annoying way, with the state church guards watching calmly. The Bremen area counts 239, Oldenburg 255 Methodists, both with six resident preachers each. In southern Germany, especially Württemberg proves to be fertile with the neighborhood, and proportionally most Methodists are found here, and perhaps Methodism would like to move its actual residence from Bremen here in the future, since the soil is nowhere more suitable. Ludwigsburg alone has 462 Methodists. Berlin (with 82) and poor Hamburg (with 24 members) give less hope. It is strange, however, that Saxony also parades on the list with 200 members and two resident preachers. In the other states there is not a single member, only in Hanover some factory workers who came over from Bremen, as well as a few very few souls from the year 1849, where the Methodists made very hopeful forays into the country, but which were beaten back by "confessionalism", especially since the Methodist Pre-

The other two gave quite a lot of trouble. One of them, who was put on the spot by Paul's words in 1 Corinthians 11 about the Lord's Supper and the presence of the body of Christ, could not help himself but to say that this was an error of the apostle. Once again

the egg was smarter than the hen.

**On the island of Madagascar**, where not long ago Christians were bloodily persecuted, the new king declared himself a Protestant, invited Protestant missionaries to return, and promised to encourage the establishment of schools to the utmost.

**In the Reformed "Evangelist"** of December 7, there is a rather silly comparison of Luther, Zwingli and Calvin by d'Aubigne, who, as is well known, wrote a history of the Reformation, which is widely read, but is more a fantastic novel than real history. In that comparison, of course, Luther usually comes off worst; Calvin is portrayed as the man who stood in the right center, while Luther swerved to the left and Zwingli to the right. But also Calvin is sometimes portrayed in such a way that one wonders how the "evangelist" could accept such a thing. Luther, for example, has d'Aubigne exclaim: "Human reason is corrupt, it is not able to recognize God; original sin has poisoned our whole nature." Zwingli: "Evil is a defect; man has lost divine love." He then lets Calvin say, reaching out to Luther: "Yes, our soul is like a burning furnace, from which flames and smoke rise, but in spite of this, good forces slumber in it, only they must be called to life anew." Reaching out to Zwingli, Calvin finally says, "Yes, there is good in human nature, but it is all covered with darkness." Calvin will hardly thank Mr. d'Aubigne and the editor of the "Evangelist" for making him a Pelagian, or at least a Semipelagian. The heretical Semipelagians, after all, also believed and taught that even after the fall, good forces still lay dormant in man, which only needed to be awakened. That the "Evangelist" attributes this to his Calvin is all the more surprising, since the "Evangelist" says in the same number that he teaches "complete depravity of all natural men." According to this, it seems that it is not meant very seriously.

**The "Christian Messenger"** of Cleveland, the organ of the Evangelical Fellowship or Albrechtsleute, of Nov. 30, complains that he is called an abolitionist, also that here and there members of his own fellowship will not suffer nor approve of their papers dealing with the slave question in the manner hitherto, and that even clausleaders and exhorters of the spread of its



The "Christian Ambassador" now tries to ward off the accusation of being abolitionist. The "Christian Messenger" tries to ward off the accusation of being abolitionist, but its previous discussion of the slavery question is only too clear proof that it belongs to the abolitionist sect, just like most of the local religious newspapers, which thus show only too clearly what kind of spirit drives and controls them; truly not the spirit that drove the holy apostles when they wrote the following passages: 1 Tim. 6, 1-4. Ephes. 6, 5-9. 1 Pet. 2, 18-20.

**Professor Lehmann** says in his church newspaper of Dec. 15 that nothing was done on our part to learn anything from him beforehand about the conscious persons. This is a shameful untruth. Rather, it was Prof. L. who, when asked by letter, could not be persuaded to specify what the accusation of "unchristian behavior" consisted of, despite the fact that it had been explained to him at the same time that if he would refuse to do so, then one would have to assume that he could not provide this proof, that he was therefore a slanderer with abuse of office against a defenseless student. This to the tax of truth.

The "Lutheran Herald" is very indignant about the spiritual judgment that Pastor Brauer has passed on Dr. Stohlmann's sermon; indeed, he is quite willing to prove from this judgment that Pastor Brauer does not know or want to know anything about a living faith. But the "Lutheran herald" proves nothing more than that the student is not above his master, namely Dr. Stohlmann. Ah, you dear gentlemen, to preach the biblical, Lutheran doctrine of faith and justification correctly, it takes more than just snapping up a few genuine Lutheran-sounding phrases. If one wants to prove one's Lutheranism with this, it is dangerous to want to carry out such phrases: Lutherans will immediately realize that these are "*sine mente soni*" - empty words.

**"But whosoever shall be ashamed of me and of my words among this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Marc. 8, 38.**

The church father Augustine tells the following simple but instructive story in the 8th book of his Confessions: At the time of the emperor Julianus, who apostatized from Christianity (died in 363), Victorinus, a highly learned old man, lived in Rome. Experienced in all sciences, extremely well-read in the philosophical writings of his time and the past, an excellent orator, he was the teacher of many respected senators, so that the excellent master was so highly honored in the eyes of the world, that they even erected a statue of him in the marketplace of Rome. But up to the age of maturity he was a worshipper of the pagan idolatry, to which at that time almost the whole nobility of Rome adhered, to the great encouragement of the people. For the benefit of Emperor Julian, the apostate, Victorinus also used his acumen, his erudition and his eloquence to defend the old pagan superstition.

But God went after the poor old blind man, intoxicated with glory, to rescue him from the chains of darkness by which he was bound. When he finally read the holy scriptures with curiosity and diligently searched through all the books of the Christians, he was vividly convinced of the truth of them by the Holy Spirit and deeply moved. Therefore, when one day he met the advisor of Bishop Ambrose, the old Simplicianus, who had grown gray in the service of the Savior, he, Victorinus, secretly said in his ear with confidence: "Know that now I am a Christian." Simplician answered him, "I do not believe it, and do not count you among the Christian number, unless I see you in church." Victorinus replied with a smile, "So the church walls make the Christian?" But dear Victorinus was only deceiving himself with this. He was a Nicodemus who wanted to be a Christian, but for fear of the shame and ridicule of the world only secretly and did not want to confess his Christianity by participating in the public worship of the despised Christians. But see! Through further reading and prayer he gained strength and was filled with the fear that he would one day be denied by Christ before all his holy angels if he were afraid to confess him before men, and he now realized with horror that he would be heavily in debt if he now wanted to be ashamed of serving God's eternal word, while he had not been ashamed of idolatrously surrendering to the pride of the evil spirits as an imitator of their pride. Blushing at his vanity and ashamed of God's truth, he suddenly and without any hesitation said to Simplician: "Let us go to church, I want to become a Christian. - And the latter went with him, barely containing himself with joy. He joined those who received the first instruction, and soon he was among the number of those who demanded to be born again through baptism. Rome marveled and the Church rejoiced. The proud gnashed their teeth in impotent rage, but the Lord remained his hope. And when the hour came for him to confess his faith (this is done in Rome from a lofty place, in the presence of the faithful people, according to a formula learned by heart), he was asked by the church servants to hear his confession secretly, as is often granted to those who are feared to behave insecurely out of shyness; but he preferred, for his salvation, to make a public confession before the church.

to confess to the congregation of the saints. Therefore, when he ascended the elevated place to make his confession, everyone shouted his name with joy and loud cheers. "Victorinus, Victorinus!" resounded unanimously from the joyful mouths, and when he was about to speak, all were silent, eager to hear the words of confession. With high confidence he now made the same. St. Augustine writes: "Then they all drew him to themselves, into their hearts; and their love and their joy were the arms with which they

embraced him."

From now on Victorinus laid down all the riches of his mind, all his fine scholarship, all his imaginary righteousness, all his glory before men at Christ's feet, became a humble believing Christian and served with all he had the kingdom of Him who had also redeemed, acquired, won and drawn him to Himself.

#### **Faith and love.**

Faith listens to God's promises; love to God's commandments.

Faith deals with the works of God; love deals with our works.

Faith receives Christ's benefits; love returns benevolence.

Faith goes in and takes hold; love goes out.

Faith is a beggar, so to speak, but love is a generous benefactor.

Faith makes one God's children; love proves that one has become one.

Faith has Christ, as he is offered in the Gospel with all his benefits, as its object, the love of God and neighbor. (Johann Gerhard.)

Love wants to be deceived, but faith cannot be deceived.

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#### **Sterbensmuth.**

Martinus Crusius, who was a professor at Tübingen for 48 years, used to say: "Just as in a battle a good ensign is wrapped up in his ensign and then suffers death as a man. Just as in a battle a good ensign, when it now seems to be lost, wraps himself in his ensign and then suffers death fighting manfully: so, O Lord Jesus, when the hope of my temporal life will now be over with me, this hour will now come, if it will, I wrap myself in the banner of the victory that you have won over our spiritual enemies, among whom I have fought from my baptism on.

I am comforted and full of faith,

God will not let me, I know that well."

Shortly after, when he had given a farewell meal to his colleagues, taken good night from them, determined the place of his future rest, ordered his coffin himself and had also written himself an epitaph - he died suddenly, quite gently and quietly, on February 25, 1607, at the age of 81.

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Honor to whom honor is due.

Once a mockingbird wrote the verses on the wall of one of Emperor Maximilian's rooms:

When Adam chopped and Eve stretched, Who was the nobleman then?

the emperor wrote underneath:

I am like another man, except that God gives me the glory.

### **Ecclesiastical message.**

On the third Sunday of Advent, Dec. 15, the Rev. F. W. Scholz, formerly of Minden, Ists., now duly appointed by St. John's Evangelical Lutheran Parish of New Boston, Spencer Co, Ia, was solemnly installed in that parish by the undersigned, in accordance with the order of our venerable Mr. President Schwan in the Middle Synodal District.

May the gracious Savior, our highly praised Lord Jesus Christ, thus bless shepherds and flocks with faithfulness, so that His own and the world may see and know that the right God is in Zion! Amen.

The address previously reported:

Lov. B. >V. 86801.2, Boston, 8peno6r Oo.,

Darmstadt, December 18, 1861.

P. A. Weyel, Lutheran pastor.

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### **Church consecration.**

(Delayed.)

The Lutheran congregation of St. John's in Town Sackville, Ozaukee Co, Wisc. had the joy of dedicating their newly built church to the service of the Triune God on XVI xost Lrin, 15 Sept 1861. May the Lord Jesus, who through Word and Sacrament has also entered this little church and made it a house of salvation, remain in it according to His grace as long as it stands. Amen.  
Grafton, Ozaukee Co, Wisc, 12 Decbr 1861.

F. A. Ahner, Pastor.

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### **Conferenz display.**

The Wisconsin Pastoral Conference will hold its next meetings, God willing, on January 14, 15, and 16, 1862, at Milwaukee, Wisc.  
Grafton, Ozaukee Co, Wisc, 12 Decbr 1861.

F.A.AHner, d. Z. Secr.

### **223 melodies of German church hymns in their original rhythms and tones**

to  
**Dr. Ms. Layriz.**

After this booklet has been out of print for some time, a new corrected edition is being prepared. By mid-January, God willing, it will be ready for mailing and will be available from the general agent of our Synod, Mr. M. C. Barthel, St. Louis, Mo. for 25 cts. stiff paperback.

### **Receipt and thanks.**

For the proseminar in Germany received from the community in Detroit, Mich. from Mr. G. Born \$1.00, desgl. from Mr. H. Maus \$1.00.

C. F. W. Walther.

Received as travel expenses to visttation trip.

From the comm. toWest	Seneka	2,00
..... Edeu 2.73		
""""Buffalo 5,00		
""""Jvhannisburg ; 5.00		

E. A. Brewer.

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### **Received:**

a. For the Synodal Casse:

For synodal reports from my congregation	\$ 0.50	From the Gem. at Freistadt, Wisc. collecte on Ern.
tefest 4	,00	
" of the community of Mr. Past. Nauschert	5,00	
" " Frankenmuth for synodal reports-- - 2.20 " Mr. Past. Hügli for synodal reports		0,65
" the same for memoranda- --. 2,00		
"Mr. Past. Multanvski for 1861	1,00	

b. For the Misston:

From the schoolchildren of the Hrn. Past. Penalties	1,19
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From the house missivns box of Mr. Past desert  
 man 2 ,00  
 Through Mr. Past. Lochner received 9,00  
 namely: By Elisabeth Eisfeldt§ 2,00

" Mrs. S. 0,20  
 Collected in mission hours 6,80

From Detroit comm. 5,00

o. For the proseminar in Nassau:

From Mrs. Mohr here as a thank offering for the recovery of a child 1.00

ä. For the teachers in the two institutions:

From the community of Mr. Past. Penalties subsequently- 1,50 By Mr. Past. Lochner received 41,00  
 namely r Kirchencvllecte on the Reformation Feast---- §34,36  
 From an unknown 1,00

----- 2,64

" C. Schubert 2,00

By Heinrich Borger in Plymouth Wisc. 2,00

" of the comm. Frankenmuth, Collecte on the feast of the Reformation 12.00

6. for poor pupils and students:

From the comm. of Mr. Past. Lemke 4.26

" „ " " " Nauschert, Collecte

at the harvest festival 5,00

" of the commune Frankenmuth 16,00

Collected at the wedding of Mr. Wedthoff of East Saginaw 5.20

From Mrs. Mohr here as a thank offering for the recovery of a child for Stud. Schmitt 1,00

" the women's club in Mvnroe 8.22

" Mrs. L. Eichbauer for Stud. Schmitt 0,40

L. For Mr. Pastor Röbbelen:

From Mr. K. Mohr here 1,00

" to the undersigned as a thank offering for God's help 5.00

8- For Prof. Biewend:

From the comm. in Monroe 7,00

Monroe the 8th Dec. 1861.

W. Hattstädt, Cassirer.

For Synodal-Casse:

Don of the Fklial-Gem. of Mr. Past. Husmann§ 3,00

" Mr. Pastor Husmann 1,00

"of the Gem. of Dr. Sihler as Collecte on the Reformation Day 50,50

"Mr. Pastor Hattstädt for the college treasury in Fort Wayne100 .00

" of the parish of Mr. Past. Rupprecht, North Dover, O 3,50

" of the congregation of Mr. Past. Saupert in EvanSville 5,00

\*\*\*\*\* as contribution 1,00

"Mr. teacher Bewic in EvanSville 1,00

" der St. Jvhannismgem. des Hrn. Past. Reichardt 4,50

"Hrn. Past. Reichardt himself 1,00

From the comm. of Mr. Past. Klinkenberg 10.84

" " \*\*\*\*\*Kuntz 7,00

" " "\*\*\*\*\* as travel money for

the general praeses 2,50

" of the comm. of Mr. Past. Fricke, Indianvpylis - - 5,00

" Mr. Teacher Kuntz as a contribution 1.00

For inner mission:

" of the comm. in Kendalville, Ind 2.00

On the baptism of the child of Mr. Jacob Benker in Crete,

III. collected 3,24

By Mr. Böhlau from Mr. Joh. Deeg in Bridge- water 1,00

For Synodal Mission:

From the comm. of Mr. Pastor Salman 4.00

For Nassau Mission:

" Mr. D. Meyer in Crete, III 3,00

For the general presiding officer:

" of the Gem. of Mr. Past. Fricke, Indianapolis- 25,00

" " " " " Klinkenberg 3,00

By Mr. Pastor Sievers 20,00

For Prof. Biewend:

Don Mr. Pastor Fricke and congregation 11,80

W. M ey er.

For the **Lutheran** have paid:

### **The 15th year:**

The gentlemen; Past. L. Loy, H. Röse.

### **The 16th year:**

The gentlemen: Sprvtje, Past. L. Loy, J. Twenhöfel, Bro. Brockschmidt, A. Schnaare, Past. P. H. Oberwahrenbrvck.

### **The 17th year:**

The gentlemen: F. Dühreu, W. Reuter, A. Kalb, J. Threß, Fr. Stratmann, C. Schnuke, Fr. Jlsemann, H. Brumwvrt, E. Brumwort 50c., Past. J. H. Dörmann 5 Er., H. Pfrenger, Liesemeier, Raf, Eigenbrvdt, C. Richter, Born, L. Lücke, Flick, Fr. Lange, F. Jlsemann, G. Schneider, L. J. Weller, Brumwort, Fr. Rasche, Past. L. Dulitz, Rodel, H. Theiß, Schall, Kulow, Losehand, Fr. Burhvp, F. Lücke, E. Wehrmann, M. Noth, C. Fischer, C. Lücke, C. Meier, Past. C. J. Weisel §15.05, S. Tolle, H. Niermann, H. A. Lauenstein, H. Ohlendorf, W. Huning, J. Twenhöfel, H. Galing, Fr. and H. Brockschmidt, M. Kleinschmidt, Ph. Ellinger, A. Schnaare, Past. P. H. Oberwahrenbrvck, H. Fischer, Past. F. W. Husmann, Chr. Lepper, Fr. Soft, W. Meyer, H. Borges. F. Reese 7 Er., Past. J. G. Birk- mann 7 Er., Past. F. Köstering 8 Ex.

Furthermore: Wittwe Wiebke and Nöttfen.

### **The 18th year:**

Messrs; A. Mees, Past. F. Ostermeicr, Past. A. Weyel, Fr. Crämer, A. Heldt, M. Fischer, Past. J. H. Werfelmann, Chr. Hoffman", Past. E. Niedel, J. Deeg, I. Davidter, Heim. Meier, R- Niebaum, H. Schumpe, H. Steinbrink, H. Hinun, W. auf der Heide, Nic. Schwach, Th. Reiser 50c., E. H. Stelzriede, Chr. Gerling, E. Brumwort, Past. E. Hüsemann, H. Sachtleben, Kurzdorf 70c., J. Kienzie, G. Richter, Born, Geiseler50c., H. Aldag, Fr. Zenk, C. Nagel, Phil. Tisza, G. Zimmermann, Past. C. J. Weisel §9.00, Past. C. Fricke 39 Er., Past. J. G. Schäfer 10 Er., W. Meier, H. Berkemeier, W. Tödebusch, F. W. Windhorst, H. Ohlcndorf, W. Wißmann, W. Huning, J. Twenhöfel, Fr. and H. Dankmeier, H. Galing, H. Brockschmidt, H. Borrenpvhl, J. Hochstädter, F. Grass, Schellhaas, Past. S. Büchler, H. Reih, J. G. Schlagen- Haus, C. Fischer, Past. P. H. Oberwahrenbrvck, J. Griese, Fr. Schröder, W. Aumann, J. Brackhage, P. Schmidt, E. Hoffman", F. Bremer, J. Bühler, H. Bohne, C. Drüse, F. Stelhorn, C. Westenfeld, Brnns, J. Beininger, H. Neidhardt, Fr. Reese 33 Er., C. Hcnng, Fr. Lange, J. Groth, Past. J. G. Sauer 5 ex., H. Jvhanning, J. Walz, H. Bardonner.

### **Changed address:**

Bev. B. 5. rk.  
Box 27. BloominZton, Ills.

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**St. Louis, Mo,**

Synodal-Druckerei von Aug. Wiebusch u. Sohn.

**Chiliasm is false because it abolishes the difference between the world kingdom and the kingdom of Christ.**

"Something against chiliasm again," some dear readers might think when they see this headline. "The Lutheran does a little too much of a good thing; chiliasm has already been refuted often enough, therefore the Lutheran should rather urge something else.

Would to God that chiliasm were already so completely overcome that we no longer needed to say a word about it. But this is by no means the case. Well-known theologians and scholars, many journals, even entire congregations and church communities are still eager to spread the unsavory seeds of the chiliastic heresy. Therefore, the Lutheran may well refer to the words of St. Paul Phil. 3, 1: "That I always write the same thing to you does not annoy me, and makes you all the more certain."

Chiliasm is very dangerous. For one thing, it is a most pleasant doctrine for our old sinful man. And secondly, it seeks to adorn itself with God's Word and to assume a kind of halo. In this way he can deceive even honest Christians for a while. Especially the chiliasts refer to Revelation 20:1-6: "It says," the chiliasts say, "that these lived and reigned with Christ for a thousand years. So the saints will reign and rule with Christ for a thousand years." And reigning is so sweet, thinks the old man.

Dominion in all the vagueness of this word is a main point in the hopeful image of chiliasm. Some chiliasts now make it quite crude. They claim that the saints would reign as emperors and kings with great power and glory, possess all the treasures of the world, and live gloriously and joyfully all their days. But this is not spiritual, even the finer chiliastes say.

But also the fine chiliastes want more than a mere spiritual regiment. They would not need a millennial kingdom for such a regime. For already here in the contending church we have the most glorious spiritual rule. As believers, we are members of the kingdom of heaven, spiritual priests and kings, and rule and reign with Christ in the Spirit over sin, the world, death, the devil and hell.

However, the Chiliastes are not satisfied with this. They demand for the millennial kingdom not only the spiritual but also the temporal rule. Not only the highest power of the church, but also the highest power of the state will then rest in the hands of the saints and will be used for the glorification of the kingdom of Christ. new. Kurtz, for example, in his textbook of sacred history, p. 220, says: "This regiment is not a visible, earthly and worldly regiment, as ignorance (chiliasm) has often meant, but an invisible, heavenly one, but the consequences and influences of it will not be visible.

The flows of this invisible government will be visible, earthly and worldly. Christianity will achieve the fullest external victory, the unconditional recognition of all rulers and authorities".

One should not be deceived by the spiritual halo with which the millennial kingdom is crowned. Even though Kurtz is so spiritual, he also ascribes the sovereign power to the saints in the millennial kingdom, as his words obviously show. It is essential to chiliasm to claim temporal authority, as all, even the "finest" chiliasts do. For in this they all agree that the church in the millennial kingdom will give up its servant and cross form and as the victor will make everything subservient to itself, from which then its world domination necessarily follows.

Thus the chiliastes abolish the difference between the world kingdom and the kingdom of Christ and mix these two kingdoms, which are to be separated from each other in the most definite way until the last day. This chiliastic doctrine is contradicted by the holy scriptures 1. with explicit words. For Christ says Matth. 20, 25-28: "You know that the worldly rulers rule and the overlords have power. It **shall not be so among you**; but if any man will be mighty among you, let him be your servant; and whosoever will be chief, let him be your servant. Like

as the Son of man is not come to be served, but to serve, and to give his life for a redemption for many." Furthermore Christ says, Joh. 18, 36: "My kingdom is not of this world. If my kingdom were of this world, my servants would fight to keep me from being delivered to the Jews; but now my kingdom is not of this world." And 1 Pet. 5:3. the elders are told, "Not as ruling over the people, but become examples of the host."

In these sayings two kingdoms are distinguished, the kingdom of God and the kingdom of the world, church and state. In the kingdom of the world, the overlords rule and have the power to force themselves to be heard and to defend themselves with the sword. It shall not be so in the kingdom of Christ. But whoever wants to be mighty and the foremost in this kingdom, he should serve his brothers with the ministry of the word, with his gifts and all his ability. This is what the apostles did, as St. Paul says in 2 Cor. 4:5: "We preach not ourselves, but Jesus Christ, that he is the Lord; and we your servants for Jesus' sake." In this we too should follow our meek and heartily humble Savior. Jesus never usurped worldly dominion. When the Jews wanted to take him and make him king, he escaped from them, Joh. 6, 15. And when someone said to him, Master, tell my brother to share the inheritance with me, then he said to him, "Man, who has made me a judge or a judge of inheritance over you?" Luc. 12, 13. 14.

2. The nature of the kingdom of Christ is in dispute. Christ says Luc. 27, 20. 21.: "The kingdom of God does not come with outward appearances. Nor will it be said, 'Sift here or there it is.' For behold, the kingdom of God is within you." Rom. 14:7, 8. "The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." In this way the kingdom of God is described, it shall remain until the last day. But this spiritual inner glory of it is not enough for the chiliastes. Even the most refined chiliastes want to have at least a little bit of the world regime in their millennial kingdom. But already with this the whole shape of the kingdom of Christ was completely changed. It would then appear with "external signs," i.e. visible and tangible, which, however, is incompatible with Christ's kingdom.

3 The spirit of Christ is against it in general. The spirit of Christ is a spirit of humility. Christ says Matth. 11, 29: "Learn from me; for I am meek and lowly in heart." "Do not sit down above, but set thyself at the bottom," Matt. 14:8, 10. And as so often he impresses it, "He that exalteth himself shall be abased, and he that humbleth himself shall be exalted," and, "The last shall be first, and the first-sten be the last." Accordingly, St. Paul exhorts, Col. 3, 2: "Seek the things that are above, not the things that are on earth." And Rom. 12, 16: "Do not seek after high things, but hold yourselves down to the Lowly." Furthermore, Christ never says:

Seeks first for the millennial

empires and after his high honorary positions, son-

He says: "Seek first the kingdom of God and his righteousness.

Thus, the Word of God admonishes us throughout...

to humility, to self-humiliation, to the

Self-denial, and to seek spiritual goods, faith, righteousness, forgiveness of sins, peace, love, sanctification, eternal life 2c. Christ most definitely forbids the desire for worldly dominion with the words: "It shall not be so among you." Despite all this, the chiliastic spirit lusts after worldly rule. For this is the core and star of their millennial kingdom, which the chiliastes then picture to themselves soon finer, soon coarser. This chiliastic spirit cannot, of course, get along with the Lutheran Church, for the latter rests on the foundation of the divine Word. It inevitably leads to separation from the Lutheran confession, it tears apart the unity of our church, creates sects and sects and gathers its followers here in the Chiliast Synod of Iowa.

In addition, the chiliastic spirit flirts conspicuously with the papacy. He teaches: "The pope is not the antichrist, one can still learn a lot of good things from the papacy, the papal church has a very beautiful liturgy, a wonderful unity and a quite excellent church government. Let us seriously guard against the chiliastic spirit. It leads to the papacy, which gives complete satisfaction to heretical minds.

4 The Augsburg Confession disputes this. It says in the 17th article: "Likewise, some Jewish teachings are rejected here, which are also occurring now: that before the resurrection of the dead, the vain saints and the pious will have a worldly kingdom and will destroy all the ungodly. This article has always been highly objectionable to the Chiliastes. Sincere Chiliastes must of course say: "That is clear, we cannot pretend to be Lutherans, because the Lutherans reject the whole Chiliasm with all that is attached to it in the 17th Art." That would at least be honest.

But not all chiliastes are that honest. Many of them call themselves Lutheran in order to spread the poison of their false doctrine under this name to seduce unsuspecting Lutherans. That is why they invent a gloss or false interpretation on this article. They say: "In this article only the gross chiliasm is rejected. For to destroy all the ungodly is too crude. Only that We fine chiliastes do not even think of it. Rather, we want to convert all the godless in the millennial kingdom, and if they do not convert, we let them live anyway. We also reject such crude chiliasm.

we claim only the fine, holy and spiritual chiliasm and this is actually tacitly approved in Art. 17.

However, this excuse does not help the chiliasts. For in the Latin copy of the Augsburg Confession, in the 17th article, it literally says of the confessors: "They also condemn the others who now spread Jewish opinions that before the resurrection of the dead the pious will take the kingdom of the world, while the godless will be oppressed everywhere (udiczuo opprogsis impils.)" Here, therefore, the words are omitted that give some appearance to the chiliastic gloss. Hereby the opinion is obviously rejected, which is also held by the finer chiliastes.

Then the chiliasm is described quite correctly in article 17. For it belongs to the essence of chiliasm that it mixes the worldly kingdom with subtle worldly rule and earthly glory into the kingdom of grace. And this whole error with all its coarse and fine shades and gradations is rejected in article 17.

It is therefore wrong to want to gloss over the fine chiliasm with the word of God or with Art. 17 of the Augsburg Confession. Confession to gloss over the fine chiliasm. For on the one hand, gross and subtle chiliasm are in complete agreement in their principle (principles), i.e. in their mixture of the kingdom of grace and the kingdom of the world. And secondly, when God's word forbids a sin or a false doctrine, it forbids not only the gross excesses, but also the subtlest beginnings. When God's word says: Thou shalt not kill, it forbids not only the crude death stroke, but also all anger and hatred, as the source of it. God's word says: by grace we will be saved. Whoever teaches that we are saved in part by our good works, teaches just as wrongly as he who says that we are saved by our good works alone. In articles of faith, subtle error is just as pernicious as gross error, for subtle error leads consequently to gross error. That is why the apostle Gal. 5:9 says, "A little leaven leaveneth the whole lump."

(Sent in by Pastor Lochner.)

### **Walking through our hymnal.**

(continued )

No. 7. Kyrie, God the Father for ever and ever.

Kyrie Eleison, a Greek word, was the cry of the Canaanite woman, Matth. 15, 22 and bites in German: Herr, erbarme dich. How it was often used in the services of the ancient church, especially when we come to the Litany. Here we have to speak more about its use in the liturgy of the main service.

As is well known, the Kyrie forms the daily recurring chant of the congregation, with which the main divine service begins, and is thus a piece of the mass purified by Dr. Luther, how valuable this old church custom was to him,



is clear from his statement: "I like those who have added the Kyrie eleison; for we read that at Basil's Tent, which is called Magnum, the Kyrie eleison was in common use among all the people. But what did the ancient Church mean by beginning the service with the Kyrie? Answer: it was to represent the call of mankind in need of God's mercy through Adam's fall, and the Gloria that followed, the English hymn of praise: "Glory to God in the heavens" 2c. was to be God's answer in the incarnation of His Son.-Brenz, the famous Württemberg reformer, in his church order of 1526 wants it to be sung by the congregation kneeling, "because it is an earnestly humble prayer." In some churches it is sung standing.

In the beginning, the Kyrie was sung at mass in its simplest form. In the 13th century, however, extensions for the feast days already arose. The Lutheran church took these, partly purified, into its "beautiful services" and at the same time tried similar extensions. One such extension is the above hymn, called the *Kyrie Summum* or the ordinary or common Kyrie. As such, it has found its place in our hymnal before the other kyries. However, many readers will not be unhappy if I share a few of the kyries intended for the festive seasons:

For Advent.

O gentle God, most high refuge, we cry out to you in our distress: Have mercy on us!

O Christ, Son of God, the Church's chief joy, honor and crown, and free open fountain of salvation: have mercy on us!

Holy Spirit, Comforter of the Churches, Most Excellent Master, Rejecter and Ruler: Have mercy on us!

For Christmas.

O Father Almighty, to you we cry in our distress: through your great mercy have mercy on us!

O Christ, hear us, for us you were born man of Mary: have mercy on us!

O Holy Spirit, grant us to love you always and to die according to your will: have mercy on us!

To Easter.

Kyrie! God of all the world Creator and Father: Eleison!

Christe, true God and man born, who bore God's wrath for us: Eleison.

Kyrie, Holy Spirit, with Father and Son one God: Eleison!

Kyrie! Help us that in such faith we may worship you alone and remain your servants: Eleison.

We owe the possession of this and other Kyries in our native language primarily to Johann Spangenberg. He was born one year after Dr. Luther,

He was born on March 3, 1484, in Hardeggen in the principality of Göttingen. He received his first education from his impecunious but God-fearing parents. They belonged to the souls sighing at that time over the ruin of the church, as his father used to say: "Our clergymen should be pastors, but they are body and soul repressors." No wonder that he became one of the first witnesses of Dr. Luther. Still a young man, he became Rector of the school at Gandersheim. After completing his studies at the University of Erfurt, he was appointed rector and midday preacher at Stollberg in 1521, from there as preacher at Nordhausen in 1534, and finally as Mansfeld superintendent at Eisleben in 1546 on Luther's advice. He died there on June 13, 1550, leaving one son among his children, Cyriacus Spangenberg, who became his father's excellent successor in the same year, famous as a preacher and historian, and known in hymnological terms for his sermons on Luther's Catechism Lovers under the title: *Cithara Lutheri*. Unfortunately, he, who "wanted to be nothing else than Luther's immovable disciple his whole life" and whose edifying thoughts were genuinely Lutheran about sin and grace, was killed in a dispute with the

But this, concerning the son, is only incidental here. How highly the father was respected by Dr. Luther is shown by his preface to the well-known Spangenberg's Postille, written in Frag und Antwort and mostly taken from Luther's sermons. And what he meant to the Mansfeld church is shown by a letter of Melancthon addressed to the Mansfelders soon after his departure, in which it says among other things: "Your church had the important and highly respectable old man, Güttel, who first proclaimed the pure doctrine to you. Afterwards, the old man, Johannes Spangenberg, who was venerable according to Luther's judgment, presided over your congregations. His books bear witness to him and you know that he was recognized by the venerable Dr. Luther, Dr. Lange of Erfurt, Dr. Pommer and the other teachers of all Saxony. So that now the descendants know that you have had this witness of worthiness and preserve the teaching received from him (as Paulus orders the supplement to be faithfully preserved), I exhort you to note his name and the time of his administration in your memorials and to take care that his writings are kept up."

Spangenberg contributed a great deal to the spread of pure doctrine, not only through sermons, but also through hymns. Already at the school in Eimbeck, he received inspiration for church singing from a sexton who taught him music and from an artistic furrier, probably one of the master singers of the time, who taught him poetry. In 1545, he published his "Kirchengesange" in Magdeburg and in the same year in Wittenberg his "Zwölf

Christian songs of praise and quiet".

From him, the connoisseur and promoter of church chant, the melody of the above Kyrie seems to have come, either that he composed it anew or reshaped it for the German translation. (For the other Kyries, the melodies can be found in Layritz Choralbuch, dritte Auflage 1855, Abtheilung IV.) It hardly needs to be said that one must beware of a too fast performance of the melody; the faster tempo of the subsequent "Allein Gott in der Höh 2c.

### No. 8. Dearest Jesus, we are here.

Song collections have titled this song in many ways. The most appropriate title was probably: "Speak with God, before he speaks with us. It is therefore also a sermon and pulpit song and as such is probably just as widespread as No. 4: "HErr Jesu Christ, dich zu uns wend". From the Nuremberg hymnal, where it first appeared in 1671, it passed into all hymnals of the German Lutheran and, one can assume, also of the Reformed Church. By means of translation, it was likewise naturalized early on in the Norwegian Lutheran Church, and in more recent times it has been published in a successful English translation by Miss Cath. Winkworth in the *Lyra Germanica*.

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Little is to be noted of the author himself. The aforementioned Nuremberg hymnal already names Tobias Claus nitzer as the poet. He was a church councilor, pastor and inspector of the district of Pargstein and Weiden in the Upper Palatinate, today's Kingdom of Bavaria, after having served for a time as a Swedish field preacher from 1644 on. He was born in Thum near Annaberg in Meissen around 1618 and died in Weiden in the 66th year of his age on May 7, 1684. E. Neumeister describes him as the author of several poetic writings published since 1644; however, only three of his hymns are known. Two are in our hymnal. It is the above and the little faith, no. 184.

Originally, the song consisted of three verses; the last one, also a doxology (praise of the Triune), is of later date and by an unknown hand, which is why it is not found in all hymnals. These three verses, however, are like a bouquet full of beauty and fragrance, twisted from all the sayings of Scripture. I am permitted to place these sayings with or without interpreter one after the other.

V. 1.

Lines 1 and 2 contain Cornelii words to St. Peter, Acts. 10, 33.: "Now we are all here present before God, to hear all that is commanded you by God." But because Jesus, Luc. 10, 16, said: "He who hears you hears me," the sermon of the called servant of Jesus is from the beginning not described as the word of men, but, as it truly is, as the word of Jesus. Therefore also

## 84

Lines 3 and 4 of the sweet doctrines of heaven, and here follows David, who sings Ps. 19:11: "The judgments of the LORD are true, all things sure; they are sweeter than honey and honeycomb;" and Ps. 119:103: "Thy word is sweeter to my mouth than honey."

When Christ says, John 6:44, "No one can come to me unless the Father who sent me draws him," it is shown at the same time that the Father draws hearts to the Son through the Word.

### V. 2.

Lines 1 -4. What is said here about "our knowledge and understanding" is taken primarily from two sayings. One, 1 Cor. 2, 14, reads: "The natural man hears nothing of the Spirit of God; it is foolishness to him, and he cannot know it, for it must be spiritually directed." The other, Eph. 4:18: "Whose understanding is darkened, and are alienated from the life that is of God, through the ignorance that is in them, through the blindness of their heart."

Lines 5 and 6 point to 2 Cor. 3:5: "Not that we are able of ourselves to think anything, but of ourselves, but that we are able is of God."

### V. 3.

Lines 1 and 2 are based on Ebr. 1, 3: "Who is the brightness of His glory and the image of His being". Also on Joh. 1,19: "This was the true light, which enlightens all men who come into this world".

3 - 6 reminds us of Lydia, Acts. 16, 14, "to whom the Lord opened her heart, so that she would pay attention to what was said by Paul", and to Ps. 118, 25: "O Lord, help, O Lord, let it be well done". To these lines still the gloss of the old Schamelius: "Hearts and ears cannot be separated. The word is not sound and reverberation that dissipates in the air." -

The well-known melody of this song is by Rudolph Ahle, born in 1625 in Mühlhausen and died there as mayor and organist. He was not only an accomplished musician, but also a poet. From his many sacred compositions, especially his sacred arias, more than 30 chorale melodies have been written, such as, in addition to the above, the melody: "Alles ist an Gottes Segen 2c." and "Es ist genug, so nimm HErr meinen Geist."

Although the melody of our song was originally composed for one of Burmeister's Advent songs and was borrowed for Clausnitzer's song through a transformation more appropriate to congregational singing, the pleading, heartfelt manner proved to be so suitable for it that it is now generally considered the song's "own melody". At the same time, however, no melody has subsequently been disfigured as much as this one by curlicues and bad alterations. Therefore, it should be sung in the simple manner of our melody booklet, but beware of a too fast tempo, at least in this text, so that the character of the request and the plea is emphasized.

We would like to sing this song with the spirit of that pious citizen of Zwickau, of whom Avenarius tells in his "Epistel. Christenschmuck". Whenever this song was sung at the public service, he knelt down and sang it in great devotion. When his neighbor asked him about this, he answered: "My friend, I have heard many hundreds of sermons, but all of them without fruit and benefit; now, however, my eyes are opened and I see what I lack, namely devotion and zeal. So that all earthly thoughts may depart from me, I humbly ask God to draw my heart to Himself in this hour, and so that I may become not only a hearer but also a doer of His holy word, whereupon I have also felt a blessed change in my heart." And you young people, especially those who live in the cities where the world lures you to dance and play on Sundays, may you consider what you are doing when you desire on Sunday in the assembly of Christians with them in this song that your hearts be drawn completely from the earth to Jesus - and then be found again in the evening hours where the hearts are drawn completely from heaven to earth!

### No. 9. Praise God, it is done.

It was written by the deacon Kl. Hartmann Schenk, son of a merchant, born April 7, 1634 at Ruhla near Eisenach and died as pastor at Völkershausen May 2, 1681.

The song is a "sigh of thanksgiving and prayer at the end of the public service. The first verse gives thanks for God's help in "singing, praying, teaching, listening, the second sighs for the fruit of the Word in daily life, so that we may also be doers of the Word and not hearers alone, and the third appropriates the Aaronic Blessing, the church blessing, basing it on the words of Psalm: "The Lord keep your going out and your coming in from now on until eternity" (Ps. 121:8). The third verse: "May God bless our exit" is used most frequently and is especially suitable for the conclusion of the last hour of worship on Sunday.

With the words: "Because the service is over and the blessing has been imparted to us, we go home with joy" Schamelius remarks: "Whoever has not been moved in his heart by the word of God he has heard, is a liar: for such are rather glad that only the church has been attended. At that time, the habitual churchgoers may at least have persevered, even if with impatience - at that time, when the service usually lasted a little longer than today. Now, however, many no longer know anything of shame when they regularly do not wait for the church blessing, but rush out to the temple without need, as soon as the preacher rises from the pulpit, or even electing the consecration at Holy Communion, where the service usually lasts a little longer than today. Communion, where

But it is also said: "But the Lord is in his holy temple. But the Lord is in his holy temple, let all the world be silent before him," - leaving the church with a strange noise. And not infrequently one infects the other, so that one often drags a whole tail after himself - not women, but mostly men. Such, of course, cannot sing: "Now praise God, it is done," such also prove that they have never learned how Christians come together not only to teach and to listen, but also to sing and to pray, that they, even if they only attend the Holy Communion and celebrate it, are not able to sing. They also prove that they have never learned how Christians come together not only to teach and hear, but also to sing and pray, that even if they only attend Holy Communion and do not always enjoy it themselves, they help to proclaim the death of the Lord through their presence and their singing at Communion, and that in the church blessing not a mere formula is spoken or sung, but the blessing of the Triune One is really "shared" and accepted through the resounding, faithful Amen.

Since this song is a side piece to the "Liebster Jesu, wir sind hier", it is also usually sung to its melody. According to Häusers "Geschichte des Kirchengesangs", however, a special melody by the Gothaische Kapellmeister Gottfried Heinrich Rölzel, who died in 1719, is said to exist, which begins with the notes:

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It is also sung in some places to the tune of the song "Meine Seel ermunte dich," composed by the Stuttgart lute organist Störl. I have not yet heard it myself. Its beginning, however, shall be this:

No. 10: Now all the world rejoices in the Lord.

It is an adaptation of the 100th Psalm: "Jauchzet dem HErrn alle Welt," (Rejoice to the Lord all the earth) and therefore, by its position among the Sunday hymns of the Christians, it lays the guilt to serve God also publicly and outwardly on the heart. How highly this is to be attached, that we render the public service to God sung about in this song, may show us a word of Dr. Luther, which always comes to my mind, as often as I read this song or the 100th Psalm. In his "Exhortation to the Sacrament of the Body and Blood of Our Lord," in order to provoke the people to communion, he also points out the value and importance of public worship to himself and says, among other things, thus: "Should not your heart thus say to you: Well, if I would otherwise have no benefit from it, then I will nevertheless go to my God for praise and honor, will help him, receive his divine honor and also be involved in making him a true God. If I cannot or must not preach, I will listen, for he who listens also helps to give thanks and to honor God, for where there is no listener, there can be no preacher. If I cannot listen, I still want to be among the listeners.

and I want to be at least with the deed, with the body and my limbs, where one praises and honors God. And even if I could do no more, I still want to receive the sacrament for this very reason, so that I can confess and testify with such a reception that I am also one who wants to praise and thank God, and so I want to receive the sacrament in honor of my God. And such reception shall be my remembrance, that I may remember and give thanks for his grace, shown to me in Christ.

For it is no small thing that a man should love to be among the multitude praising and thanking God; which the ancient fathers desired with deep sighs, as the 42nd Psalm (v. 5) says: I would gladly go over with the multitude, and go with them to the house of God, in the gate of glory and thanksgiving among the multitude that celebrate. And in the beautiful Confitemini (Ps. 118:15.): There is a voice of joy and salvation in the tabernacles of the righteous; and the like much more. For he that is among the multitude (if he be not false) is partaker of all the honors and thanksgivings which God doeth there. Therefore thou must be a desperate wretch, because thou canst do such service and such great honor to God, and canst neither cost nor trouble thyself, but canst accomplish all things with willing listening, or with bodily receiving, and with a thankful heart; and yet wilt not show the same to thy God: if thou shouldst be justly pleased to do so, then thou shalt not be able to do so.

You would run to the end of the world, where you would find such a heap, where God is praised and honored, and thus make you a partaker of the holy company. How hast thou run before to the saints' graves, garments, bones! How did you go to Rome, to Jerusalem, to St. Jacob, only to see stone, bone, wood and earth, and nothing of Christ?

would be remembered! And here, in your town or village, at your door, Christ himself is present with body and blood, with his memory, praise and honor alive, and you do not want to go and also help to give thanks and praise? You are certainly not a Christian, nor a man, but a devil or devil's servant."

So far Luther. But by whom might our successful arrangement, which is found in several hymnals, be? According to Räumer and According to other hymnologists, it is **David Denike who wrote** the other three songs in our hymnal: He was born on January 31, 1603 in Zittau, where his father was a city judge. After completing his theological studies and a scholarly journey through Holland, England and France, in 1629 he became

He was educator to Duke Georg of Brunswick and Lüneburg, then abbot of Bursfeld Abbey in 1639 and finally court, consistorial and monastery councillor at Hanover in 1642, where he died in his 78th year on April 1, 1680. He was a very God-fearing man, as can be seen from the fact that he was

in all his songs, of which there are several 20. Together with his friend and colleague Gesenius, he took an active part in the publication of the Hanoverian hymnal of 1646 and 1659, which editions have become the basis of the later good, not the rationalistic, Hanoverian and Lüneburgian church hymnals. How it may be that in our hymnal it simply says: "Around 1650", may be explained from the funeral sermon held for him, where to prove how quietly and silently he worked in the field of church singing, even through his own poetry, it says among other things: "He helped to promote our devotion by writing witty psalms, which are sung publicly among us; which perhaps few know." - —

Very well fits the melody borrowed for the same: "HErr Gott dich loben alle wir". In some hymnals it is also given the melody: "Vom Himmel hoch, da komm ich her 2c."

## Nos. 11 and 12. Glory be to the Father and to the Son.

Both numbers are called closing verses for a double reason. According to the intention of the hymnal, they are to be used as the closing verse for the entire service, which is why they are called *Deo Gratias*, i.e., "The Holy Spirit".

God be thanked and as a Hosanna, i.e. "O HErr hilf!" excellently suited. According to the intention of its poets, however, they should also be used as closing verses for various corresponding songs. As such, they are a *Gloria Patri* (Glory be to the Father) or the doxology (praise) already known to the reader in No. 4, combined with the sigh for daily renewal of mind according to the 2 Proverbs: "Do not conform yourselves to this world, but change yourselves by renewing your mind, so that you may test which is the good, the pleasing and perfect will of God," Rom. 12, 2. - and: "Put on the new man, created according to God in righteousness and holiness." Eph. 4, 24.

Both verses are found in the Strasbourg Gesangbüchlein, edited by Wolfgang Köpfl in 1547, which contains 13 doxologies in various verse measures, of which it is said in the preface written by Martin Bucer that "the Gloria Patri, which some churches are accustomed to sing on the psalms (the psalms put into rhyme), has been compiled here in order to avoid frequent repetition. (See Wackernagel's German Hymnal, p. 502 and 774.) This is the reason why Luther's psalm hymns are found in some hymnals as: "Ach Gott vom Himmel sieh darein," or: "Aus tiefer Noth schrei ich zu dir," as well as in the psalm hymns of other poets with one of these doxologies attached.

Of the first doxology, the author has remained unknown to me. Wackernagel states that they were composed to the psalm hymns of the Lutheran Dachstein and to those of the Zwinglian Vogtherr. Of the former, one of the three psalm hymns is found most frequently in Lutheran hymnals, the 137th Psalm: "An Wasserflüssen Babylon, da sat wir und

weinten 2c.", and of the latter, the 139th Psalm: "Herr Gott, der du erforschest mich 2c." About the melody, however, we will spare our remarks until we come to the song after which it is most commonly named, the song No. 73: "A little lamb gives and bears the guilt."

The second doxology is by one of the older reformed poets, named Ludwig Oeler. I find nothing about him in the works at my disposal. In Koch, whose work I do not yet possess, there is in any case a note. Wackernagel shares the first 8 psalms from the second part of the Strasbourg hymns from 1525, which were edited by Oeler and for which this Gloria Vater stands as the common one.

(Submitted.

## **Travel Preacher Report.**

(A letter addressed to Prof. Crämer.)

(Continued.

On Wednesday the 3rd I actually started my journey. I left quite early in the morning and arrived at N. N. at ten o'clock. From there, after asking the way, I rode six miles back up the Wisconsin River, but somewhat eastward. I now came to a new field, called the.... Settlement, and stopped at the home of a man named .....

I came across what I never expected to meet. The woman told me that they had once lived among baptists, and that they had wanted her to have her children baptize. So I asked if they had not yet been baptized, and she had to answer in the negative. The oldest son is 14 years old, the youngest 6 and the oldest daughter 12, the second 10 years. I asked the father the reason and he excused himself by saying that he had never seen a German pastor here and would not have wanted to have them baptized by an English one. I explained to him the doctrine of baptism and asked him how a common Christian could also baptize, and should in such a case; but he said that this could not have the power. If he had wanted to baptize, he knew that a Lutheran preacher was nearby, but these people never wanted me. To speak of the word of God was a torment to the man, and therefore he suddenly disappeared and did not let himself be seen again until night had fallen. The woman stayed, but she is one of those who like to make their children English, so the children understand German, but do not speak it. The man came back and sat down next to me in front of the house, saying: "Well, now we want to talk a little about astronomy. I **agreed**

and directed his attention to God's regierung. I then asked him if we wanted to cold evening sweep together, he resisted sehr and said it was too unfamiliar, but finally admitted it by saying that you could get used to it again. I showed him a few primers beforehand, which I wanted to leave there so that the older children could first learn to read for instruction before baptism. He looked for the small catechism in it and said at the 7th commandment: "but some do seventh;" for the first: "that is a main commandment. Then I took the opportunity to show him how we human beings are the reversed Decalogue, the reversed holy ten commandments of God, especially at the 8th commandment. He admitted it. Now I held up to him the brightness and righteousness of God for and then the gospel: "Christ is the end of the law, he who believes in him is righteous" After that we held evening prayer, perhaps the first ever held in this Hanse. The man came here young and has already seen many parts of the Union, but has pretty much forgotten God. Afterwards I heard from him that he had said that no pastor should come into the house. The good Lord leaves the devil a bigger mouth than Faust. On Tuesday I set five o'clock in the afternoon for the service, so that the people would not be afraid to stay at work, and my landlord sent a message to everyone. There are about 12 families here. I visited almost all of them during the day, and found only one family almost as well-minded as my host. The rest, who are poorer, had mostly heard the word of the Lord. "Lord, when there is tribulation, seek thee." In every family there were at least two children who were not baptized, three years old and under. Most of the men had gone to the prairie to work in the harvest and the mothers wanted to have them at the baptism, so it was postponed until my next trip. In the church there were also some English brothers from three of their families, and after each part I told them briefly in their language what we had discussed. I preached on 2 Peter 1:19-21, "We have a firm prophetic word," 2c. since some of the people were thinking like pagans. We saw what this word was; what two doctrines it held out to us. An English woman was royally pleased to have heard the Word of God preached again, and I had to forbid her to visit her next time. Upon my introduction, the people want to start a reading service among themselves, and I should bring them a house postilla for this purpose. There was also a Catholic woman **there**, with whom I had spoken before, and who had recognized that our works cannot help us to beatitude; that Mary and other saints cannot help us; that the prohibition of marriage is against God's word; that eating meat on Friday is not a sin. Probably she will come further in her knowledge -. On Sunday, **August 2**

I returned the six miles to ....., and 16 miles straight north up the river, where we had church at two o'clock in the afternoon with a sermon on the unjust steward. There are four families that came here (one does not want to know anything about the Blackcoats), together they make up 20 souls. I have now visited these people four times. They now have a house postillion and the Sunday celebration is set up. Saturday morning at 1/2-6 o'clock I rode on from there - further north there are no Germans living here - to ... and after feeding my pony, I set out to cover 10 miles on the "other" side of the river in a westerly direction. Here I caught up with a man who was riding boards. He very kindly offered me the time and being unknown to me, ist' struck up a conversation with him. It turned out that he was very much set back by the Pomeranians, since he was a Baden man, and his wife could not be induced to come to church for that reason". In response to his inquiry, I told him that I was a Prussian Saxon. He said, "Well, you are still a compatriot, otherwise you wouldn't be able to do anything among these people, but just think, Father, if you were a Pomeranian, you would have had the whole bush long ago." There is something true in these words, however true Christians will not mind the compatriotism. I see the first place here more as a branch de "u than a mission post, there are about 20 families that stick with me now, about ten that have stayed away, because I didn't want to rent from them for a year.

On the second preaching place there are about 16 families who hear me and on both two or three Methodist families. I now had to "visit" a confirmand first, who had to be reset at the confirmation, and who was now to be blessed alone. This is a girl of 18 years of age, whom the I. God has condemned to deafness. She could not hear the confirmation lessons, at least not sufficiently, although I made every effort. What she could still hear, she could then hardly understand, since her mother, when she taught her, always spoke Plattdeutsch to her. She has now diligently learned the catechism and some core sayings, and I have examined her several times. Today I held the last examination with her in the house, during which she showed an earnest, ardent desire for Holy Communion. I decided to confirm her on Sunday, and only to present her with the deadlines for the renewal of the baptismal covenant and the profession of faith in the church, and then to admit her to Holy Communion. With nightfall I now arrived at my hostel. The 10th Sunday p. "sr. (Aug. 4) I suspended for this mission post, since they so urgently desired the administration of Holy Communion, and that on Sunday. There were also two families, twelve miles from here, living among Catholics quite singly, who came to church, especially because of the baptism of **a child. The people wanted beer by all means**

They have been very wavering until now, and I therefore told them that in such a case they should first show their seriousness by setting up a parsonage. - I had already written and memorized the sermon for these two places before I left. After church, as usual, I had to get back on my pony without lunch, so that I would have covered five miles of very bad road between twelve and two o'clock. Here the former Methodist chief, after his conversion to error, went to Holy Communion with us, stayed after the sermon, and left us

only after the communal evening blessing. The Methodist element is falling here. The long journey to hell first made people suspicious, because the Methodists cannot show any evidence of it, since they always say about baptism and the Lord's Supper: "We don't reject baptism; we baptize ourselves; we also celebrate the Lord's Supper.

(Conclusion folgt.)

### **To the ecclesiastical chronicle.**

**The Teaching Institute of our Norwegian Brethren.** Many readers of the "Lutheran" will certainly be pleased to learn more about this institution, which came into being last fall in La Crosse, Wisconsin, and to which our dear Pastor F. A. Schmidt, formerly of the English Lutheran congregation in Baltimore, has been appointed professor, in addition to Professor Larsen. In the December issue of the "Kirkelig Maanedstidende", the theological journal of our I. Norwegian brother, we find the following:

"The 11 pupils who are now in the school are divided into two classes: 5 in the upper class, which corresponds to the Quarta in the Concordia Collegium, and 6 in the lower class, which corresponds to the Quinta and Sexta, since it is divided into two sections. As the enclosed schedule shows, the upper of these classes has 26 and the lower 24 hours of instruction per week; however, since both classes have 6 hours in common, this leaves 44 hours of weekly instruction for the teachers, of which Schmidt had the good fortune to take over 27, leaving the remainder to Larsen, who, in addition to administration and superintendence, is to serve the community - the Norwegian community in La Crosse - as much as possible."

Confidence has also been expressed that the number of students will most likely more than double by next year, and the decision has been made to proceed immediately to the erection of the buildings necessary for the institution, for which purpose the communities have subscribed thousands of dollars and a single member has donated no less than the sum of 575 specie thalers. In relation to our



In the same booklet, we read the following about Professor Schmidt:

"Professor F. A. Schmidt has begun his work at our school. In addition to the excellent testimony which he has brought with him from his previous supervisors, and which must already have caused us to thank God for this co-worker, we must recognize, after the acquaintance which we had the opportunity to make at the last preachers' conference in Decorah-the future seat of the institution, in the state of Iowa-with regard to both his orthodoxy and efficiency, that we cannot praise and thank God enough, who has so graciously helped us to appoint our institution with faithful and capable teachers. As is known, we have been lukewarmly concerned that we should not, when the time came, get a teacher who, besides being orthodox and sincerely devoted to pure doctrine, would not only possess the general classical and theological ability for such a teaching position, but at the same time also a perfect proficiency in the English language. And God has helped us in this, too, by sending us this dear brother. May God bless his faithfulness and diligence in the work of our school! - in which heartfelt wish we certainly all agree from the bottom of our hearts.

The "**Lutheran Herald**" also had a good day recently. From some local newspaper, which we do not have time to retrieve from the mountain of our newspaper stock, we took for "**Lehre und Wehre**" several months ago the news that the Canada Synod had made only the unchanged Augsburg Conf. and the Small Lutheran Catechism as its doctrinal basis and had joined the General Synod, and expressed our concerns about this. That news is now, as the Lutheran Herald reports, erroneous. The Canada Synod accepts all symbols and has not joined the General Synod. Who can be more pleased about this than we are, if our borrowed report was erroneous? But what does the herald do? He thinks, wait, now I also have the "**Doctrine and Weirs**" for once. It is obvious that there is an error, a misunderstanding. But what do I ask about it? Now "**Lehre und Wehre**" must bleed. Now I want to prove to her, prove in black and white, that she has transgressed the eighth commandment, she who has so often caused me so much distress because of her narrow-minded judgment about my beautiful long and wide articles and about our splendid great General Synod. The "**Herald**" could imagine that the matter would soon be cleared up. But, he thought, if the public could be kept in the belief for even one week that the "**Lehre und Wehre**" was lying and slandering like other people, much would be gained. So the herald, who is himself in the service of the General Synod, published it as an ungodly slander that the Canada Synod belonged to the General Synod and that only the

The "**herald**" is not envious of his brief joy, but wishes that in the future he will not survive the "turning around" of the eighth commandment either. Well, we do not envy the "**herald**" his short joy, but we wish that in the future he will not survive the "turning to the best" of the eighth commandment. At least we want to "turn to the best," that the "**Herald**," if it contains something against us, usually comes to us later than if there is nothing of the sort in it. Thus, we did not receive the relevant number of the Herald from Dec. 15 of last year until January 3. We want to believe, according to the eighth commandment, that this happened by chance.

**The Christian mildness of the chiliastes.** The gentlemen chiliastes often call the so-called Old Lutherans coarse, unloving people, because of their serious testimony against all chiliastic rapture. Of what Christian! Christian mildness the chiliastes themselves are inspired by, can best be seen in the chiliast newspaper, called "**Signs of the Times**". In the January number of the current year, for example, it bites: "If a man wants to disprove such clear facts as that the Holy Scriptures know of a kingdom of Christ on earth, he must be able to do so. If a man wants to disprove such clear facts as that the Holy Scriptures prophesy a kingdom of Christ on earth, he will hardly persuade others than highly ignorant or incompetent people; all others regard him with pity as a half-crazy man who has been robbed of his common sense by his fire idea. Of course, I am not speaking of Christ's kingdom on earth, which is the one existing here. Christian church, but of a visible yet to come! millennial kingdom. Therefore, whoever does not believe this is, according to the mild Christian judgment of the chiliastes, a half-crazy man who has come out of his mind. According to them, a Luther, a Melancthon, a Martin Chemnitz, a Johann Arndt, a Johann Gerhard, a Paul Gerhard and all the old godly teachers of our church were born to the half-crazy ones, who were deprived of common sense; because all the mentioned did not only believe in no still to be expected thousand-year kingdom, but also seriously testified against it as against your miserable reverie. - In the same number of the "**Zeichen der Zeit**" Professor Dr. Seyffarth, for writing against chiliasm, is called "a learned fool," his reasoning "a true masterpiece of madness," "senseless and brainless," "Pharisaic claptrap," and said of himself: "He lies shamefully," further: "Perhaps Seyffarth is also content with such an inward kingdom of God, whereby he outwardly lies quite undisturbed about the chiliasts, and thinks he is allowed to spread and condemn the seeds of poison, hatred, envy and prejudice against them;" further: "One knows him, is it malice or stupidity in Seyffarth." And in this style it continues, in that the Christ-mild chiliast throws around even more "learned or half-learned donkeys. It is as if in these chiliastes the old head of the Zwickau "heavenly prophets" and the Thuringian timid rebellious peasants of Luther's time, Thomas Münzer, had risen again from the dead. But it is very questionable whether these chiliastes would promote their new "temple building" in America in such a way, because they would have to recruit such unsophisticated people for it, as they find after such manifestations.

**Weimar.** In a German church newspaper we read: The call of Weimar concerning the marriage between Christians and Jews, which is permitted by law in this country, has now attracted even a Hungarian bride and groom from this mixture, and they were blessed in such a way that first the Jewish country rabbi and then the Christian clergyman performed it.

**Mr. Anstadt**, the editor of the "**Kirchenbote**", admits without contradiction that everything we have called untruth in his report was

untruth. However, he considers it "to your honor" that we have informed him of this. One can imagine hereafter what kind of "honor" these kind of gentlemen carry with them. Judging from this, one would think that they only consider it dishonor if they once accidentally tell the truth.

**Pastor Sommer in Philadelphia, who**, as many readers will already know, traveled to Germany on the advice of the doctors, arrived there happily, as the Pilgrim reports.

**Mockery of religion.** We have already reported earlier on the blasphemies which a German Catholic preacher named Beyer asked to be blasphemed in the pulpit. Concerning this man, we read the following in the Pilgrim from Saxony: "The conviction in Hamburg of the German Catholic preacher Dr. Beyer to a three-month prison sentence has prompted the local committee of the "Association for the Promotion of Freedom of Conscience" to petition the Hamburg Senate for the suspension of all those laws that suppress or restrict free criticism of the various religious opinions. Dr. Beyer should be released from the remainder of his sentence. The Senate rejected the request as well as the pardon on March 20 of this year, because in the present case it was not a matter of criticism of religious opinions, but of ridicule of Christian religious doctrines and a public nuisance caused thereby. The aforementioned committee, however, has appealed to the city council to abolish these laws. The excellent old Hamburg law, which is primarily to be put an end to, reads as follows: "Because blasphemy is a terrible, heinous sin, which causes the Almighty's just wrath, as well as temporal and eternal punishment, and nevertheless bold arch-robbers and godless people are found, who, with devilish malice and presumptuous recklessness, deliberately undertake such blasphemous invective: If they do so, they will be punished for such blasphemy, either in the body or otherwise, with imprisonment or expulsion, according to the occasion."

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### Evidence from falsified Bibles.

The words: "Thus says the Lord GOD: Sieve, I will to the shepherds" (Ezek. 34, 10 ), are a real thunderbolt against all preachers, who either lead their flock by false doctrine, or tyrannically rule over them, or neglect them as lazy and selfish hirelings. Now, in order to take away the sharp point of this saying and, on the contrary, to make it into a weapon against the sheep

In the time of St. Martyr Huss, the papists falsified an edition of the Bible in such a way that they added to the words, "Behold, I will preach to the shepherds," "And not to the people!" According to this falsification, the passage should say this: a preacher is responsible to no one but God; God alone will take the punishment if a preacher is unfaithful; but the people, in short, no mortal man may not punish and depose him. Such an edition of the Bible was once taken by Huss to the Concilium at Costnitz, without him knowing that the aforementioned falsification was contained therein. A certain Dr. Johann Zacharias, however, an angry papist, who had visited dear Huss one day, had noticed that Huss had such a Bible with him. When the Concilium discussed the power to punish and flee even a pope who teaches falsely, Dr. Zacharias argued that it is written in the prophet Ezekiel: "Behold, I will speak to the shepherds, and not to the people;" thus no layman may take the liberty of judging his shepherd. Huss replied that it was untrue that those words were written in holy scripture. Zacharias declared that it was written in Huss' own Bible. It was sent for and behold, the words - "And not the people" (*et non populus*), were indeed found in the copy of the Bible shown. Zacharias triumphantly read it to the entire concilium. In vain Huss now raised his voice and testified that this was a falsification; that he had taken this Bible edition with him by chance; that these words were not contained in all unforged Bibles: all this did not help the good Huss; he was overruled, and he was now condemned on the basis of a false Bible in this point as well by the priestly council. Zacharias, on the other hand, as a mighty conqueror of heresy by the word of God, received a golden rose to decorate his beret as a reward for his lie and deceit. The story that Luther tells about Proles in his Table Talks refers to this. When Andreas Proles, Augustinian prior at Leipzig, an honest man, came to the monastery at Gotha and saw the picture of Dr. Zacharias with a rose on his beret hanging on the wall, he exclaimed: "God forbid that I should wear this rose, for he has unjustly overcome John Huss with a forged Bible. - Something similar happened once in 1589 at the Baden Colloquium, where it was not an addition but an omission in the papist edition of the Bible. When the famous Lutheran theologian Jacob Andreä claimed that the church had remained in the midst of the antichristic pabstacy, and therefore proved that there were heretics and rotters in the true church as well, referring to the passage 1 Cor. 11:29: "There must be rotters among you," the pope Pistorius declared that this was not in the Bible; Andreä had added the words "among you" erroneously. Thereupon one saw in the Vulgate, that is, in the Latin Bible, which the papists hold especially sacred: and indeed, in this papist edition of the Bible the words were not found! In vain Andreae proved that the words "among you" were in the original Greek text and that they were therefore wrongly omitted in the Latin Bible of the papists: Pistorius stuck to his papist Bible; he wanted to be right with his mutilated translation and Andreae should be wrong with his original text.

## Receipt and thanks.

With tank against God and the lenient givers certifies! the undersigned to have received properly for the seminary household:

From Mr. Lange from Mr. Past. Wagner's parish: 1 whole ox and 5 bush. Apples.

From Mr. F. Gerfen same: 5 Bush. Potatoes and 5 Bush. Apples.

From the community of Mr. Past. Schwensen in Neu-Bicle- feld: 1 cartload of kitchen vegetables, potatoes, reuben, cabbage and some pieces of smoked bacon.

From the collection of Mr. Past. Moll in Neu-Gehienbck: from G. Steinmann 1 Bush. Wheat, 1 Bush. Potato, 5 Bush. Welschkorn; from H. Steinmann z Bush. Wheat, Bush. Beans; W. Brumwort 3 Bush. Potatoes; W. Finke z Bush. Beans; F. Meier 2 bush. Potatoes, 2 bush. Welsh grain, 1 bush. Beans, 1 bush. Wheat; Wehling 2 bush. Wheat; E. Hartmann 2 bush. Potatoes, 1 bush. Reuben; Ch. Brase 4-s Bush. Wheat; H. Schliepsirk 1<sup>a</sup> Bush. Potatoes, 3 bush. Welsh grain; Klein- meier 1H Bush. Potatoes, 2 bush. Welschkorn; Belmann ö Bush. Welschkorn; H. Lohmcier 2 Bush. Potatoes; W. Lohmeier 3 Bush. Potatoes; C. Müller 2 Bush. Potatoes; Wittwe Rönneü 4 bush. Wheat; H. Grcdom Bush. Wheat; then by Bro. Lücke: 16 Bush. Potatoes, 5 bush. Wheat, 7 Bush. Welsh grain, 1 hog, 1 ham, 1 piece of bacon, 2 Bush. Reuben, 1 bush. Acpfelschnitz.

Likewise: 4 shirts from the Fraucn-Verein der Gem. of Mr. Past. Ruhland and 5 pairs of woolen stockings froml. Meier from Mr. Past. Hahn's parish.

A. Crämer.

I hereby certify to have received from Mr. Past. Hugo Hanser for the college building in Fort Wayne the sum of \$38.77 as Collecte of his St. Johannes parish and according to the enclosed specification.

New lork, 9. Dec. 1861.

I. H. Bergmann.

The undersigned hereby certifies the receipt of the following gifts for Pastor Röbbelen:

From Mr. Pfeiffer in Philadelphia \$1.00

„ „ Herm. Willow in Newlork 1,00

Collecte d. Gem. des Hrn. Past. Swan in Cleveland 36.65

New York, Dec. 9, 1861.

I. H. Bergmann.

Contributing to the construction of the college in Fort Wayne were, from the S>. Johanncsgemeinde in N. Y.:

Pastor Hugo Hanser \$5.00, Friedrich Straßbnrg \$1.00, Johann Streu \$1.00, Johann Pro frock 50c., Gottfried Holz- hcimer50c., Wilhelm Straßburg \$1.50, Lhriftian Krauhe 50c., Wilhelm Wegener 50c., Christoph Köhn \$1.00, John Werth 50c., Carl Stephan Stephan 50c., Jacob Reichen 25c., August Höpfner 25c., Wilhelm Fährmann 50c., Joh. Schneider 50c., Heinrich Krüger 50c., Andreas Wieser 50c., Georg Heuer 25c., Ludwig Drechsler 50c., Carl Görß 50c., Friedrich Kohl 75c., Heinrich Sehlcr \$1.00, Wilh. Homeyer 25c., Michael Wittkopf \$1.00, Christian Brauer \$1.00, Carl Werth Sr. \$1.00, Friedrich Krüger \$1.00, Johann William Sr. \$3.00, Johann William Jr. \$3.00, Christian Wittkopf \$1.00, Christiane Krumholz 15c., Gottfried Hohen- dank 50c., Wilhelm Porch 25c., Christian

Pröfrock 25c., Julius Ehrke 50c., Christian Werth 50r., Johann Brauer 50c., August Wegener 25c., Christian Sack 25c., Wilhelm Bubberd \$1.00, Christian Ehrke \$2.00, Fn'ederich Sahnow 62c., Friederich Neumann 50c., Johann Christgau \$1.00, Joachim Behm 50c., Christoph Winterstein (teacher) 25e., Friederich Hartwich 50c.

## Received:

### u>. To the Synodal-Casse Westl. Districts:

From the Drceim'gkcits District in St. Louis, Mo.\$11,60 " Immanuel District in St. Louis, Mo.

9,20! Don Mr. Past. Hahn. Bcnton Co, Mo. 1.00 " Hrn. Past.

Birkmann's Gem. zum heil. Kreuz §

near Watcrllo, Ill.

5,00l

" of the Immanuclsgem. of Hrn. Past. Birkmann i at Waterloo, Ill. 3.50l

„ the Gem. of Mr. Past. Miracle, Chicago, Ill. 11.45

### To the coük.qe subcasse:

Cathedral TrinityS District in St. Louis, Mo.---- 11.00 " Immanuel's District " "" 11.00

Collecte am Reformatonsfeste der Gem. des Hrn.

Past. Rooster, Benton Co., Mo. 7.00

!

### o. To the Synodal Missionary Fund:

Collecte on Mr. Bergmann's wedding by Mr.

Past. Th. Grüber, Perryville, Mo. 4.50

Cathedral Trinity District in St. Louis, Mo.

4.20 From the Gem. of Mr. Past. Miracle, Chicago, Ill. 3.00 " "

"""" Miller "" 2,50

By Mr. Past. Stubnatzy, Thornton Station, Ill. 1.35 By the comm. of Mr. Past. Biltz, Lafayette Co, Mo. 3.50

" Ms. Henke, Lafayette Co, Mo.

1.00

### ä. For the new seminary building in Fort Wayne:

From the Gern, of Mr. Past. Lehman", Central Townsh., St. Louis Co., Mo. 2.30

mm. of Mr. Past. Wolff, Jefferson Co., Mo. 1.75

""""""Schwensen, New Bielefeld, Mo.

15.00 "

Mr. Carl Lücker,

New Gehlenbeck, Ill.

2.50

" of the comm. of Mr. Past. Ottmann, New Mile,

Mon.

6.00 ;

„ „ „ „ „ „ Birkmann at Mater-

loo, Ill.

16,00

" Mr. M. S. in St. Louis, Mo. 2.50

" Hrn. W. Spohrlcder in Nilcs, Ill.

1,00

### o. For Mr. Pastor Röbbelen:

From the Gem. of Mr. Past. Moll, New Gehlen- beck, Madison Co., Ill. 6.60

" of the Gem. of Mr. Past. Ottmann, New Melle,

St. Charles Co., Mo.

3.90

"Mr. Past. G. Löber, Nilcs, Ill. 1,00

Ed. Roschkc.

## For the Lutheran have paid:

### The 15th year:

Mr. M. Ambrosius.

### The 16th year:

The gentlemen: M. Ambrosius, teacher Kuntz, Mrs. Pieper.

### The 17th year:

The gentlemen: L. Roth, G. M. Bcyrcr, M. Ambrosius, Past. J. M. Hahn 5 Er., H. Schecr, Obenbaus, J. Nein, Fr. Thiemeyer, J. Heck, F. Hampc, G. H. Meyn, D. Na- tenkamp, W. Bertram, D. Todter, H. Bröniug, F. W. Engelhaupt, Past. F. W. Frederking 10 Er., Lehicr Kuntz, W. Nodenbck, Fr. Brand, F. Pieper, J. Krudopp, Tüdr. Wente, P. Beyer, C. Fricke, M. Deuter.

### The 18th year:

Lie gentlemen: Past. G. Speckhardt, S. Riedel 11 Ex., Obenhaus 50c., Burkhardt 5>w., W. Babs, H. Himers, Lehrer Rocker, J. Lciningcr, Bruns, I Ncidhardt, J. H. Cordes, J. Ahrenfeld, W. Nabe, W. Sporicder, Fr. Tbie- meyer, V. Horn, A. H. Sieck, F. Zink, G. Schimpf. R. H. Becker, A. Bach, J. Muth, M. Fritze, L. Dietrich, J. Tbiemeyer, F. Kowallick, J. H. Spielmann, W. Klingel- höser- H. Schäfer jun, N. Nuppel, F. W-Engelbanpt, L. Hoffmann, A. Einwächter, E. H. Bußmann, Rütenbnnk, Hoffmeier, Fr. Hausmeicr, J. Greive, W. Klusmanu and W. Thomas, teacher Kuntz, J. Knothe, Past. Werfclmann 12 Er-, Conr. Schmidt, teachers Wilde and Wolf, W. Paul, C. Wöbking, C. Iansow, H. Kaiser, C. Rose. Chr. Rose, C. Piepenbrink, W. Schulz, D. Wensr, C. Schneider, C. G. Vogel, G. Brüstet, G. Spiegel.

Also: Ms. Seemeier. M. C. Barthel.

## Changed address:

kev. N.

your ok no. 600. l^uoäors, l^Lvonvorth Laus.

Volume 18, St. Louis, Mo. 22 January 1862, No. 12.

### **Testimonies of the oldest teachers of the Church for infant baptism.**

The fact that infants are also to be baptized is not mentioned in Scripture with any special words, just as it is not mentioned in Scripture that women are also to partake of Holy Communion. This was undoubtedly done because, according to what the Scriptures say about baptism and Holy Communion in general, both are self-evident. For since according to the Scriptures all men are to be born again of water and the Spirit (John 5>), all children are naturally also to be born again of water and the Spirit; and since all believers who are able to examine themselves are to proclaim the Lord's death in Holy Communion until He comes (1 Cor. 11:26-28), believing women are naturally also to do this. Therefore, although Scripture does not explicitly state that infants were baptized or that women partook of Holy Communion, orthodox Christians believe both without any doubt.

But the Anabaptists or Baptists (as they prefer to call themselves) think differently. They admit that women should also partake of Holy Communion and did so in the time of the apostles, but they will not admit that children should be baptized and that the holy apostles really did baptize. This, of course, is most strange. For

As far as explicit mention in Scripture is concerned, it is found more in regard to the baptism of children than in regard to the communicating of women. It is indeed written that the apostles baptized whole houses, that is, whole families (1 Cor. 1:16); but that they also administered Holy Communion to the adults of a whole family, that is, also to a woman, we do not read anything about this in Holy Scripture. It can be seen from this that the Anabaptists obviously do not reject infant baptism because it is not expressly stated in Scripture that a child was baptized, for otherwise they would have to reject the communicating of women even more decisively; rather, they have quite different reasons for this, consciously or unconsciously. They do not consider baptism in a good Zwinglian way to be a powerful bath or means of rebirth, but only a meaningful ceremony. Now they think, what can a meaningful ceremony help a small child! It has no mind yet! It cannot yet think rationally about what will happen to it at baptism! In addition, the Anabaptists also think that even the Holy Spirit cannot work the faith necessary for the salutary use of baptism in little children. They do not regard the whole act of baptism as a work that God does for man and by which God serves man, but as a work that man does in order to show his obedience to God.

They believe that the Christian must be baptized in order to "fulfill all righteousness" like Christ. They believe that the Christian must be baptized in order to fulfill "all righteousness" like Christ, Matth. 8, 15. So they think it is best to wait with baptism until the children have come to reason and through the help of reason to faith. Thus they not only deprive the children of the only means of grace that they are capable of receiving, but are also responsible for the fact that many thousands are not baptized at all and die in the midst of the Christians as unbaptized heathens; yes, they also commit the terrible sacrilege of baptizing again those who were already baptized into the triune God in their childhood, thus making a lie of the dear God who already established the covenant of grace with them through baptism in their childhood.

Among the means used by the Anabaptists to make infant baptism suspicious, doubtful, and null and void, a very common one is that they say: there is nothing about infant baptism in the writings of the oldest Christian teachers of the church, from which it is clear that it must be a later invention and fiction.

But this is an empty excuse, just as empty as when the Anabaptists say that infant baptism does not occur in Scripture, even though it says that the apostles baptized whole houses or families, which certainly include little children. If the Anabaptists really wanted to prove their case, they would have to show: 1. that the apostles baptized the

2. that they determined the age at which a person could first be baptized; 3. that the later pure teachers railed against infant baptism as an unapostolic innovation; and 4. if and how it finally crept into the Christian church.

But what do we find in the writings of the oldest Christian church teachers? From this we want to share some of them for this time.

First of all, all the disciples of the apostles, the so-called apostolic fathers, teach that baptism is necessary for the salvation of every human being and that children also believe.

For example, Hermas, in his "Shepherd," as he calls his writing, still writes in the first century: "Before a man receives the name of the Son of God, he is consecrated to death; but as soon as he receives that sign, he is freed from death and given over to life. That seal, however, is the water into which those who are consecrated to death descend, but ascend as those sealed to life." (I., III, Limil. IX, 16.) But the same Hermas also says: There are "such" (he speaks of true believers) "who have believed as the uncorrupted children." (1b. 29.) For the fact that the apostolic fathers also believed that all children bear original sin in themselves, and therefore also need grace and regeneration, no proof is needed. We only recall what Clement of Rome writes: "No one is pure from filth, even if his life were that of one day" (1 aä 6or. 6. 17.).

Thus write the church teachers of the first century after the holy apostles. Their teaching about baptism in general is a much more powerful testimony for infant baptism than if they only told that once an infant had been baptized. For it is not practice that determines doctrine, but doctrine that determines practice. Since the church teachers of the first century teach that all men are sinners and condemned to death from the first day of their life, and that baptism is therefore necessary for the salvation of all men, and that even children can believe, only a blind man cannot see that infant baptism must have been in use in the first century according to the testimony of the teachers at that time; although it cannot be denied that later many Christians began to postpone baptism because of the error that if they sinned after baptism, their baptism would be lost to them forever. Therefore, for example, Emperor Constantine was baptized only shortly before his death, but then took off his imperial robe and kept on his white baptismal robes until his death. Guided by the same misconception, the pious Monica did not have her son Augustine baptized in childhood.

But we now move on to the second century. Justinus, the oldest Doctor of the Church after the Apostolic Fathers, who lived around

the year 103 suffered martyrdom, presents baptism as the circumcision of the New Testament, which he obviously would not and could not do if infant baptism had not been in use in his time. For how could circumcision be a model of baptism if the latter was not to be administered to infants just as the former? Justin Martyr, however, in his dialogue with the Jew Trypho, writes in defense of the Christian religion: "We too, who have become partakers of God through this entrance, have not received that circumcision according to the flesh, but the spiritual one which Enoch and the like preserved; but we received it through baptism, while we were still sinners, out of God's mercy, and all are therefore free to receive the same in like manner." (Opp. 8. Justinus Rst. I<sup>a</sup>nAlus. Lksii. Loin. II. i<sup>o</sup>l. 86.)

The same Justin writes in his protective speech addressed to Antoninus: "Very many sixty and seventy year old people of both sexes, who from childhood (i-- -aiöM?) have been made disciples of Christ 7-s ^-^2), remain immaculate and celibate." (I- o. I. 118.) Not to be able to see from this passage that already sixty and seventy years before 150, about which year Justinus wrote that protective discourse, thus in the apostolic age infant baptism was in use, can hardly have its reason in anything else than reluctance against it. For if people were "made disciples of Christ" as children around this time, they were obviously made so not by teaching but by baptizing. It is strange that Justin uses the very same word that the Lord uses in the command to baptize when he says, "Go and be baptized.

xxxxxx This means literally: And make disciples of all nations, baptizing them. Matth. 28, 19.

But we now go further into the second century, where we meet the church father Irenaeus.

Irenaeus, who was a disciple of the apostolic father Polycarpus (d. 168) and in 177 emigrated to Gaul, where he became bishop, namely in Lugdunum and Vienna, writes in his writing against the heresies: "Christ came to make all blessed through himself, I say, all who are born again to God through him, the infants (ilckantos) and little children (parvulos) and those who are in boyhood and the young and the old. Therefore, he has passed through every age, becoming an underage to the underage, sanctifying the underage, becoming a little child to the little children, sanctifying those who are of that age." (Xev. cam-. II, 22, 4) - In regard to this passage, the Anabaptists will object that here it is only spoken of that already the under-aged and little children were born again to God, but not that they were baptized; but whoever has the oldest kir-

If you have read the books of the teachers and know their way of expressing themselves, you know quite well that with them being born again and being baptized are one and the same. Therefore, also in the quoted passage, Irenaeus understands under the born-again to God minors and small children nothing else than baptized. This is Irenaeus' way of speaking. He writes, for example, in another passage about Christ: "Handing over to his disciples the power of being born again to God, he said to them: Pray ye, and

teach all nations, baptizing them." (Xev. liaor. III, 19.)

The next important testimony, the testimony of the church scholar Tertullian, falls into this period, towards the end of the second century.

Tertullian, born around the year 150 (about 50 years after the death of the apostle John), died around the year 220, the first Latin writer among Christians, was also the first to write a special book about baptism. He was a restless spirit, which is why he joined the sect of the enthusiastic Montanists around the year 200, which is also the reason for Luther's verdict: "Tertullianus is a real Carlstadt among the church teachers. (Luthers Werke, Hallische Ausgabe XXII, 2051.) However, this Tertullian became an important witness for the custom of infant baptism already in the oldest church through his writing on baptism. It is true that he did not write in favor of infant baptism, but against it: but his writing against it is the most irrefutable proof that infant baptism was in use among Christians in his time. For if it had not been in use, he could not have written against it. In addition, Tertullian does not reject infant baptism because it was an innovation, but for quite different, obviously erroneous reasons; but if it had been an innovation, if Tertullian had been able to prove that it did not originate with the apostles, would he not have used this and sought to prove its incorrectness? Since he does not do this, it is clear and obvious that Tertullian could not prove this. Secondly, Tertullian wanted to abolish not only the baptism of children, but even the baptism of all still unmarried adults! He writes the following: "For the nature and inclination, as well as for the age of each person, the delay of baptism is more useful, especially, however, in regard to small children. For why is it necessary to put in danger also the godparents, who both by their mortality do not cause to fulfill their promises, and by the emergence of an evil disposition" (of the baptized children) "can be deceived? The Lord says: Do not forbid them to come to me. Let them come while they are growing up; let them come while they are growing up.

while they are being taught wherever they go; may they become Christians if they can recognize Christ. What hastens innocent age to the forgiveness of sins? They will act more cautiously in worldly things, so that to whom they do not entrust temporal good, they will entrust divine good. They may first know how to ask for salvation, so that they may see that they have given it to the one who asked for it. For no less a reason, a postponement is also to be applied to unmarried persons, in whom temptation threatens, both in virgins for the sake of manhood and in widows for the sake of singleness; until they either marry or become strong in abstinence. If a man understands the importance of baptism, he will be more afraid of obtaining it than of postponing it; (only) a complete faith is sure of his salvation." (Oo baptismo o. 18.) It is clear from this that Tertullian did not oppose infant baptism because it was an innovation at that time, but because he wrongly thought, contrary to the clear teaching of the apostles, that one should not obtain forgiveness of all one's sins until one is over the temptations to apostasy, over the danger of losing this grace again.

We now move on to the third century, in which especially the church teachers Cyprian and Origenes give important testimonies for infant baptism.

Cyprian was a contemporary of Tertullian, a compatriot and admirer of him, and died a martyr's death as bishop of Carthage in 258. Mau should now think that he would have either fervently opposed infant baptism with Tertullian or would have defended it against him. But he does neither of these, but speaks of infant baptism as an established thing, recognized in the whole church, and argues only against those who held infant baptism to be right, but believed that it, like circumcision, should be performed only on the eighth day after birth. According to him, the newborn children should not even remain unbaptized for eight days; and he refers to a whole council, which was held in 252 and at which six and sixty bishops were gathered, who altogether not only held infant baptism as a use of the church originating from the apostles, but also testified against those who wanted to have the children baptized only on the eighth day after their birth! Cyprian wrote the following to a certain Fidus: "As for the point about infants, of whom you said that they should not be baptized within the second and third day after their birth and that the law of the old circumcision should be observed, so that you thought that a newborn child should not be baptized within the eight days after his birth.

If you are not convinced that it is necessary to baptize and sanctify a human being born on the day after his birth, all of us at our council were of a completely different opinion. For in what you believed had to happen, no one agreed, but rather we all reached the verdict that no man born into the world should be denied God's mercy and grace. For since the Lord says in his Gospel: "The Son of Man did not come to destroy the souls of men, but to preserve them, we must not allow any soul to be lost, as much as is in us, where it can be done. For what is lacking in him who was once formed in the womb by the hands of God? For to us and to our eyes those who are born seem to increase according to the course of days in this world; but everything that is made by God is perfect through God the Creator's glory and work. - For God, as he regardeth not the person, neither the age, seeing that he giveth himself to all for the attainment of heavenly grace in well-balanced likeness unto the Father. Since you also said that a child in the first days after its birth is not pure, so that each of us is afraid to kiss it, we think that this should not be an obstacle to the attainment of heavenly grace. For it is written: All things are pure unto the pure: and let none of us abhor that which God hath counted worthy to be created. For though a child be born again, yet is he not of such a nature that any man should shrink from kissing him at the bestowal of grace, and at the bestowal of peace. \*) That the eighth day was observed in the fleshly Jewish circumcision, is because it was the sacrament sent in the shadow and in the model before, but which was fulfilled with the future of Christ through the currency. For since the eighth day, that is, the first after the Sabbath, was to be the day on which the Lord would rise and make us alive and give us spiritual circumcision, this eighth day, that is, the first after the Sabbath and the day of the Lord, preceded in image, which example ceased with the currency that came afterward and with the spiritual circumcision given to us. Therefore we hold that no one must be held back from receiving grace through the law, which is now established (the gospel), but that every person is to be admitted to the grace of Christ, since Peter also says in the Acts of the Apostles: God has shown me not to call any man common or unclean (Acts 10:28). Incidentally, if anything could hinder men from obtaining grace, it is rather the more awakened and advanced and those who have been given the grace of God.

Parents their more serious sins

\*) In Cyprian's time it was customary to receive every newly baptized person with a kiss.

prevent. Furthermore, if even the most serious criminals and those who have previously sinned much against God, if they have subsequently become believers, are forgiven their sins, and no one is kept from baptism and grace, how much more must no underage child be kept, who has recently been born and has not committed any evil, except that he, born after Adam according to the flesh, was infected with the old death by his first birth. . . And therefore, dearest brother, this was the final judgment in our council, that from baptism and from the grace of God, who is merciful and kind and pious to all, no one should be held back by us. Since this is to be observed and adhered to with regard to all in general, we consider that it is to be observed all the more with regard to the infants themselves and the youngest born, who therefore deserve our help and divine mercy all the more, because



immediately at their birth, with their crying and weeping, they do nothing but ask for forgiveness. (Rzstst. RIX. cul bHum.)

The famous church teacher Origen, born around the year 185, died in the year 254, writes among other things the following: "The small children are baptized for the forgiveness of sins. What sins? Or at what time have they sinned? Or how can there be any reason of baptismal bath in the little children, except in the sense of which we said just before: No one is pure from defilement? (Job 14:45.) And because by baptism the defilements of birth are put away, therefore also the little children are baptized. For unless one be born again of water and the Spirit, he cannot enter in the kingdom of God." Ilom. XIV. in lme. ovanZ.

Origen writes further: "Listen to David, who says: Behold, I am begotten of sinful seed, and my mother conceived me in sins. With this he shows that every soul that is born in the flesh is stained with the impurity of iniquity and sin, and that therefore it is (rightly) said, what we have already mentioned many times, that no one is pure from defilement, even nodding, if his life had granted only one day. To this may also be added this, in order to ascertain whence it comes, since the baptism of the church is given for the remission of sins, that according to the traditional custom of the church, baptism is also given to little children'.

Ilom. XIV. in Revit.

He says: "For this reason the Church received from the apostles the adulterous teaching to administer baptism even to infants, because they, who were familiar with the mysteries of God, knew that in all of them there were the inherent impurities of sin, which had to be washed away by water and the Spirit. In Rom. V, 6.

The blessed courtier writes in his writing  
"The Sacrament of Baptism," Origen, which'

who was about 35 years old at the time of Tertullian's death in 220, speaks of infant baptism as an ecclesiastical, traditional custom that has its basis in divine institution and apostolic tradition. That it is a newly arisen custom of doubtful and disputed justification and itself somehow needs defending, occurs to him so little; its divinely derived right is so certain to him, and he regards it also among his listeners as so certain, that, far from wanting to justify its existence first from the Christian faith, he rather uses this itself as something quite certain to prove other teachers of the faith from it. He does not seek to prove the right of infant baptism from the doctrine of the inherent corruption of man, but rather, conversely, to prove the doctrine of original sin from the ecclesiastical and apostolic custom of baptizing infants. How certain he and all Christians must have been of the rightness of infant baptism! —

(Submitted.)

## Travel Predecessor Report.

(A letter addressed to Prof. Crămer.)

(Conclusion.)

Monday, August 5, I rode back to ..... This small town is the center of almost all roads, and one can hardly get from one settlement to another without returning to the city. On the way back, I called on a Methodist who had asked me very much to visit him. I talked with him for two hours; he also acknowledged here and there the errors of the Methodists, but does not regard it so highly, and will probably remain with the error, although he asked when I would preach there again next time, and said that he would stick to the church if they got a pastor. As I rode on from this man, I caught up with the daughter of the very worst Methodist, name ..... When I asked her name, I asked if she also wanted to remain a Methodist, to which she answered very ambiguously. By then I noticed that she was wavering, too, and began to remind her of her confession and the doctrine she had learned there; just as she had learned that the body of Christ was in the Lord's Supper, since Christ said, "This is my body," whereas she now denied this with the Methodists. She said, "Yes, the Methodists always say that the Lord Christ was still alive then." Well, I continued, notice once: The Lord Christ sat before his disciples and remained sitting there. But now, when he gives them the bread, he says, "This is my body." If he had not given them his body, would he not have lied to them and deceived them? Yes, indeed. How could we then rely on him and be saved through a liar and a deceiver? Certainly not. If Christ gives us his body, and he can do whatever he wants; before him no thing is impossible; his word is true, and what he promises he certainly keeps - then he gives us his body.

his natural body, his true body, which he asked from the Virgin Mary, for he has no other; is it not true? Yes, of course, it must be his true body, she answered. Now, I said to her, the Methodists deny not only this, but also the power and benefit of baptism and absolution; and omit from the second article the descent into hell, of Christ, whereof it is said, "who descended," 2c. Ephes. 4, 10. and "he descended into the lowest parts of the earth" v. 9. "and in the same (spirit) he also went and preached to the spirits in prison," 1 Pet. 3, 19. Yes, she said, that is what the Methodists deny and that is what it really says. But see the cause of all this. When the Methodists read something from the Scriptures that they cannot understand by reason, they immediately reject it as a lie, or as if it were not to be understood as the words read; since we should always ask in the case of such things: Who says this? The true God. Can he do it? Yes, for he is almighty. Will he do it? Yes, because he says so. Thus, when the Methodists read: He preached to the spirits in prison, they ask, as it were reprovingly: Dear Lord Christ, what did you have to do in hell? But we are not to ask, but to see whether he tells us that he was there and preached to the spirits; whereby we are not to ponder for a long time what he preached to them or for what purpose, we do not need to know, otherwise the Scriptures would have told us. At her departure I exhorted her to examine the doctrine of the Methodists exactly according to the Scriptures and their catechism, and if she then found error, as she now already sees, then God would say to her: "Come out from among them and separate yourselves. This she will probably do, because she believes the word. This one is probably some twenty years old; another girl of eighteen has also come over to us again with her mother. The father was always with us. I want to introduce here a little dialogue between this young Christian and the Methodist preacher, (the journeyman carpenter). She had been in church with us while he was holding church in her house with the rest of the Methodists. This had annoyed him too much, and he immediately visited her the following Monday, when the following words were exchanged: "Well how did you like the sermon?" "O, quite well." "Yes, he must have made the way quite wide for you, and not so narrow as I?" "No, he made it much narrower." "Yes, he can do it with his mouth, but how it looks in his heart, you don't know that, do you?" "That's none of my business; I can't know what it's like in your heart either." Now he had been terribly angry about the Lutherans, and on the following Sunday he had denied everything to this girl's face. I asked her whether she would not do better in the end to stay with the Methodists, since she would not need to be confirmed there, and whether she was not ashamed to have a

to become a schoolgirl. She answered that she would like to learn and be diligent. I then explained to her the reasons for the confirmation and that a person does not immediately understand the main teachings of Christianity through conversion. In the afternoon, I continued my return journey to .... from the place I had first visited on Sunday, after I had visited an old man who was terminally ill. This man is the father of friendship, which is hostile to the word of God; therefore I had to come uncalled. The old man

did not ask for communion; I did not ask him, because if he had been in a condition to receive it worthily, he would have asked for it himself. He said that he had always been at war in France; he had therefore made sure that he would do nothing wrong, and had a firm hope in God. Seeing that I had a holy man before me, I presented the law as sharp and double-edged as possible, and the grace of Christ as sweet as I could. He thought that a murderer could now believe in the Lord Christ and become blessed; - no, one must do good. However, when I told him about his situation and spoke to his heart as much as possible, tears came to his eyes. - I then spoke with his son outside the house for quite some time. He is the head of the people who stay away from the community. I had told someone that they did not believe in anything. They had learned this and were now angry. I told them, "He who is of God hears God's word; therefore you do not hear, for you are not of God. By this I could see that they believed nothing, because they did not come to the preaching. Now he broke in: "We are still as good as anyone in the bush; he who does not go to church can still be much better than he who goes in; one can also read God's word at home. I proved to him that usually such lenks do not read God's word even at home, and - since I probably struck his conscience, he answered meekly in the affirmative. Then he was much afraid that I wanted to subjugate the people. Also behind this is the great agitator in this matter, a former school teacher N. N. to ... - I hope that this conversation will make him change his mind.

In the evening I arrived in ... where I had ordered church at eight o'clock. The woman who had usually provided lights 2c. was sick, and no one cared. So I quickly ran to get another cloth for the altar cloth. Then I went to a store, bought two lights and borrowed the candlesticks. When I had everything ready, my congregation came together in quite a large number. So you see that I have a lot of dignities and burdens. Sexton, precentor, etc., even sometimes church sweeper and fire maker. With the mishmash congregation that is being established here, it is at a standstill, and will come to a standstill in the future. In the meantime, I preach in their church hall to the great congregation.

The Lutherans want to have it, so the unbelieving and reformed members have to be left out. There is only one man here who gives me much joy. He is my host and I often spend the night with him. My confirmands who serve here also come regularly to church; so I have hope that the young people will become better. There are many German families here, but half of them do not come to any sermon. It is mostly such *pinery men* who settled here. Tuesday morning I set out again early, and arrived in the evening forty miles from here. Here I had ordered church the same evening. Up to now we had held church in the schoolhouse of the Episcopal Church; but now that the bishop was there, and was holding services in the thirty-foot church, we could not get it. I therefore set the meeting for Friday evening. This little town is already quite large; many Germans live here, probably about thirty families. Pastor Strikter had already preached there before me. The people were all in agreement and talked about how they could build a church; however, for the last three months, Blacksmith Schäfer has also invaded here. Now he has three families already there and it may be that several reformed people will follow them. I visited the "worst" of these three and entered into conversation with him. After we had talked about baptism for a long time, he also came to the "Our Father. He said that the Lutherans say "Our Father" because that is what it is called in Ebrew. Since the man thought he was very clever, I reprimanded him not to speak of things he did not understand. Of the Lord's Supper he also argued for a long time and said, "That has long since been established by wiser men than you find, that it is not Christ's body, but only signifies." I said to him, let that be settled by wiser or stupider men than I am, the Lord Christ, the wisest, says: Take, eat; this is my body. "Yes, but it is not, I can see that; it is bread; it means only the body of Christ." So, you say, when you hand a bag of money to someone, "here do you have the bag or the money?" I reached into my pocket and pulled out my *pocketbook*; now when I say, here you have the money, you say, ei this is a bag and not money; but listen-I rang with it-it has money in it; now do you believe it and would you take it for money? So Christ hands them bread; but you hear from the true God, he wants to give them his body in it. Why don't you believe it? Now he became angry - a sign of the destruction of his reasons - and his lips trembled. I urged him to check it out, so that he would not blaspheme the Holy Spirit and punish lies. It was no use. He said, "Then we would be worse than the Jews; they crucified Christ and we wanted to eat him." - See the holiness. The Lord Christ says to us and to them - eat (what?) my body. No say such saints, God forbid. I asked for a Bible and read to him the saying, 1 Cor. 10, 16. The blessed cup which we bless 2c. - So the body of Christ has fellowship with the bread. "Yes, he said, communion; so the word i s a wrong word after all, and we must say it means. There you are a hundred years back; people are getting smarter - "than God and the Lord Christ along with His apostles" I added. You see, if there is a glass of wine on the table and you pour water into it, the water has communion with the wine. Yes, if you drink the wine, you must also drink the water; and if the apostle is not lying, you must also drink the blood of Christ, because the two parts have communion. It was now eleven o'clock and my host came to fetch me; the poor man was so angry that he might well have thrown me out of the house. Since I held this up to him quite calmly, he tried to control his anger. I asked him if I should come again so that we could talk more; but he did not answer and I took my leave. Now he tried to win over all Reformed people to the Methodists, but stubbornly denied that he ever wanted to become a Methodist, as all Methodists do. He reproached me a dozen times that I was still a hundred years back in the darkness. He wants to stay smart (?).

Wednesday, August 7, I then rode 22 miles southeast to a tract of land where I held church at three o'clock in the afternoon. This is the farthest misfion post, 77 miles from my community. This was the second time I visited these people. There are about twelve families living here, two of which lean toward the Methodists, since the same Grobschmidt, Schäfer, lives here. (I would have visited these people sooner; but when I first passed by here last winter, the *tavern keeper* told me that there was a German settlement there and urged me to visit the people. But he said that they wanted to build a church and appoint a pastor. Therefore I did not visit them, because I thought, if they want to call a pastor, you want to reach into someone else's office. A short time ago, however, I heard again that the people were still unchurched and that the Methodist was preaching among them. This prompted me to seek them out. There I learned that . . . from the Wisconsin Synod had visited them in the fall and had promised them a pastor at that time; but they had been stalled until now. Just now they were again in prospect of getting a pastor. At their request, I agreed to preach at their house once, but told them that they should wait for the answer to their last letter before I visited them more often, and that they should accept the pastor when he came. They said that I should visit them and get them a pastor if they had waited in vain again this time. In the end, my host also wrote to me after they had written that they could not have the pastor now proposed to them. I have promised to visit them every three weeks). The people were royally pleased that I came to them again, as I had promised them by letter. After the sermon, one of them asked me if we could meet again in the evening, and I announced a singing lesson to the people. - I had ridden here in quite a "rain" and my landlady took the word out of my mouth when she said: "I am very happy that it has rained; all the people can come because they cannot work in the harvest. I have asked the good Lord to make it rain before you come." The following day, the good Lord did it again with his rain. In the evening many people came and we hardly had room in our parlor. We learned several melodies which they wanted to use for the reading service; in between, for recreation: "The best friend is

in heaven." At my host's house, the last learned melody resounds every day: "O that I had a thousand tongues, people give me extraordinary joy. After the evening service, which was held together, the people went home cheerfully. They want to stand together with another German settlement, 22 miles northeast of here, so that they can one day receive a pastor. Here I found my 14th preaching place. On that terrain, however, the Methodist runner had also been; I therefore sought them out on Tuesday. Towards evening I arrived there fortunately, although here on the prairie so many paths crossed and I could not get a clue of the direction until I was only six miles from it. I had heard of these people before, but had not visited them because I thought the nearby Norwegian pastor would probably preach to them as well. He did not do so and has now moved away himself, but had promised them three years ago to send for a Lutheran pastor from Oshkosh (50 miles from here). I stopped at a certain ..... He sent out a message that there was to be church in the evening, but very few people were able to find out. After the church I inquired what the pretended Lutheran preacher, who visited it last Sunday, had said. I then found that he had approved of the Mormon principles and defended them; that he had preached on the Ev. John 3. of Nicodemus, but had not thought of baptism with a word; that he had said that he was sent by the evangelical community (that is the name of the Albrecht brothers of a kind of German Methodists) and finally: that he had handed out books from the American Tract Society. From all this I could make no other conclusion than that he was one of these Albrecht brothers who wanted to sneak in under the Lutheran name. The people will give him his passport next time. Friday, August 9, I rode two miles east first thing in the morning so that I could warn the second leader of these people about the Methodist-Lutheran as well. Here was the father of my host. When I explained this story with the Methodist to them, they shouted

The old man said: "As soon as I got home, I said: "I don't know, that man must be a Methodist; I've heard many Lutheran preachers, but no one has ever preached as strangely as him," but then the boys contradicted me and claimed that he was a Lutheran. Well, now it's coming out." From here I rode seven miles northwest to a certain . . . with whom that preacher had spent the night. He thought he was a Herrenhuter; I convinced him he was a Methodist, and although it stayed pretty much the same with the man, he still declared he wanted to stay with the others and have a fairly Lutheran preacher.

Now I rode another 16 miles back again, to . . . where we had church service in the evening in the aforementioned schoolhouse. However, the new Episcopal preacher does not seem to be favorable to us. He would prefer in the end if the Germans had no church; then perhaps some would come to him. He persuaded a woman from our congregation to have herself confirmed by the bishop, because our preachers did not have the power.

I have now carefully read through their 39 articles together with their order of worship, and have pointed out to the people how easy and superficial it is with them, of course only those who had need and privately. For example, they confirm without prior instruction and generally only demand that a child knows the 10 Commandments, the faith and Our Father and knows how to answer the necessary questions about baptism and the Lord's Supper - not about absolution. We will rent another place, since the people are not willing to pay a Thaler rent each time.

On Saturday, August 10, I traveled north again 40 miles to . . . ; from there another seven miles to my bush, where I slept overnight in a barn - I preferred this place to the house - on the straw and caught quite a cold. This man has persistently kept away from the community with his two brothers, about which I also spoke to him seriously. He seems to be the better one among his brothers - was also in church on the eleventh Sunday. They are represented by a certain schoolteacher named ...., who is on a job that was sent to him two years ago and was knocked out by him then, but has now infiltrated the bush. This person is also always rooting around in my congregation and presents a synod to them as an all-destroying and subjugating monster. However, he leads such a course that serious Christians do not believe him much, and there are people in the congregation who testify to the opposite of such slander. On the 11th Sunday p. L., the 11th of August, in the morning at sunrise, for which I had waited a long time, I now rode 6 miles further northeast to a preaching place in my congregation, there I preached at nine o'clock and twice more on the same Sunday on the

three places mentioned first, whereby I only started at the other end first, so that one part does not always have church in the afternoon. Now this circle of travels goes on again and I am not at home for 15 days a month.

I close with heartfelt thanks to God, the Lord of the harvest, and pray that He may be my help and shield.

May he be with you and with

Your, you warmly greeting

G. Jacob Hoffmann.

### To the ecclesiastical chronicle.

**The "eighty-two short discourses of consolation"** by Lassenius, which were recently published by Mr. Volkening in St. Louis, were also praised by the Buffalo "Informatorium" of January 1 of this year. It seems to us miraculous and delightful that the "Informatorium" itself tries to prove to us how wrongly we teach by means of this genuinely Lutheran book; miraculous and delightful, because it was precisely we who selected and arranged these consolations. We are therefore convinced that if we ourselves wrote a book and published it without our name, the astute "Informatorium" would try to refute us from our own book; just as, as is well known, Duke George, Luther's bitter enemy, once told the painter Lucas that Luther could not write such a beautiful book as he had just read - while Luther himself had written this very same book and only published it without his name! By the way, the dear "Informatorium" has noticed that dear Lassenius is not really Buffaloian; therefore it says that in the doctrine of ordination he "deviates from the doctrine of the Scriptures and other teachers closer to the time of the Reformation, such as Mathesius, Melanchthon and M. Chemnitz. It is strange that the "Informatorium" is careful not to mention Luther here. Luther is apparently a man whom the "Informatorium", although it otherwise asked for a good stomach, cannot quite digest. Therefore, when a Buffalo preacher recently came out in the Buffalo Synod and demanded, according to the Concordia formula, that "the right and proper understanding and opinion of the Augsburg Confession can and should not be taken from any other than Dr. Luther's doctrinal and controversial writings in case of disputes about the meaning of the same" - the whole Synod answered: No! Luther himself says in the preface to the first part of his Latin writings: "His books, on the other hand (namely, in contrast to Melanchthon's works), are written in no (systematic) order, so that they are still a kind of rude et indigestum chaos (a raw and disorderly lump). In this sense, then, the gentlemen of Buffalo admit that the Concordia formula was based on Luther's works! \*) They

\*) On the other hand, it is known that Luther's works according to his own explanation, to which also the Concordia formula reminds, But with this they clearly indicate that they are sworn enemies of Luther, blasphemers of his writings and opponents of his teachings, who do nothing but confuse the poor ignorant Lutheran people and their ignorant shepherds under the cover of the name

Lutheran.

**False Doctrine of Confirmation and Ordination.** In Pastor Brobst's "Zeitschrift" of Dec. 31, there is an essay from a German newspaper which obviously contains false doctrines. We hope that Pastor Brobst included the essay by mistake. However, false doctrine is not to be joked about. If, however, the inclusion was not by mistake, but with premeditation, with approval of the "false doctrine" contained therein, then it is all the worse. We only lift up the following words: "In ordination alone is the fullness of the gifts of grace bestowed upon the pastor, which are necessary to bring the baptized Christian to the order of the life decided in the Word and the holy sacraments, and to maintain him in the same. The more the danger of sectarian apostasy becomes apparent in the Protestant Church, the more urgently and powerfully the need arises to restore to ordination that significance which has been taken away from it by the overruling of the Scriptural doctrine of the general priesthood of Christians. Nevertheless, our assertion may be branded as a hierarchical one, as one contradicting the evangelical doctrine. The former is simply not true, for hierarchical coercion and its corresponding ecclesiastical life are found only where human arbitrariness takes the place of divine calling; ordination, however, is not human arbitrariness, but an express appointment of the Lord, and as such is not contrary to the teaching of the Protestant Church, provided that everything that is scriptural belongs to the teaching of the Protestant Church. How it came about that so little emphasis was placed on ordination in the Lutheran Church, we will leave undiscussed here: for the time being we refer to the ministerial experience of all those who suspect and recognize what the Lord demands of the true church in these last days. Certainly he also requires this of his ministers, that they make the confirmands worthy guests of Holy Communion by teaching and instruction, by example in life, and by the laying on of hands; that they do all this according to the measure of the grace bestowed upon them in ordination." - —

Granville Moody, a **Methodist preacher** in Cincinnati, has an appointment as colonel of an Ohio regiment, which he  
Luther's later writings are to be distinguished from the earlier ones, in which Luther had admitted some things to the pope, e.g. the doctrine of a visible church that is the sole source of salvation.

but is to be formed first. Several Methodist preachers have already been employed as captains, one of them, named Fuß, is to form a German company in it. The apologist invites "war-loving Christians" to join this regiment. So reports the "Happy Ambassador" of Dayton, O. Must be strange preachers and Christians too.

**The Leipzig Evangelical Lutheran Missionary Gazette** of November 1 of last year brings the cheerful news that the vexed dispute of recent years over the position of the missionaries to the castes in the East Indies can now be regarded as settled and the threatened rupture as averted. The sober Leipzigers were right. Right has remained right and all pious hearts have fallen to it. Another joyful message is that shortly after each other three candidates of theology have registered for missionary service and have already entered the mission house for further preparation. Their names are: Candidate Schauz from Dresden, until now secretary of the main Saxon missionary association, Candidate Nerling from Dorpat in Russia and finally Candidate Handmann from Schleiz.

**Lutheran Young Men's Association.** As we can see from the Pilgrim from Saxony, a Christian Young Men's Association has also been formed in Leipzig. Among other things, the following is reported about it: "We occupy the entire second floor of the above-mentioned house, consisting of four friendly rooms, whose beautiful and practical furnishings we have to thank for the activity of our councillor, the merchant Mangelsdorf, and the willingness of many friends of the Kingdom of God to make sacrifices. In one of these rooms there is a small library, which is constantly growing, along with a number of ecclesiastical and political periodicals, among which, of course, the dear Pilgrim is not missing. Another room is used for ordinary meetings and yet another, decorated with large wall maps, is intended for teaching. In the most spacious room, however, there is a piano and next to it a lectern, above which there is a beautiful large steel engraving, the image of the Lord Christ. In this cosy room we have spent many a delightful hour. "We are also granted the salvation that Mary enjoyed when she sat there in blessed peace at the feet of Jesus. Yes, the members of the Leipzig Junglingsvereius have much to be thankful for.

Now a word to our comrades in the cities where there is not yet a young men's association, to you, dear brothers, who are of the house of the Lord. See if you cannot join together in the same way. Tell your pastor or whoever else you can put in charge, but tell your Savior above all, and may He give grace that young people's associations will soon be formed in all places. Isn't it nice if you can now, during the long winter evenings, engage in useful activities in brotherly safe fellowship?

or listen to the words of the Lord, which refreshes, "so that body and soul become joyful and grateful. Or don't you think it wonderful when you go on a little excursion together in the summertime, the Lord in your midst, and walk cheerfully like the one on the first page of the pilgrim through the woods and meadows, singing, for example: How glad I am that my treasure is the Alpha and Omega! or the covenant song that begins:

We join together in a covenant The faithful band of brothers, The love that bound us rests on a rocky foundation. A word has bound us together, We wear a banner, The word of Jesus' wounds Is the adornment of our covenant.

Keep that in mind! And be sincerely greeted by the Jünglingsverein zu Leipzig."

### **Johann Weise,**

a Baccalaureus at Querfurt in Luther's time, was a zealous Papist and an enemy of Lutheranism until his old age. However, when he once went to Halle for the sake of a plague that was rampant in Querfurt, in order to stay here for a while, and merely out of curiosity heard Dr. Justus Jonas preach here once, God blessed this sermon in his heart, he came to recognize the wrong path that was shown in the papacy, and now became a zealous Lutheran. Just as those who come to the truth after long wanderings usually hold the truth all the higher and are all the more anxious not to be deprived of the precious jewel, so also our Johann Weise. When, after Luther's death, Dr. Johann Major came out with the teaching that, in addition to faith, good works were also necessary for salvation, many who had been Lutherans from childhood thought that this was not an unbelievable teaching. It was self-evident that one had to be pious if one wanted to be saved. But Johann Weise thought differently. He had experienced how a soul never comes to rest if it does not know that faith alone makes one righteous and blessed before God. He therefore said: "Almighty God, do you now want to lead people back to these opinions, in which I was so deeply immersed and so difficult to bring out? What will become of it in the end? O pray, dear children, pray that Pabstism will not overtake you again. For what torture and anguish of conscience it has been, no one knows, except those who have tried it.

### **Church News.**

After Pastor J. E. Hüsemann had received a regular call from the Lutheran congregation of Minden in Washington Co., Ills. and had accepted the same with the consent of his former congregation in Har'son Co., Ja. Pastor John, introduced to his congregation on the second Sunday of Advent.

May the gracious and merciful God make him sit there for the blessing of His holy Church for the sake of His dear Son Jesus Cbrisi, Amen.

Georg Streckfuß.

Address: Uev. L. Ilnessmun.



NubsiviNo k. 0.

^VnssiinZron Oo., Ills.

Mr. Pastor J. P. Tb. Jungck received a regular call from the German Lutheran congregation at Bloomiugtvn, Ill. and after accepting the same, he was solemnly inducted into his new field of work there on the second Sunday of Advent by Pastor P. Heid on behalf of the District Presidium. May the merciful God, according to the riches of his grace, be with this servant of his word and his congregation and bestow great blessings.

St Louis the 4th of January 1862.

G. Schaller, d. z. President of the Western District of the Synod of Mo., O-, u. a. St.  
The Preachers' and Teachers' Widows' and Orphans' Fund.

With thanksgiving against God, the following account can be filed.

1st capture in 1861:

a. Cash on hand from 1860H	192.25
b. Regular contributions117	.50
e. Arrears received71	.50
b. Gifts from individuals and Communities98	.34

Summa \$479.59

2nd editions in 1861.

u. To 5 widows u 40 dollars V 200,00 cl. To 10 orphans a 10 dollars 100.00 o. Special allowance for widows17 .00

6. postage for sending the protvcolle

to the distiictscassirer and for express 2.34

Summa § 319.34

3. current cash balance 160.25

For this year also one dollar will suffice as a regular tax of a member for the present expenses; especially if the nests still come in, as is to be hoped.

In order to avoid confusion, the dear brothers in Christ are asked to send their contributions only to their district treasurer and, where possible, directly. For the Northern District the treasurer is Mr. Past. A. Hügli in Detroit, Mich.; for the Middle District Mr. Past. C. Fricke in Indianapolis; for the Western, the undersigned. Since Mr. Past. Sommer, who was elected for the Northern District, has traveled to Germany for the restoration of his fine health, his Vicarius in the preaching office will certainly also take over this Cassirer office for the time being.

In the past year, it has proven especially good and necessary that we have joined together in an orderly activity of love for the care of the preachers' and teachers' widows and orphans. Voluntary contributions have probably flowed more sparsely because of the current emergency, although individual congregations have given abundantly, for which we express our heartfelt thanks and wish them God's blessing. As small as the pension for an individual widow may seem, it is nevertheless, in addition to other support that our widows enjoy, a

It has been a kindness that has been acknowledged with many thanks. Let us also remember these widows and orphans in a friendly way! The legacy of be. Ferdinand Nudloff has not yet been invested, as the payment will only be made shortly.

### Special Receipt.

Contributions were received from pastors and teachers:

For 1859: Past. Citizen 8 2.00; King 8 2.00;

Piercer Z 1,00

For 1860: Past. Brauer 82.00; Bürger 8 2.00 For 1861: Past. Ahncr, Birkmann, Brauer, Einrich, Hahn, König, H. Löber, Mullanowsky, Nolting, Neichhard, Richter, Sauer, G. Schal' ler, Wyneken, Weyel.

For 1862: Past. Brewer, Hahn, Hügli, Wagner.

2. in gifts:

Christmas collecte in the comm. of Mr. Past. Stubnatzy 8 15,00

WeinachtScollicte in the Gem. of Hrn. Past. Lin-

demann H 23,75

community of Mr. Past. Weyel \$9.00 I. F. Bürger.

St. Louis, Jan. 10, 1862.

## Receipt and thanks.

For the proseminary in Germany received from Rev. F. G. Kunz in Cumberland, Marion Co., Ind. 81.00, - from the congregation of the same 85.00.

C. F. W. Walther.

For the California Mission: received from the congregation Mr. Past. Ruhland's at Oshkosh, Wisc., 81.00, - from Mr. A. Bohn at Cleveland, O., 84.50.

C. F. W. Walther.

Having received through the kindness of Herru J. H. Bergmann in New York one hundred and thirty thalers of gold (130 louisdor thalers) in kind gifts, certifies with heartfelt thanks

K. A. W. Röbbelen.

Gronau, Dec. 4, 1861.

I gratefully acknowledge receipt of the following gifts for the school seminar:

For the budget: Ans Hrn. Past. Stephan's Gem:

Bush. Beans, 4 bush. Beans, 9 Bush. potatoes, 24 cabbages, 4 cabbages, 25 lbs. beef, 26 Bush. Potatoes, 4 Veal.

From Mr. Pajt. Jritze's parish: 1 beef, 4 beef, 2 Bush. Potatoes, 4 beef, 1 beef, 4 bush. Welschkorn, 4 beef, 32 krauköpfe.

From Mr. Past. Zage's parish: 6 Bush. Potatoes, 4 Veal, 37 Cabbage, 4 Beef, 4 Beef.

From Mr. Past. Bode's parish: 20 crane heads, 1 Bush. Potatoes, 4 Beef, 2 Bush. Potatoes, 2 Bush. Welschkorn, 1 peck of beans.

From Mr. Past. Schumaim's parish: 4 pigs, 1 pig of 150 lbs.

From Mr. Past. Jöbker's parish: 4 beef, 200 lbs. beef.

From Mr. Past. Sibling's parish: 4 beef, coffee for 82.00, milk for 81.00.

From an unknown person through Mr. Past. Sihler: 2 Bush. Potatoes.

For the fund for the support of poor seminarians: From the congregation of Mr. Past. Stephan 86.50, as surplus on the travel money raised by the Fort Wayne District Conference for its members 80.91, from a parishioner of Mr. Past. Husmann 85.00, at a wedding in Mr. Past. Sihler's congregation 88.55.

For the payment of a purchased piano: (for which dear brethren are still further requested for mild contributions) from members of the congregation of Mr. Past. Heinemann 86.05, from Mr. B. Nies 80.50, from Mr. W. Aumann to Mr. Past. Husmann's parish 81.00, from the same parish from Mr. Moldthan 81.00.

As a Christmas gift from the congregation of Mr. Past. Jöbker: The Bible in Pictures by Julius Schuorr, complete in 5 booklets and already bound.

Again, many thanks to the kind givers; and God's rich blessings be upon them!

Ph. Fleischmann.

I hereby certify receipt of the following funds:

### For Mr. Pastor Röbbelen:

From Mr. Pastor Schwan's Gem	836	.65
Hattstädt		6,00
S. Riedel		27,00
Neidhardt, collection in the Gem. too		
Port Richmond, Staten Island	42.50	
" Mr. Pastor Dulitz's Gem		3,11
Through Mr. Past. C. Engeldcr		10,00
namely: From the Women's Association of the Gem.		
Immaucls Gem. to Olean		6,00
From Mrs. N		2,00
„ Mr. big		1,00
Gundcr		1,00

### For inner mission:

From Mr. Pastor Dnlitz		12,89
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### For visitation trip Mr. Pastor Brauers:

From Immaucls Gem. to Olean-	3,00
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### For Synodal-Casse:

Christmas collecte of the ImmanuelS-Gem. to Olean.	4,00
From the municipality to Wclsvül	1,00

### For teaching institutions of the Synod:

Collecte in the comm. to New York	- 5,45
I. H. Bergmann.	

## Received:

### g,. To the synodal treasury of western districts:

From the comm. of Messrs. Past. Fick, Collinsville, Ill.	810.80
" Mr. Past. Wolfs, Jefferson Co., Mo.	1.00 " " Andreas Michel, Columbia, Ill. 0.50
From Trinity Tistn'ct in St. Louis, Mo. - -9	.35
From Mr. Past. Jüngel and some members of his	
Comm., Cooper Co., Mon.	5.00

### d. To the Collcge Entertainment Fund:

From the comm. of Mr. Past. Fick, Collinsville, Ill.	8.65 "	to an unnamed person in Collinsville, Ill.	2,00
From the Dreicinigkeits District in St. Louis, Mo. - 11,00 "	Immanuels	" " ""	11,00
From Mr. Noack in New Orleans, La.	15,00		
"of the community of Mr. Past. Hüsemann, Minden,			
Ill.	6.51		

### o. To the Synodal Missionary Fund:

Collecte des Dreicinigk.Districtsin St. Louis, Mo.	88.65
" Immanuels Districts in St. Louis, Mo.	72.73
" " Concordia-Districts in St. Louis, Mo. > 19,90 ,, the Gem. deö Hrn. Past. Hanser, Caronde-	
let, mo.	8,50
By Louise Gerken, Carondelet, Mo.	0.50
„ the comm. of Mr. Past, Fick, Collinsville, Ill.	6.40
Collecte on Mr. Heineck's baptism of children, Collinsville, 9". °1	,00
From an unnamed person in Collinsville, Ill.	3.00 " Junfrau Louise Meier, St. Louis, Mo.
From the DreicinigkeitS District in St. Louis, Mo.....	1,90
Collecte der Gem. des Hrn Past Geyer, Carlinville,	
Ill.	6.20

### ä. For the new seminary building in Fort Wayne:

From an unnamed person from the community of Hr.	
Past. M. Eirich, Ehester, Ill.	1,00
" Mr. Karl Ude in St. Louis, Mo.	15.00
"of the community of Mr. Past. W. Frederking in	
Pocahontas, Mon.	10.40
" From an unnamed person in Collinsville, Ill - - 2.00	

### 6. for Mr. Pastor Röbbelen:

From Mr. Karl Ude in St. Louis, Mo.	5.00
" Mr. Past. Fick, Collinsville, Ill.	3.00
" " Jakob Beck, Columbia, Ill.	1.00
" " Andreas Michel, Columbia, Ill.	0.25

Ed. Roschke.

### Received in the Casse middle District.

### For Synodalcasse:

From the comm. of Mr. Past. Stephen	3,27		
" " " " Dr. Sihler as Collecte am			
Christmas celebrations	85,00		
From the communion fund of Dr. Sihler's church. - 25.00	From Mrs. Wittwe Meyer of the parish Past. Zügels--	5,00 "	Mr. ConradTrier 10,00
" the congregation ofMr.	Pastor Schöneberg	6.00	
" " " " Schumann, De Kalb			
County	4.14		
From the comm. of Mr. Past. Schumann,Kendalville2	,10		
" " " " Jäbkcr	9,18		
" " " " Klinkenbergforthe			
Seminary inFortWayne	8.00		
" of the comm. of Mr. Past. Schumann, Dc Kalb County for the Hern teachers at the seminary in St. Louis	2.60		
" the community of Mr. Past. Cobbler	5,00		

### For inner mission:

From the comm. of Mr. Past. F. J. Biltz	4.40 "	Mr. D. Kastenés	0.60
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### For the general presiding officer:

From the Zion's Gern, of the Hrn. Past. Werfelmann - - 6,00 "	,,
" " " " Klinkenberg	--- 5,00

### For Prof. Biewend:

From the comm. of Mr. Past. Schumann, Kendalville	2,00
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### For Synodal Mission:

From the comm. of Mr. Past. Seudl as Collecte on	
first Sundays of Avventö	10,46
" Mr. G. Schlebccker	1.00
" of the congregation of Mr. Pastor Schwan, Cleveland	
Ostscite	1.23
" the Gem. of the Hrn. Past. Schöneberg	5,00

/,	" St. Thvmasgcm. d. Hrn. Past. Werfelmann	4.19
	... Gem. of Mr. Past. Jäbker	13,00
"	the schoolchildren of Hrn. Past. Jäbker	1.75
"	the Gem. of Mr. Past. Cobbler	5,00
	For teaching institutions:	
From Mr. Rothe in Boston		10.00
" der Gern, des Hrn. Past. Swan, Ostscite Cleve-		
country as Collecte on Christtagr		38,89
of the Zion congregation of the Rev. Werfelmann--	2,50 "	a member of the Zion congregation of the Rev.
Werfelmann		2,50
	For Mr. Pastor Röbbelen:	
From the community of Mr. Past. Schöneberg	9,50	"" Zionsgcm. of the Mr. Past. Werfelmann-. 3,00
... Community "	"" Gcrrmann	0,25
" Mr. N. Germann		0.50
Fort Wayne, the 9th of Iannar 1862.		

W. Meyer, Cassirer.

## For the Lutheran have paid:

### The 14th year:

Mr. W. Siegmänn.

### The 15th year:

Mr. Br. Wehling.

### The 16th year:

Messrs: D. Wiedow, Fr. Wehling, W. Hesterbcrg, L. Kahle, G. Dietrich 50c., H. Manz, W. Mänz, Past. A. E. Winter, Iac. Waldschmidt 2 ex.

### The 17th year:

The gentlemen: Iac. Waldschmidt 2 ex., H. Tclic, Belgrün, Imme, M. Fischer, Fr. Beckemcier, H. Bank, F. Umbach, Fr. Melcher, G. Aerger, M. Kcck, P. Emrich, J. Hvffhcr, G. Dietrich 50c., C. F. Grupe, J. Lauer, V. Lange, L. Hupe, H. Braun, C. Rathe, C. Denning, J. Munstermaun, F. Werfelmann, H. Brinkmann, H. Rcifort, H. Bramstedt, P. Eggers, Past. W. Stubnatzy, Fr. Stöckmair, C. Hermann, J. Veilharg 50c., M. Wegmann, C. Warnkc, H. Hauptmeier, H. Brüggcmmann, Kämpfe, C Jung, C. Kroop, C. Nölting, H. Meier, Past. Fritze 3 Ex.

### The 18th year:

Messrs: G. Spiegel, Past. G Jäbker 37c., Past. A. Weyel 45c., C. Pipo, H. L- Meyer. Past. C. F. Böh- ner, J. G. Bcyer, Past. J. C. Schulze, H Lohrmann, P. Maul, Lührmann, H. L. and H. Bicrmann, L. Strebel, Fr. Odm, W. Brockschmidt, L. Würfel, F. Fink, F. Stel- ter, A. Blone, Scheele Jr, Past. F. Nuoffer, J. Nucken- brad, Dahmann, Plackemmeier, H. Lürding, W. Hagemann, H. Möhlenkamp, C. Warnke, Past. A. Dctzer 11 ex. C. Brandt, H. Sievers, F. Bahls, G. Hederle, H. Meier, Past. V. Korew, Past. G. Wolläger, J. Beck, Michel, E. Jung, Past. J. Horst, H. and F. Schütte, M. Thomä, M. Huhn, A. Hof, Past J. G Kunz, W. L. Rescner, H. Meier, Op- permann öOc., M' Lindecke, H. Engclking, J. Jung.

M. C. Barthel.

## New address:

kev. Nieü. Ne^or,

OrxrL ot: No. Ooo. l^ueäors, l^uveuvsortü, Lrxxisas.

## Volume 18, St. Louis, Monday, February 5, 1862, No. 13.

(Submitted.)

### The Last Judgment.

Wake up! Wake up, O Christianity, from the sleep that surrounds you! Truly, it is now high time to receive the Bridegroom! Up! Adorn thyself, and be ready to receive the jewel, which, according to His great mercy, He has long since bestowed upon thee.

The end is heralded with a bright bell: the signs are already fulfilled, which have foreshadowed it. If you do not want to reap evil rewards, if you do not want to be punished by the Lord, then send yourself and do not delay, think seriously about the Last Judgment!

Ah, mark the wiles of Satan, that he may lie to many: Because, in their opinion, it is long since they went out; So they sleep, at this time, and are greatly deceived; For suddenly, like the lightning's gleam, will also be the Lord's future.

In a flash, the Son of Man appears in front of everyone! He comes on a high throne of clouds, That He may now judge the world! He is crowned with a golden crown of the purest heavenly light.

The light of the sky surrounds him completely, like morning light in the sun's glow.

And around him, in a great crowd, The angels all hover; Many thousand, thousand, bright and clear, Loud rejoicing surrounded him. What was their way in heaven, In lust and joyful life: That, ready for his service, now gives him rejoicing the victory escort.

Ah! hear now their field cry, Which they raise at once:  
"All of you humans come here to give an account!  
Bring a cedar, whether it be in death, or life!  
As he lived in the world, so shall he now be set before God!"

Like the sound of a trumpet, it pierces through heaven, earth and hell. And no sooner does it resound than it stirs, In an instant and in the twinkling of an eye. Now weeping will not help, mockery will not help, A cedar must be at the place, Where Jesus holds the world judgment And pronounces the verdict according to merit!

Everywhere, where men are buried; Since they all, through Adam's fall, Have inherited death. The sound of the trumpet is followed by those who gave God the glory, and also those who persevered in the time of grace always in safety.

The graves, on the earth's round, The dead return;  
It rises, from deep at the bottom of the sea, Who ever sank down;  
And breath goes out of God's mouth, Bringing life to the limbs, That now every human child lives, As many as are ever born.

And to all, who at the same time, are still in body life, (No matter whether they are prepared, whether they still resist), A new body is given, according to their worthiness;  
That they stand transformed in an instant, To be seen like others.

There are, in the true wedding dress, The pious now to see.  
The body of the wicked with shame and sorrow must obviously stand.  
You can tell by their shame and glory, where they will go;  
Even before, from Christ's non-mouth, the final verdict has been made known.

Now go forth the angelic host to the end of the world;  
They gather from the land and sea the crowd of people nimbly.  
No more scoffing, no more balking, Now all the stands must be  
Now appear before the Son of God to receive their reward.

They must all, great and small, stand before their judge.  
Most see only with fear and chastisement His wrathful eye.

They would like, if only it could be, Gar gladly go from then;  
Alone the judge of all the world With power she now holds bound.

The angels divide them, At his almighty beckoning, After one was good and evil, On the right and on the left. Now there is an end altogether to limping on either side; One sees now clearly the difference, Which no one saw in this time.

And now the verdict resounds After every life;  
After one foolishly or wisely, Now the reward is given.  
To the left one hears the curse With terror and with trembling;  
But those who stand at the right hand will see themselves blessed with joy!

"Come here, you beloved multitude, chosen by the Father!  
Now it is known and evident who is numbered among you;  
Who was faithful to the end In faith me vermählet!  
Inherit the kingdom prepared for you from the beginning, to bliss!"

"You have done as I taught, After the manner of the truly pious.  
As often as I have come to you, you have taken me in;  
As often as I desired food and drink, I was always welcome to you;  
You have, faithful unto death, always served Me in every need!"

Then the righteous crowd will say: "We have never seen you as a guest, even naked; nor has it ever happened that our house was your home. Then He sends forth the voice: "I myself have felt what you have done to the least of these!

In the time of grace they believed in His blood, death and wounds; That was their comfort and garment of honor, In all hours of tribulation;  
Therefore, they are all found righteous before Him today.  
Even if the sin was red as blood, it will not be revealed now! - —

"Away from me, to the torment of hell, all you cursed souls!  
He shall torment you the devil's whole number for eternity.  
You always wanted to choose only sin and lust;  
Now the smoke from your torment shall also be eternal, eternal, eternal!"

"In your lifetime you have never watered me, you have never fed me, you have never clothed me, you have never shown me love;  
Never took me up with kindness, When I traveled with difficulty.  
What you have not done to my own, I have not felt myself!

And away, in holy fury, He exposes their shame;  
How they, in pride and arrogance, always lionized him;  
And rested in the death of the soul, although He awakened them;  
What she ever secretly thought, That is now brought to light!

Now the maw of hell opens to swallow you all.  
The eternal flames can be seen coming out of the deep bottom. Satan hurries to force everyone down with him at the hour.  
O wretchedness! Misery! Great distress! Now eternal death appears.

Ah! do you not hear the cry of anguish that pierces marrow and bone: "Is it true that there is no salvation? That no one brings help?  
O help! Rescue! Set us free before hell devours us!  
Yes, yes! we are rightly cursed, Because we never sought life!"

And see, with true Satanic fury, the devils hate them now;  
They all plunge into the embers, no one is let go. The voracious maw never rests, it must catch them all;  
That master and servant, with greatest sorrow, may be tormented for eternity! - —

Now the pearly gates of the city with golden streets open, The blessed choir enters with jubilation without measure, Now the eye stands, the ear hears - Who can grasp the joy? - What only faith saw darkly, That is now clearly there.

All the little angels welcome the blessed! They themselves rejoice, when they see all the pious, the friends, brothers, little children, now from all distress.  
What has ever loved in God, Now God gives to each other again.

With uncovered face God Himself is now seen; The soul does not fear Him now, She is raptured from fear. He is its life and its light, it is enraptured in love. She can, what was otherwise not possible, love Him completely, totally and utterly!

The sea revels in love's lust, without sin, without complaint.  
She rests with Worin' at His breast, In blissful comfort.  
Now she realizes how He carried to her, Before all time, the ardor of love, In which she now rests so blissfully.

Like harp sound and organ sound  
It rings through the sky;  
Now the multitude, before God's throne, sings the Hallelujah;  
And offer praise and thanksgiving to God the Father, Spirit and Son.  
Because only in love the heart surges, That's why the praise sounds so sweet.

O what delight, what joy, Is now given them!  
In pure pleasure and bliss, you float unceasingly! In rest and peace, without suffering, you live with God forever!  
Oh, if only this inheritance were already mine: to be blessed without sin, in love.

Be still, my mouth, that's too high, I can't sing that.  
Now I am still wallowing in faith, I have to wrestle with sin;  
When I once put off her yoke, Then it shall sound better: With heart and courage and all my mind, I'll sink before the Lamb in praise!  
X.

(Submitted.)

### Theses on sanctification. \*)

#### Preliminary remark.

The word "sanctification" is used in Scripture and in our symbolic books partly in a broader sense and partly in a narrower sense. The word "sanctification" is used in Scripture and in our symbolic books partly in a broader and partly in a narrower sense. In the latter, it means the whole work of the Holy Spirit. In the latter, it means the whole work of the Holy Spirit in transforming man from a sinner into a saint by calling him through the gospel, enlightening him with his gifts, and sanctifying and sustaining him in the right faith. In this, namely in the narrower sense, the word "sanctification" is synonymous with renewal, new obedience and good works, and follows from justification, as a fruit of the same, after the justified and born-again man has received the Holy Spirit without any action on his part and without any effort on his part. The word "sanctification" is synonymous with renewal, new life and good works and follows from justification as a fruit of it, after the justified and born-again person has received the Holy Spirit purely by grace for the sake of Christ through faith for a gracious and effective indwelling.

#### Thesis 1.

##### Summarized term.

The sanctification or regeneration is on the one hand and in consideration of the working cause a work 1 of the triune God, 2 of the Father, 3 of the Son and 4 of the Holy Spirit and is especially attributed to the latter; on the other hand, however, and in consideration of the powers of grace received from the Holy Spirit for sanctification, it happens 5 under the free cooperation of the justified and born again man with the Holy Spirit. And it happens to the end that in the born-again man the still existing old man 6 is more and more weakened and killed, and the man who in the act of justification has been testified to by the Holy Spirit through the Gospel. 7 so that in the new hearing the works of the holy ten commandments may be more and more fully accomplished, 8 that the new man may be more and more strengthened and strengthened in the act of justification by the Holy Spirit.

\*) These theses were gone over at last year's sessions of the Missouri 2c. Middle District Synod at Cleveland, and adopted by the same in the form here communicated.  
D. L.

The cross is borne more and more patiently and the divine image in man is restored approximately on earth and completely in the resurrection.

Th. 1. 1) 1 Thess. 5, 2) 3. - Joh. 15, 2. Ebr. 13, 2t. 3) Joh. 15, 5. 4) Tit. 3, 5. Gal. 5, 22. 5) Ebr. 13, 14. Col. 3, 1-10. 6) Ephes. 4, 22-24. Rom. 8, 13. 7) Ephes. 2, 10. 8) Phil. 1, 29. 9) Ps. 17, 15. Phil. 3, 21. 1 Joh. 3, 2.

#### Thesis 2.

God, resp, the Holy Spirit, works in the justified and born again person. The Holy Spirit does not work sanctification or regeneration in the justified and born-again person directly, but through means. These means are, on the part of God, his word and sacrament; on the part of man, faith.

#### Thesis 3.

The divine law is a means for the constant renewal of the believer insofar as it is the eternal and unchanging rule and guideline of the divine will, how man, according to soul and body, should be constituted and do and leave accordingly, so that it binds man in conscience to perfect obedience. \*)

Th. 3. r 3 Mos. 19, 2. 5 Mos. 4, 2. Rom. 7, 14.

#### Thesis 4.

Although the law constantly deepens and broadens the knowledge of sin in the born-again and is and remains the rule of good works for him, it nevertheless gives neither desire nor strength to do these works, since it rather kills and increases sin.

Lh. 4. ' Rom. 3. 20. 2 Gal. 3, 21. Rom. 8, 2 -4.

-2 Cor. 3, 6. 9. < Rom. 7, 8 - 11.

**Thesis 5:** The actual effective means of the Holy Spirit for the ongoing renewal of the believer are. Spirit for the continual renewal of the believer are: 1) the preaching of the Gospel and? the holy sacraments. Sacraments, which work the desire and power in him to do good works and suffer evil.

Tb. 5. ' Gal. 3, 2. 1 Pet. 2, 2. 2 M. I, 5. Rom. 6, 4. I Cor. 10, 16. 17.

#### Thesis 6.

On the part of man, faith is the means of the Holy Spirit for the growing renewal of the justified and born again. From the human side, faith is the means of the Holy Spirit for the growing renewal of the justified and born-again.

Th. 6. r Gal. 5, 6. 2 Pet. 1, 5 -8. Jam. 1, 3.

#### Thesis 7.

As an external means of help and discipline for the growing sanctification or renewal of the believer, God also applies his special way of life, but especially the cross, whether in outward tribulations or in inward temptations, both of which, however, are only fatherly chastisements and a blessed cross.

Th. 7. 1) 1 Pet. 4, 1. 2. 2 Cor. 12, 7. - Ebr. 12, 10. 11. I Pet. 5, 10.

#### Thesis 8.

The object of the renewal or sanctification wrought by the Holy Spirit is the person who is sinful in himself. The object of the renewal or sanctification wrought by the Holy Spirit through the aforementioned means is the person who is ' sinful in himself, but who is made of sin.

\*) If the Christian man would not still be afflicted with the flesh and hasten spirit, he would not need a law given from the outside, neither as a bar nor as a mirror, nor as a rule of true good works, because here there would be no more danger to fall into self-chosen works, man would be a perfect fulfillment of the law and would live completely in the law of love.

The human being is justified and born again by **grace, for** Christ's sake through faith, according to soul and body, ° as far as he is stained with the still clinging sin and lacks the personally clinging righteousness.

Th. 8. ' Rom. 3, 23. - Ml. 1, 11. 2 1 Joh. 1, 8. 9. Ebr. 12, 1. 1 Pet. 4, 1. 2.

#### Thesis 9.

The renewing activity of the holy spirit in the believing and justified man is connected with it in a dependent and subordinate way. The renewing activity of the Holy Spirit in the believing and justified man is connected, in a dependent and subordinate way, with the activity of the now liberated and sanctified will of man.

Th. 9. r 2 Cor. 7, 1. Ebr. 12, 14.

#### Thesis 10.

The renewal or sanctification proceeds in the soul of the believer in the following manner:

First, the heart is increasingly purified from sinful lusts and desires and - filled with holy delight in God's nature, attributes, will and works revealed in His Word.

On the other hand, the innate ignorance and darkness of the mind in spiritual matters is more and more dispersed by the enlightenment of the Holy Spirit with God's Word. The mind becomes ever brighter and clearer in the knowledge of God and His will.

Thirdly, the will of the old man is more and more weakened and killed and the will of the new man is more and more



strengthened and enlivened, so that the Christian man becomes more and more consenting with God, although the reluctance of the flesh against the spirit never ceases.

Fourth, in this increasing sanctification also? the members of the body are more and more withdrawn from the service of sin and placed in the service of God and neighbor.

Th. 10. t 1 Joh. 2, 16. 2 Ps. 1, 2. 112, 2. Is. 61, 10. 2 1 Cor. 2, 14. Ephes. 4, 15. 4 1 Jn. 2, 20. 27. Ephes. 1, 17. 18. 5, 10. 15. 5) Gal. 5, 24. Rom. 6, 6. 6) Gal. 5, 17. 7) Rom. 12, 1. 6. 12. 19.

#### Thesis 11.

This whole process of the sanctification of the believer according to soul and body is understood by the Holy Scripture under the expression ' the undressing of the old and the putting on of the new man'. Scripture understands this whole process of sanctification of the believer according to soul and body under the expression ' the undressing of the old and the putting on of the new man, both of which always happen at the same time, so that the one can never take place without the other.

Lh. 11. ' Ephes. 4, 22 - 24. Col. 3, 9. 10.

#### Thesis 12.

In all these aspects of renewal, faith, which grasps and holds on to Christ and his merit in the gospel and sacrament, is the inwardly moving motive force, so that, depending on the weakness or strength of this faith, the work of sanctification proceeds weaker or stronger, but with the loss of faith it ceases completely and turns into the opposite. Again, it is not to be denied that with the

If we slacken in the seriousness of sanctification, especially according to the third commandment, in listening to and learning the divine word, our faith will also be weakened.

#### Thesis 13.

**The** justified and born again and in Man who is in a state of constant sanctification is nevertheless unable 1) to fulfill the divine law perfectly and to do perfectly good works, because the lust or unwillingness of his flesh stains or stops even his best works.

Th. 13. 1) Rom. 7, 14. Phil. 3, 12. 2) Gal. 5, 17. Rom. 7, 23.

#### Thesis 14.

Accordingly, the righteousness of the lives of Enoch and Noah, of whom the Scriptures expressly report that they "led a godly life in their day," was not a perfect fulfillment of the Law. Scripture expressly reports that they "led a godly life in their day," not a perfect fulfillment of the law, but afflicted with original sinful corruption and consequently with all kinds of real sins, so that they too, according to St. Paul's word, "served the law of sin with the flesh."

Lh. 14. i Gen. 5, 22. 6, 9. - Rom. 7, 25.

**Thesis 15:** Since, then, according to the judgment of the law, even the greatest saints, even in their best works, cannot stand before the judgment of God, but are accursed and condemned, they also need in the judgment of God, both in conscience and at the last day, perfect obedience and the vicarious fulfillment of the law, or the righteousness of Christ, just as much as the Christians who have just been converted and beginners in sanctification, ' but which righteousness they can hold fast by faith alone, without works, in the gospel and sacrament.

Thus, before the judgment of God, St. John the Apostle needed the vicarious satisfaction of Christ held in faith just as much as the thief on the cross.

Lh. 15. ' Rom. 10, 4. Matth. 5, 17. Joh. 3, 18. Thesis 16.

It is therefore a damning false doctrine of the enthusiasts, arising from satanic pride and leading either to presumption or to despair, when they assert that already in this life sanctification can come to such a state of perfection in a Christian that he no longer sins'.

Th. 16. " Whereas 1 Joh. 1, 8 - 11. Rom. 7, 25. Thesis 17.

Rather, the situation is that even the most promoted believer and saint is and remains a sinner in himself because of the original sin that always clings to him on earth, which also always breaks out in real sins in him, and is a saint and righteous person only in Christ because of the righteousness of Christ imputed to him through faith, and is perfect in this respect.

Th. 17. r Job 14, 4. Eccl. 7, 21. Prov. 20, 9. 2 Phil. 3, 9. Rom. 8. 1.

#### Thesis 18.

Nevertheless, it cannot be denied - for Christ was also made for us by God for sanctification - that in the power of the means of grace applied in faith and through the practice of this faith in doing good and suffering evil, there is an increasing growth in Christ or Christ in his believers, 1) a growth in Christ in all things, thus 2) a gradual renewal of the divine image, although not all believers reach manhood in Christ.

But even in these latter, between this degree of their renewal and the fulfillment of the law or righteousness of Christ, a gulf remains fixed in this life, which will be completely filled only § at the resurrection of their bodies in the sight of God. For only then is the divine image perfectly restored.

Th. 18. ' Ephes. 15. 2Cor. 3, 18. 4, 16. - Ephes. 4, 13. ' Phil. 3, 21. Ps. 17, 15. 1 Joh. 3, 2.

#### Thesis 19.

In this life, however, since only a partial and approximate sanctification takes place, the following is equally true: 'As far as a man is born of God and the new creature is in him, so far he does not sin. - But as far as the old man, the flesh, the nature that is corrupt according to soul and body, is still in him, so far he sins forever and can do nothing else but sin. As long as the true faith in Christ lives in the heart of man, the spirit rules over the flesh.

Th. 1!). > Joh. 3, 9. 5, 18. - Rom. 7, 14-25. 2 Gal. 5, 6. 22.

#### Thesis 20.

Even though the renewal of the born-again in this life is and remains only piecemeal, they should nevertheless strive for perfection and constantly keep Christ's example before their eyes for the doing of good and the suffering of evil and follow Him.

Th. 23. 1 Phil. 3, 12-14. 2 Matth. 16, 24.

#### Thesis 21.

For the sake of Christ and His perfect obedience, God has promised to reward the obedience, though imperfect, of His faithful ' with various degrees of glory, according to their labor of love or patience in the cross, by grace.

Th. 21. ' 1 Cor. 3, 8. ff. 1 Cor. 15, 41.-Matth. 19, 28. 2 Cor. 9, 6.

#### Thesis 22.

The highest and final goal of the regeneration of believers is the glory of God. For this shines forth most gloriously when, by virtue of his grace, the original holiness and righteousness created for us in Adam but lost to all his children through his fall, indeed the whole divine image, is thus restored in and to believers at the last day, so that even the possibility of their fall is no longer present."

Th. 22. ' 1 Cor. 13, 12.

(Sent in by Past. Brewer.)

The **deeply shaken Dr. Stohlmann** cannot yet recover from the recent review of his synodal sermon. First came his great Ludwig and lashed out immensely. But certainly no one expected me to respond, because the matter itself, Doctor Stohlmann's false doctrine of faith and justification, is a matter that cannot be denied. And it is about the matter, scolding and big noise does not make false doctrine right! Doctor Stohlmann would certainly have done well

He has done everything in his power to keep silent and not to deliver a similar synodal sermon in the future and to have it printed, for it may well happen to a doctor once in a while that he "goes coal" in a weak hour. But he cannot contain himself, his heart is too full, and now, unfortunately, he completely forgets his high dignity, pulls off the fine gloves from his delicate hands, grabs a thick, thorny shillelagh, which so easily injures delicate hands, and beats me so that "my broken bones lie everywhere. The cruel Doctor! -

— Admittedly, this article about my "dark depths" is written as if Stohlmann had not written it; but one knows the romantic game of incognito that the dear doctor plays with his name, and his clear, lively, beautiful stylus is quite -

Of course, Stohlmann says nothing about my proof of his false teaching, his false explanation of faith, the vitality of faith, and the object of faith, or what faith has. Would it please him to have my article printed in the "Herold", and then his refutation right next to it, then his good Herold readers could see right away who is right and who is wrong. Some people would certainly be enlightened by this. Or he could also have my review printed in pamphlet form and add it to his specially printed sermon as a valuable supplement. Even the plan would not be so bad! - —

He wants to save at least one part of his sermon, the second: "He who believes, has it, is a delicious touchstone to expose the surreptitious ways of false prophets. The doctor is quite angry that I have not understood this part correctly, and in his chosen language and chosen doctorate dignity he lets himself be heard thus: "Truly one can only find a side piece in Billy, whose eyes are swollen shut in the fight against Bully, and who now in blind frenzy crams himself more than the opponent." (The last expression is particularly successful, such a nice, snappy student word, from which one can immediately recognize that the Doctor is a real student!) But what should be the correct conception? The reader will hear and be amazed how a doctor destroys himself in order to crush me. Every reasonable person must see from the above that Stohlmann is dealing with the "uncovering" of the "surreptitious ways" of "false" prophets, he cannot do otherwise, because the words say so. But the now shaken Doctor says no! and again **no!** it is not humanly possible! the wedge does not at all deal with the uncovering of the "surreptitious ways" of "false" prophets, but he gives the "credible criterion of life (credible criterion of life! blessed criterion, which is full of faith!!) of the true prophets to distinguish them from the false ones". Thus he punishes

his own words lies. What should one say to this? Well, you interpret it in the mildest way and say: The Doctor is shaken, badly shaken!!! - —

What Stohlmann preached earlier was wrong, what he now interprets is again quite wrong. Stohlmann would do well, and this is our sincere and serious opinion, if he wrote romantic jungle stories, which he succeeds in doing, as the "Herold" proves. Theology is not his field. - For when he says that the credible criterion of life of the true prophets, as distinguished from the false ones, consists in the fact "that the true prophets have the power of godliness, the faith that is the principle of a new life, the false ones have only the appearance of godliness and deny its power", this is absolutely untrue and wrong, seduces the congregations and gives them up to the hypocrites, and proves once again how little Stohlmann is proficient in Lutheran doctrine, but rather wanders around in Methodist and Pietist obscurity. How can Stohlmann interpret the gospel of the false prophets to his poor congregation, since he has no understanding of the actual characteristics of a false prophet? Truly, one cannot recognize a false prophet by the lack of the "power" of godliness, for the power of godliness is faith, as Stohlmann states, but who can say with the "appearance of godliness" whether faith is in the heart or not? Truly only God knows his own, only God sees through appearances, but no human eye, for as soon as a man recognizes that "godliness" is an appearance, it ceases to be "godliness" for him at that moment and becomes apparent as hypocrisy. But as long as it is a "sham", it seduces, and is the very sheepskin that Christ warns so earnestly against, that we should not consider and keep it as a mark of distinction between the true and the false prophets. Luther says: 4, 391: "This is the first rule, that we should not allow ourselves to be deceived by sheep's wool. For although the works are good, the ministry right, the outward life without trouble, and besides these great, special, and not common gifts, yet one can be deceived and deceived." "The right and proper fruit of the preachers or prophets is nothing else, but that they should diligently recite this will of God (that whoever sees the Son and believes in Him has eternal life) to the people, and teach them how God is gracious and merciful, who has no interest in the sinner's death, but desires that he should live." So also, for example, that he preaches rightly and not falsely on the subject, he who believes has it. Doctor Stohlmann will not take it amiss if I think it would be quite good if he first read through Luther's house and church postilion a bit on the New Sunday p. Trinit before preparing his sermon.

In all its grandeur as a romantic

But the Doctor appears as a writer when he portrays me as a thief, a swindler, a forger. He says: "But we notice the trick, grab the hand that plays in our pocket, pull it in front of our forum and say: Stop! - What are you doing?- This is obvious falsification, by which you make darkness out of light and light out of darkness, this is public deception, by which you steal truth that the other says, and add untruths that fall on your head. False prophet you play in this play! Nemesis befalls thee just where thou seekest without cause to stamp as a false prophet the man whom thou hast dragged with hair before thy feet to ... To trample him!" Great Doctor! Great is the Doctor!!!! - And wherein now consists my cruel crime? In this, that I, in order to make the reader immediately attentive, in what Stohlmann's false doctrine lies, underline the word, in which the false doctrine presents itself. Stohlmann had written: "To penetrate from death into life and to be born through Him alone on only one way, through only one narrow gate, that is the main thing. And I: "To penetrate out of death into life ... that is the main thing." The underlining of "that" is just romantic nonsense, which Stohlmann does so often, since the whole context teaches that the emphasis is not on "that" at all, but on "penetrate". Is the Doctor now not really sick out of shock that he calls this underlining in his anger not only public falsification, deception, "lies-pillars", but even adds poetically: "A cross-spinning weave is that, to catch the easily passing reader in this yarn of far-blocked meshes for his insanity".

Also I shall have forced the gag of own falsification into the mouth of Luther, "this Samson of God", because I put in brackets of the concerning place in Luther, Stohlmann's wrong doctrine, for the clearer understanding, right next to it. - But - what should I waste more time and paper. The doctor is sick, he is shaken, I don't want to echo him even more. May his faithful Ludwig take care of him righteously and, if possible, give him a gentle cooling, some continuations of Lange's essays, for example, would certainly do the doctor's heart good; he would also be urgently advised to continue to pour himself into the continuations of his own so beautiful and meaningful Urwaldsgeschichte (Ludwig will also publish it in pamphlet form?!), this will grant him relief and soothe the affections of his head. Perhaps I will inquire again in the near future how the doctor is doing. There is still a lot to be said about his teaching of the law. But enough for today! - —

Sent in by P. Sievers.

### Continuation of the mission report.

"Some time ago, I met, as Miss. Mießler, on my missionary journeys a man who spoke with the feelings of the most heartfelt gratitude about the "great blackcoat in Nedwesibing (he meant Mr. Prof. Crämer), and when I asked him if he knew the name of the one who had come into the world to make poor sinners blessed, he mentioned with a cheerful face the sweet name of Jesus and said": He knew him already about 17 years, because Mr. Crämer had told him a lot about Jesus and he was a Christian since that time." Unfortunately, this man also now belongs to the outer realm of the Methodist pile. God be praised, however, that we may still enjoy certain testimonies now and then in our mission, that the seed of the divine word is not scattered in vain, even if it should often lie dormant for years. The Indians who have moved over from Bethany (they call themselves the Shinpoakonshing Indians), with whom the missionary regularly holds services, live farthest away from our mission home; but Miss. Mießler this distance is often an occasion to bring the dear Word of God close to other Indians. On such a ride to the church service he found the widow of the old heathen doctor from Frankenmuth with her five children, who unfortunately has also belonged to the Methodists for a long time and had her two youngest children baptized by them. She promised to come to our services. In one of the next services she really came to preach again and brought her bridegroom with her. The latter is an Indian from Canada, a widower with three children, according to his appearance a decent man, with whom she wanted to be copulated by the missionary. In the same service the first child in Isabella County was registered for baptism with him, who belongs to Methodist parents, but who for two years have no longer found any satisfaction in the teachings of the Methodists, and because they are relatives of our old Wabigonschkom, have become acquainted with our preaching through them. The newborn child was handed over to the old man in the manner of the Indians and so he used this handover, according to Christian duty, to demand that the child be baptized. The father complied with this demand by registering his child for baptism and it is to be hoped that he, the father, will follow his baptized child, like the mother sheep to her little lamb, into the divine pasture and henceforth adhere to the church of the pure word and sacrament. He is not ignorant, he can also read the Indian New Testament if necessary.

Last summer, Heinr. Crämer spent a few weeks in Isabella County, partly so that he himself could maintain a proper knowledge of the Indian language through contact with the Indians, and partly in order to help the missionary in to support his negotiations with the Indians by his knowledge of the language. Since the Indians in Isabella County have come together from the most diverse places and therefore the Chippeway dialect is more prominent in some, the Ottawa dialect in others, there are still some language difficulties to overcome and the missionary is eager to use any help he can get.

With regard to the non-Indian population of the county, the missionary further reports that in July 1861 he also baptized a German child whose parents immigrated to Isabella County from Ohio, and although they have adhered to the united church in Ohio, yet wish to be and remain Lutheran. They expect still more German immigration and have no greater desire than to have a church and in it the pure loud preaching of the Word of God. As the missionary reports, there is still a lot of good land available for

German immigrants, which has not yet come on the market and on which good farms could be established. To the above family, the missionary promised to visit them more often and to bring them the preaching of the divine word.

Readers will remember from the synodal report that many *pine logs* were made on the Bethany mission farm in 1860; unfortunately, they have not yet been properly utilized, and with the current "war" and the stagnation of the timber trade in the state of Michigan, the prospect of selling them well is still very slim.

In conclusion, when we look at the work, hope and blessings God has given us in the field of our mission, we are justly full of thanksgiving and praise for the undeserved grace of the Lord in calling us and keeping us as co-workers in the great work of preaching the saving gospel to the Gentiles. We rejoice in the great work among the Gentiles both in Minnesota and in Michigan, which is our task, our God-ordained task, accompanied with His promises. It must be a joy and a pleasure to cast the net of the gospel among such a crowd of heathens, even if we often sigh meekly: "We have caught nothing. May the Lord grant us, and especially our dear missionaries, such abundant air and awaken us to the constant joy of strengthening the hearts and hands of the missionaries in their hard work through prayer and gifts of love. May they soon find faithful helpers in their work through the grace of the Most High God! But we want to plead at the entrance of the New Year with regard to our mission, as the words of the hymn read:

Merely give Thy blessing, That we may walk in Thy ways according to Thy command, Doing our office with diligence! That each one may cast out his net, And on Thy word place his comfort with petro, So the work goes on. Amen.

## To the ecclesiastical chronicle.

**Between two fires.** A correspondent of the "*Lutheran*" writes in the Jan. 16 issue of this paper that a preacher in Maryland prayed for President Lincoln at a public service. The Secessionists were annoyed by this and no longer took part in the service. So the preacher refrained from that prayer; but this caused offense to the other party, and now they stayed away from the service. "So he is, writes the correspondent, between two fires and it is no wonder that he is scorched." The preacher asked a friend what in the world he should do to avoid being scorched? The correct answer was: "Be honest, be one or the other and the people will at least acknowledge your sincerity, but your wavering and swaying, and your pandering to every opinion exposes you to severe censure and damages your official position and effectiveness." The advice, says the correspondent, was good, but I feared I lacked the moral courage to follow it.

**Methodists.** In the "*Evangelist*" of Jan. 17 we read: "The Methodists write in the *Apologist* that religious exercises are at present rare among the English as well as the German population. The majority of the population now ask more about battles and conquests than about God and His grace. All the more should anyone who loves Christ and his soul beware of excessive involvement in politics." We add that the Methodist and unfortunately also many so-called Lutheran preachers and synods have stoked the fire of a wild war fanaticism devouring the care for the soul and the kingdom of God under the name of patriotism themselves, so that no one was sure to be called out for a "rebel" if he did not want to join in the wild unchristian clamor.

**New Bible translation.** The "*Evangelist*" reports: "The Baptists have encountered difficulties in their undertaking to make a new translation of the Bible. It was decided that the new translation should read 'immersion' instead of 'baptism'. Now the question arose, then, instead of the word ""baptism"" one should also put ""immersion"" and instead of John ""the Baptist,"" John the ""immerser."" But this seems questionable even to the Baptists, and they pause. In the meantime, the cost of this attempt at a new translation has already amounted to three hundred thousand dollars.

**How the believers in Germany judge our war.** The Pilgrim from Saxony of Dec. 7 of last year writes about the same, among other things, as follows: "It is difficult to say whom one should wish victory, for one must not think as if it were absolutely the slave question that is the soul of the war; and the manner and manner in which

The idea that the North demands that the South abolish slavery is so unevangelical that the South cannot be blamed for taking up arms instead of giving in. On the other hand, it must be acknowledged that the commander-in-chief of the federal troops, General Scott, has given his army strict orders of conduct in the matter of Sunday observance. But they bear all too visibly the stamp of legal justice."

The **Lutheran Church Messenger** has in its number of Jan. 17 a little article with the headline: "A Sample of Missourian Christian Brotherly Controversy;" strangely enough, however, the clean editor does not give such a sample in spite of this headline, but only claims that we answer him with "invective" alone, as "it is better for a common street urchin than for a professor of theology. Would to God that our opponents would at last begin to present their readers with real "samples" of what we write in justification of their attacks. But they are very careful not to do so, for they know quite well that their readers would then be astonished to see that our opponents are "lying about it" when they say that we are inveighing, but that we are only necessarily revealing the evil pieces of our opponents, with which they are inveighing against themselves. This happens not infrequently, however, that e.g. the church messenger gives samples of a different kind from our periodicals without naming its source; and it does so even in the above-mentioned number!

**The Methodist preachers, who were** reported to be recruiting companies for the war, abandoned this project because it was too unpopular. Thus reports the "*Evangelist*."

**Congregational suffrage.** The *Christian Messenger* of Cleveland, January 11, says of the Evangelical Fellowship, of which it is the organ, that in the employment of preachers it has to some extent imitated the institution of the Methodist Episcopal Church, and has so arranged that the conferences supply the congregations with preachers, instead of letting each congregation elect its own. As a great advantage of this institution, the "*Ambassador*" praises, among other things, that a regularly recognized preacher is never without employment and a congregation is never without a preacher. Therefore, "in order to enjoy these advantages, the preachers and congregations both renounced their rights of their own choice and submitted to the paternal care of the conference. However, the ambassador readily admits that this system of filling vacancies is fraught with difficulties. A layman had complained in a submission and asked "before God": "Is it right to force preachers, who are everywhere superfluous and nowhere welcome, upon the members? I say: No! Never ever! They do more harm in a district in one year than how a good preacher can make good in two years." Yes, the layman had even under circumstances with

He threatened resistance and wrote: "If we have given due warning to the conferences and they do not want to send these men home, and dare to give them fields of work, let us refuse to recognize them as our pastors or to support them. The editor of the "*Ambassador*" calls this "sharp shooting," but he adds: "Admittedly, he is not entirely wrong. We ourselves have heard of more than

one case where the appointments committee was embarrassed every year, where certain preachers were added because they were not wanted anywhere, and yet they could not be got rid of because their conduct was otherwise such that they could not be dismissed, and they themselves did not seem to realize that they could be worthless. These are usually men of weak effectiveness whose accomplishments are not enough. In most cases, it may be their own fault; be it that the world is more important to them than their congregations and therefore they cannot create any benefit, or they do not study and pray diligently in order to always have a supply of old and new things ready for their listeners, but wear out with time and become a burden and burden to the congregations, since the latter often have to be ashamed of them because of their great deficiency and intellectual poverty and superficiality, or whatever other obstacles may be in the way. Also, a man may be otherwise honest and also gifted, but has accumulated a burden of debts through previous cases, which, to his sorrow, sticks to him like Gehast's leprosy, he may go wherever he wants without being able to get rid of it, and thus carries around with him a constant reproach for himself and his congregations, as far as he is known, which of course hinders his effectiveness". Now one would think that a man who has to make such concessions would also concede that it would be better to give back to the communities their right to vote. But far from it! The editor continues: "But there may also be exceptional cases where one would do such a man a great injustice to deprive him of his office; since he has come into such a situation entirely through no fault of his own, and from which he is unable to extricate himself with his best will. In most of these cases, however, it would be better for preachers and congregations if such people would withdraw from the itinerary or otherwise settle down (their number is fortunately not so significant). Nor do we blame the congregations if they are reluctant to accept such preachers; only, we are concerned that if this spirit of self-help, which shines forth from said communication, is given free rein, it could easily go too far and produce a state of indignation and rebelliousness; and the damage thus done would be greater and more fatal than that which one would wish to remedy."

**Our I. Röbbelen** writes from Gronau on Dec. 4 of last year. "My condition in the latter time is only now and then

been disturbed by extraordinary bleeding of the lungs. On the whole, I have become stronger. Perhaps I will recover to such an extent that, when these years of life, which are dangerous for consumptives, are over, I will again be able to take on and attain a professional activity. The other day I dared to preach here again for the first time, but I contracted more blood sputum as a result and am still throwing up festered cell tissue from time to time, probably as a consequence." Sir. 14, 14-17.

### **"Seek the best of the city."**

Jer. 29, 7.

The old theologian Meelführer points out in his historical book of proverbs that in the basic text of the Bible it actually says: "Seek the peace of the city," and adds: "that Luther used another word instead of the word 'peace' and thus interpreted it: Seek the best of the city, but this happened because according to the Hebrew idiom peace means as much as happiness, salvation, welfare, prosperity and all good, therefore also the best that one can wish for. If God would have all Christians take this to heart and pray for peace, they would also seek the best for our country.

Filling stone.

The church is a palm tree: the harder it is printed, the more it rises into the air. Luther (Walch IX, 11.)

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### **Public thanks.**

God has given me the good fortune not only to be able to visit my dear German fatherland, but also to stay in it for one and a half years for further preparation for the ministry of our Lutheran Church in this country.

Now that, by the grace of God, I have returned happily and safely from my old fatherland, I feel compelled to express publicly how much love I have experienced and enjoyed not only on my travels through various parts of Germany, but also in a way that is deeply embarrassing to me, especially in Leipzig, during my stay there. My highly esteemed academic teachers, who always showed me undeserved kindness and allowed me free, unpaid admission to all their public lectures and private societies, as well as the numerous other highly esteemed and unforgettable Leipzig patrons and friends, who, in addition to daily Fridays, also provided me with financial support and many other benefits, and prepared a loyal home for me in their family circle - it is only thanks to them that I have been able to frequent a patriotic university, as I hope to God, to my great lifelong benefit.

With joyful thanks I remember here also the many intimate bonds of friendship into which I entered with the "Philadelphia," a Christian student fraternity, through my membership and with several members of the "theological student association," as well as with fellow students of **other** faculties - they have made Leipzig a second home to me and will serve me all my life as a blessed recollection.

May the Lord Himself repay what my high patrons and dear friends on the other side of the ocean have done me the least good.  
Baltimore, January 8, 1862.

Stephanus Keyl, stuä. tlwol.

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### **Receipt and thanks.**

For the proseminar in Germany received from Past. M. Hahn in Morgan Co, Mo, \$2.50, from Past. Zucker in Oswego, Ill, \$1.00, from an unnamed person in CollinSVille, Ill, 52.00, from Mr. Jak. Beck in Columbia, Ill, \$1.00, from Mr. Andr. Michel that. 25Cts.

C. F. W. Walther.

#### **For the California Mission**

received from Past. M. Hahn in Morgan Co., Mo., \$2.50, from Mr. Jak. Beck in Columbia, Ill, \$1.00, from Mr. Fr. Buchholz there 50 Cts.

C. F. W. Walther.

From March 5, 1861, to January 22, 1862, the following (Aalen have been received and expended to the undersigned for the support of Wisconsin	
sophomores: From Mr. Past. Strasen	\$1,25
Durck denselben auf der Kindtaufe d. Mr. F. Pieritz	
collected	1,50
Through Mr. Past. Fox, as a surplus from the sale of	
of the books	1,15
From Mr. school teacher (Alaser, as a thank offering for the	
Recovery of his child	1.00
" Mr. Past. Link	1,50



" Strasen	2,00		
" whose municipality	2.00		
" Hrn. Past. Böling	1,00		
" whose congregation in Freistatt	5.40		
" Hrn. Past. Ruff	1,00		
" Kolb o,50			
„ Mrs. Bersch in Town Oak-cxeck	0,50		
By Mr. Past. Böling am Reformationöf. ges.:			
a. in Freistatt	3M		
d. at Mcqnon-Niver	2.36		
From Mr. Past. Ruhland	1,00		
Collected by Mr. Past. Beyer collected:			
At Mr. Köhler's wedding in Bloomfield	1.25	„,Lnst's	child baptism o.90
""M. Preuß KindtaufeinBellevlin-	1,79		
" F. Krügers "	inCaledonia-	..	0,64
" I. Drews	"" ..		0,30

Total \$30.04 F. Steinbach, Cassirer.

## Received:

### n. To the Synodal-Casse Westl. Districts:

From the Gem. of Mr. Past. Franke, Addison Ill. \$9,66 " Hrn. H Hcitmann, Addison, Ill. 5.0<>

" Mrs. Bird, Addison, Ill. 2.00

"Mr. Balqemann. Addison, Ill. 2,00

" " Fr. White, Addison, Ill. 1.00

" " Rodcmeyer, Addison, Ill 0.37

" of the comm. of Mr. Past. Bartling, Elkgrove, Ill. 7.75

### d. To the college tuition fund:

From Mr. Phil. Ostmann, Elkgrove, Ill. 15.00 " N. N , Chicago, Ill. 2.60

"of the Filialgem. of Mr. Past. Lehmann, Cen  
tral Townsh., St. Louis Co, Mo. 5,00

### e. To the Synodal Missionary Fund:

From the bell bag of the congregation of Mr. Past. Kühle, Matteson, Ill 6,92

From the community of Mr. Past. Müller, Chicago, Ill. 7,44 From the schoolchildren of Mr. Teacher Crk, St.  
Louis, Mo. 3,00

" of the Gem. of Mr. Past. Mennicke, Rock Island, Ill. 4.25

" of the Gem. of Mr. Past. Mennicke, Hampton, Ill. 4.10

### ä. For Prof. Biewend:

From the comm. of Mr. Past. Franke, Addison, Ill. 9.30 6. For the new building of the seminary in Fort.

### Wayne:

By Mr. Phil. Ostmann. Elkgrove, Ill. 15,00

"" W. Stiinkel, Addison, Ill. 3M

"" W. Buchbolz, Aklison, Ill. 1.00

"" H. Buchbolz, Addison, Ill. 2.00

"" W. Heuer, Aldisvn, Ill. 5,110

"" H. Marquardt, Addison, Ill. 0,25

" N. N., Chicago, Ill. 3,00

Ed. Roschke.

## Received:

### a. Synodal treasury:

From Hrn. Past. Steinbach for memoranda and synodal reports \$0.95

From the comm. of Mr. Past. Achenbach, Collecte am Reformationsfeste 5,00

" himself" 1-00

„ the same for synodal reports-0 .50

" Hrn. Past. Dicke for memoranda 0,65

"of the community of Mr. Teacher Lücke, Collecte am  
christmas celebrations 3.54

By Mr. Past. Stecher received 4.51

namely: Collecte in Sbrboygen\$2 ,90

Collecte in Town Wilson 1.16 " " Moselle 0 .45

From Hrn. Past. Keller for memoranda and synodal reports - 4-11

" of the congregation of Mr. Past. Rauschrt, consecration  
NachkscoUecte 5,00

### d. For mission:

From the schoolchildren of Mr. Meigle 1,25

By Mr. Past. Thickness received--- 3,60

namely: From G- Wolf	\$0	,60	
At the wedding of A. Schulz ges.	1,80		
„ „ Child baptism of J. F. Oert- wig collected		1,20	
By Mr. Lebrer gap in mission hours ges. - - 2,89 "" Past. Günther received		7,80	
namely: From its congregation for missionary Ciöter	\$5	,00	
On Wipvlingers child baptism collected for the same		2,15	
From Mrs. N. N. in Saginaw City- 0,45 " Pet. Awaygel-	0,20		
By Mr. Past. Trautmann received		11,00	and namely: Received in missionary hours - - - \$5,00
From Mrs. M.		5,00	
From youth club		1,00	
Collected by Mr. Past. Wüstemann collected at Louis Stützer's wedding		3,00	
On No child baptism		1,26	
From the comm. of Hrn. Past. Hügli 3		,00	
From my community		12,60	
namely: From the unnamed	\$4	,00	
From school children		1 94	
„ Mr. TeacherSimon	0,50		
„ " Angerer		1,00	
" Mrs. J. S.		0,75	
" Mr. F. K.		"-50	
Emmanuel's parish - 2,70 " Readers of the Missionary Papers		1,21	
		e. For the pro-seminar in Nassau:	
From Mr. Trost in New Cologne		0,50	
		" C. Beier	0,50
		ä. For the teachers in the two institutions:	
Through Mr. Past. Böling received		12,50	
namely: By C. Schneider §3, Flemming, Saubert, A. Hilgendorf, G. Hilgendorf, L. Hilgendorf, A. Ernst, C. Schössow, E. Schneider, J. Gotsch, Böling O §1, T.			

Hilgendorf \$2, F. Krumsieg, Ww, Doncke, M. Schässow G 50 CtS., Gareisch 30 CtS., Bussack 25 Cts.

From the Grm. of Mr. Past. Ruff in Mequon - - \$6,20 "" " to Oshcosh, Wisc. 3,00

" my community 8,00

" Mr. K. here 0,50

Bon der Gem. des Hrn. Past. Kolb, Collecte am Erntedankfeste 3,03

By Hrn. Past. Thicknessreceived 14,80

namely: By W. Dettlaff \$2, P. Hcling,

F. Krause, H. Lübker G \$1, A. Christian 25 CtS., Collecte in the upper Emmanuel's-

Pursuant to §8.93, Collecte in the Sub- Em- manuelS Commun. 62 CtS.

From Peter Weggel 0,20

From the women's fund of the community in Adrian 10,00

#### 6. for poor students and pupils:

By Mr. Past. Lrmke received, from whose parish 4,26 "" "" 8,00

namely: At the wedding of Mr. J.

Muller collected\$7 ,00

From Mr. Schädde 0,50

" Woman " 0 ,50

From the Young Men's Club in Monroe 1,22

By Hm. Teacher gap at a children's party for

collected a school teacher-seminarist - - -2,56

By L. Röhrborn .... 0,50

On Hrn. teacher Braters wedding in Adrian ges. ... 3,60

From the Cmtcasse of the Grm. in Adrian 5,00

#### k. For Mr. Pastor Röbbelen:

By C. V. from the Detroit comm. \$2,00

"Mr. Past. Wüstemann 1,00

" " Achenbach 0,50

" " Mrs. Köhn jun. 1,00

By Mr. Past. Steinbach received 27,00 and namely: WeihnachtS-Collecte in its

Common\$13 ,42

Surplus of the hymnal cassc - - 6.13

From H. Meyer 3,00

" Past. Steinbach itself 2,70

" WomanE

. St. 1,00

\* " Falconer 0,50

7, „ Cockroach! 0,25

From Mr. Teacher Kundinger 2,00

" G. Kluge 1,00

On the child baptism of Mr. teacher Kundinger ges. - 2,00

From some members of the congregation of Mr. Past. Hügli 7,85

#### Z. For college construction in Fort Wayne:

By Mr. Past. Ruff received 68,50

unv indeed: Von Bittncr, C. Fink, F. Fink O \$5,

Ehlers, W. Dumstrey, W. Milbrath, W. Gruel, F. Milbrath, C. Hackbarth, Bauernfeind sen. G \$3, F. N-, F. Brüggemann, A- Jäger, H. Jäger, Bauernfeind G \$2, H.

Zautke \$1,50, M. Hackbarth, M. Schröder, H. Treichel, H. Barenz, F. Schwecke, C. Krüger, J. Schwarz, F. Hinz, W. Treichel, A. Böhlke, F. Bruß,

G. Piepkorn, J. Riemer, B. Hackbarth, I. Hinz, J. Wallschläger, F. Zautke, Ww. Zautke tl \$1, Reiche \$1,05, G.Schumann, G. Liebers, ,F. Otting G 50 CtS., Ober-

haide 25 CtS.

By G. Wolf \$1. 00

" Mrs. Melber.dahicr 1,00

" of the comm. in Saginaw City- 5,00

„ Mr. Teacher Kundingrr - - - -3,00

" whose children 1,00

„ the comm. of Mr. Past. Hügli, first Send. - 62.17 and namely: Von Flach \$10, Thümling \$5, Stru

del \$4, Bieth \$2,70, Dittmar \$1,25, H. Dittmar, Deinzer, Erhardt, Model, Herbst, Herrmann, J. Maul, M. Müller, Otten- burger, Runge, Strickr, Titze G \$1, Born,

Braun, Haupt, Hank, Hirschmann, Klatte, Lutz, Reif, Susick, Schweinsberger, Tröster G 50 CtS., Diezel 40 CtS., Dcierlcin 37CtS., H. Endreß, Endreß, Frucht,

Haas, Babctte Howika, Fr. Klatte, Meyer, Nup- pert, Stendel, Schwarz, Wagenbach (K 25 CtS., Vitzthum 20Cts., Gohringer, Bach- meyer, Karl G 10 Cts., Ottorfer

25 Cts.^ Schuster u. TöpelG \$3,1. Eid \$2, Wendt, Walz, Schwanenbeck, Schulz, Haltinner, Maus, Past. Hügli G\$1, J. P. Maul 75 Cts., St. Maul Nierkranz, Widow

G 50 Cts., Rose 25 Cts., Volkert 20 Cts.

Monroe, January 20, 1862.

W. Hattstädt, Cassirer.

## Parochial reports

the

Voting Pastors of the Middle District of the Lutheran Synod of Missouri, Ohio, et  
al St.,

from 1 January 186V to dabin 1861.

Pastors.	Communities		Community members			Schoolchildren	Baptized			Communicants			Lopul.Paarc			Buried			Note eu.	
	to the synod	not to the synod	Soul number	Authorized to vote	Contracting		foreign native	Total	domestic	strangers	Total	to the general conference	to the private confession	Domes- tic Total	foreign	Total	domestic	strangers		Total
H. Bauer	1	1	173	36		1	16 6	22	18	12	30	255	29	2843	3	6	3	1	4	from October 1860 to October 1869
A. W. Bergt	2	2		84							38	207--			1				7	
C. E. Bode	1		187	32		1			6	6	12	2351			1	4			4	
J.L. Daib	2		460	80	112	2	Ä i	90	25		25	4852			2	8			8	
A. Detzer	2	2		75		2	... ..	60	40	24	64	4204		2	6	11	6	17		
W. Engelbert	2		Ä	29	6	1	16 ...	16	14		14	289--		1	1	13		13		
A. Ernst	1		14	29		1	39 1	40	7	1	87	240				1		1		
C. Fricke	1		630	122		1	80 18	98	47	16	63	608225'		6	8	12	9	21		
E. J. Friedrich	1	1	240	48	Ä )	1		25	20	8	28					7	1	8		
I. A. Fritze	2	1	22	45		1	34 ...	34			16	500--			1			1		
F. W. HuSmann	3		450	70		3		100			29	415			4			2		
G. H. Jäbker R. Klinkenberg F. King I. F. Köstering	1		400	80	80	2	125 ...	125	30		37	292--			3			9		
	1			120		1	65 25	90	35	28	W	1322	9	8316	15	21	13	720		
I. G.Kün;./.	1	1	248	40		2	56 2	58	72	"	"	170		275--	4	4	2		2	
C. W. Lindemann	1		500	90	150	1	67 35	102			51	986	418	1404		10			9	
M. Merz	1		260	50	10	1	25 ...	25	19	6	25	2641		1	2	4	3	7		
F. Nütze!	1		285	54		1	64 3	67			19	320--	78		3			6		
G. Reisinger	1	»	149	23	30	1	34 5	39	8	2	10	1652			2	8			8 In addition, 3 sermon placers.	
H. W. Rinckcr	1		140	30		1	30 16	46	12	22	34	111	1	1231	4	5	3	2	5	
E. Rolf	2		182	37		1		40	15	7	22	113--		3	3	2	1	3		
I. Rupprecht	1		180	25	33	1	23 2	25	11		16	360	82		1	2		2		
C. Sallmann	1		134	17	20	1	34 2	36	7		74	2031			1	6	-	6		

d. St. John's Parish near Lanesville, Ind; Trinity Parish in and around Zanesville, Ohio, St. John's Parish in Kandelviue, Ind.

(Sent in by Pastor Köstering.)

In the Middle Ages, however, the whole forest of godless popes and their creatures, who in diabolical fury slaughtered Christians under the name of "heretics" and made the papal church drunk with the blood of the martyrs. - With these bloody persecutions, the

devil's intention was to eradicate the Gospel of Christ, and thus the whole of Christendom, root and branch. But he could never succeed, because the church has the promise that the gates of hell shall not prevail against it. That is why John says in the mentioned 12th chapter, v. 6: "And the woman (the Christian church) escaped (i.e., at the time of persecution from the fury of the devil and his dragon's tail) into a wilderness, where she kept a place prepared by God, that she might be nourished there (with God's word) a thousand two hundred and sixty days," (that is, as long as the persecution and ruin of the church lasted).

Thus, even in the times of terrible persecutions and at the time of the outward decline of the church in the Middle Ages, under the protection of the papacy, the Lord God always preserved a holy seed, no matter how fiercely Satan raged against it. God always raised up people who recognized the sad state of the church, mourned the damage of Joseph and called the people to repentance. If their voice did not prevail, so that a general reformation of the decaying church came about had been brought, yet through them baptizing people were brought to the knowledge of the salvation that is in Christ alone, so that they left the wells that give no water and hurried to Him who calls the weary and burdened to Himself to refresh them. They left the wells that give no water and hurried to Him who calls the weary and burdened to Himself to refresh them.

Among these people, who in the Egyptian darkness of the papacy in the Middle Ages also became a light for others on the way to heaven, is the above-mentioned Peter Waldus. He lived about the middle of the twelfth century as a noble merchant in Lyon in southern France. In the year 1160 he sat with some friends at a banquet. The conversation turned to spiritual matters, to the great damage to the church, to the terrible corruption in the doctrine and life of Christians - when one of the guests, suddenly moved by the blow, fell to the ground dead. This event made a deep, shattering impression on all present, but most of all on our Waldus. From then on, he learned to ask, like that jailer in Philippa, "What must I do that I may be saved? He fervently called upon God to show him the right way, for at that time the way to heaven was almost completely blocked by the teachings and statutes of men, and the Bible, God's precious word, which David called the lamp to his feet and a light to his paths, was only accessible to those who understood Latin. Because he now had a great eagerness to read the Bible in his own language, he

He had the word of God translated into his mother tongue, and since he had the word of God in his mother tongue, to his great joy, he read it diligently and found the peace of God in the merit of Christ his Savior. He was the merchant who sought the one precious pearl from his heart and found it with joy.

Now that he had been shown mercy and had been saved in Christ, he firmly resolved in the Lord that from now on he would devote himself completely to the service of his God and Savior with body and soul, with goods and blood. For faith, if it is righteous, is not idle, but works and creates, and is active through love. "Faith is a divine work in us, which transforms us and makes us new from God, John 1:13, and kills the old Adam, and makes us completely different people in heart, courage, mind and all powers, and brings the Holy Spirit with it. Oh, there is a living, busy, active, powerful thing about faith, that it is impossible that it should not work good without ceasing. Neither does it ask whether good works are to be done; but before it is asked, it has done them, and is always doing them. - Faith is a living, bold confidence in God's grace, so certain that he would die a thousand times over. And such knowledge of divine grace makes one cheerful, defiant, and joyful toward God and all creatures, which the Holy Spirit does in faith. Therefore, without compulsion, man becomes willing and joyful to do good to everyone, to serve everyone, to suffer all things, to love and praise God, who has shown him such grace. So that it is impossible to separate works from faith, indeed as impossible as burning and shining can be separated from fire." (Luther, on the Letter to the Romans.)

It was the same with our Waldus. He could say: The love of Christ urges me on. So he considered it his most sacred duty to share with others what he had found through God's grace, even if he had to lose his life over it. He did not want to be like that lazy servant who kept his pound in the face-cloth, but to grow with it. In such an urge of love he left his profession as a merchant, sold everything he had and distributed it among the poor; and when they came to him to receive alms from his hand, he did not refrain from offering them the most delicious gift - the gospel - the bread of life - and pointing them to Christ, the source of life. The more he penetrated into the true meaning of the Holy Scriptures, and the more he was able to bless them. The more he penetrated the true meaning of the Holy Scriptures and drew blessing after blessing from them; the more he himself increased in grace and faith: the more his eyes were opened to the state of things, to the abuses in the Roman church. The word that Waldus preached with proof of the Spirit and power took root in many hearts. The ignorant were taught, the secure were punished, the sorrowful were comforted, those who hungered and thirsted for righteousness were satisfied, and the spiritually poor entered the kingdom of God. This was a spiritual springtime in the middle of the icy winter of the papacy!

Waldus and his disciples initially remained in the Roman Church as long as they were tolerated and not expelled. But it was not long before the Archbishop of Lyons, John, became aware of the active life of the Waldensians. He told them that it could not be permitted that a man from the people, without baldness and external anointing, should be allowed to teach without hindrance. He therefore forbade them to preach and to explain the Scriptures; but Waldus replied: although he was a man of the people, he must obey God more than men. And in this he was quite right, for it was a time when the very teachers did not want to suffer the wholesome teaching, and when the watchmen appointed on Zion's walls slept and snored; the salt had become dumb and the shepherds hirelings and dumb dogs. In such times necessity breaks the order, and gives every Christian a vocation to testify of the truth even publicly, and where he would not do it, the stones would cry out. - Even now Waldus did not leave the ruling church, for he had no separatist desires, like so many other sects of the Middle Ages, which sought only their own; but he continued to preach the Gospel of Christ. In 1179 he himself sent deputies to Rome to present a copy of his translation of the Bible to Pope Alexander III and seek confirmation of their association. The pope had their matter examined and verified by an archidiaconus, Walter Mapes of Oxford, who was present in Rome at the time? But he was not the man for this business. He put all sorts of pointed questions to the deputies, which, of course, they could not answer. If he had asked them about Bible truths instead, they would have been able to answer; but that school wisdom, which came from paganism, was unknown to them, just as the holy scriptures were unknown to the learned pagan-philosophical son of the Roman church, Mapes. Scripture was unknown. After he had examined the deputies of Lyon in his own way, he made such a report to the pope that they were rejected with their request. Mapes called them fools who did not even know the difference between *credere aliquid* and *in aliquid*, that is, what it means to believe in something, and to believe in anything.

Waldus, however, continued to proclaim salvation in Christ. But now the pope Lucius III. Waldus and his followers into the ban. This papal ban, however, only completely loosened the fetters of Christian knowledge among the "Waldensians"; now they saw how far the Roman Church, which called itself the only blessed one, had come. The same thing happened at the time of the Reformation. Luther did not want to separate from the Roman church, but only wanted to be allowed to preach the gospel without hindrance. The Pope answered him with the bull of excommunication! Thereby however

The man's eyes opened more fully, and he confidently continued to put the bright light of the gospel on the lampstand and to expose the abominations of the papacy. - Of course, Waldus could no longer stay in his hometown; he followed Christ's instruction: "If they persecute you in one city, flee to another," and went about preaching the gospel without a home. Nowhere could he be safe from his

persecutors, for they would so gladly have burned him at the stake. In Strasbourg he is said to have escaped death by fire only by fleeing. In 1197 he is said to have died in Bohemia after fourteen years of arduous flight, full of joy that the Lord had not only brought him to the knowledge of the truth, but had also called him to be a witness of the truth and of the sufferings that are in Christ. He belongs to the number of those who have pointed many to righteousness; therefore he will also shine like the brightness of heaven, and like the stars forever and ever. - The memory of the righteous abides in blessing! - —

But his cause did not perish with his death, for it was not of men but of God; this was proven in the heat of the tribulation, It also went on here, as Acts 8:4. with the first Christian church. Those who were scattered in the persecution that rose against Stephen went about preaching the word. The arch enemy of Christ's church, who cannot tolerate the believers in his ingrimness, "deceives himself. He wants to destroy Christ's kingdom, and without his thanks he must help it to spread further. He often succeeds in scattering the host of Christ, but such scattering of the members of it becomes a means of spreading the word around and incorporating many others into the host of Christ. This has been the fruit of persecutions at all times. When the Waldenses were driven from their home by the malice of their enemies, they preached the Word wherever they went, and many received it with joy; and soon in southern France, in Italy and Switzerland, in Flanders, Bohemia, Hungary, and Germany, there were thousands of people who wanted no other doctrine than that of the Word of God.

But let us get to know the Waldensians even more closely in the performance of their worship, in their life and walk. Their public church service was very simple; they prayed, sang psalms and listened to the Word of God. The sacred. They simply administered the holy sacraments according to the institution of Christ. In general, they tried to resemble the image of the first apostolic church everywhere. We believe - they said - that the holy scripture contains everything that is necessary for our salvation, we do not need any other doctrine. We cling to Christ alone, because we find all our salvation in him. Why should we call upon saints, since our mediator is much more loving and willing to help than they are? Why



Should we seek indulgence of our sins from men, since God Himself has established the word of reconciliation? Why should we belong to the Roman church? The Church of Christ is where His Word is kept and preserved. - Their enemies themselves give them the testimony that an admirable knowledge of God's word is found among them. One of them writes: "They are mostly rough, uneducated people, often dressed in animal skins and living partly in miserable huts, partly in caves; but all of them can read and write. We found peasants who knew the Book of Job by heart, others the New Testament. Every boy has a clear understanding of their faith, and their priests must know most of the New Testament by heart before they are hired. - A monk who had been sent to bring them back to the Roman Church confessed afterwards that he had not learned so much from the Scriptures in his life as in the few days since he had been conversing with weary heretics. Sometimes Catholic clergy even called the Waldensians to their aid in order to be able to debate biblically with the other sects. Learned and famous people were often sent to them to refute them and bring them to the Roman Church, for Pope Innocent III recognized the imprudence of his predecessor, Lucius III, in banishing the Waldenses, and made attempts to bring them back, but in vain. The Waldenses were already too far advanced in knowledge to allow themselves to be led back into the darkness of the papacy. The children in the catechizations put the learned enemies to shame!

One of the investigating magistrates, a Dominican monk, gives the following testimony to their conduct: "They are orderly and modest in their customs, wear neither expensive nor very poor clothes. In order to avoid oaths, lies and deceit, they do not engage in commerce; they live only from the work of their hands, do not collect treasures, but are satisfied with the necessities of life. - Even cobblers are teachers among them! They are chaste, temperate and sober, do not attend taverns and public dances, and are wary of anger. No cursing, no blasphemy, no antics are heard among them. They are always working, learning and teaching, and in all their civic duties they are most conscientious and punctual, in the education of their children careful and serious, and strict against the world's deceitfulness.

This is certainly a praiseworthy testimony about these people. When King Louis XII of France heard such a report about the Waldensians, he exclaimed: Verily, these heretics are better than I and all my people! Even their enemies had to confess that their godliness was righteous, their word true, their biblical knowledge praiseworthy, their love sincere and their conduct Christian. Because of their faithfulness, their enemies often sought to make them servants and slaves.

and to get the women as nurses and attendants. But behold, the poor, guiltless and defenseless Waldenses were persecuted by their papist enemies with such fury and cruelty as the blind pagans never exercised against the Christians. The satanic hatred of their enemies invented the most abominable names of abuse and derision. They were called dogs, scoundrels, pitmen (who lived in pits, in caves) and wolfmen. The most shameful vices that could only be imagined were attributed to them. In vain the good people invoked their innocence. In vain they steadfastly invoked God's word. In vain, however, all kinds of torture and torment were used against them to make them turn away from the faith. - Then Pope Innocent III preached a crusade, which was first directed against the heretical sect of the so-called Albigensians (named after the city of Albi in southern France), but which also affected the honest Waldensians. The Pope promised (from his papal shrine) forgiveness of sins and eternal life to all who would join the crusade. Now, in 1209, a twenty-year war of persecution began, because the heretics, according to the Pope's order, were to be completely exterminated. Apart from the fact that the innocent were slaughtered along with the guilty, it is hardly necessary to mention here that this, like all such crusades, was a spawn of hell. The liar and murderer from the beginning, the devil, only wanted to take pleasure in a bloodbath, and used the pope as a warhorse and the ignorant people as executioners to carry it out. The latter - the ignorant people - was easily persuaded, because the crusades were robberies for them, and the promise of papal indulgence for their murder-burning had to make the people willing in the first place. So it happened that in 1209 about 300,000 people drew the sword. Men and women, the old and the infant - all were killed equally cruelly. Their dwellings were destroyed, whole villages surrounded by soldiers, then set on fire and burned along with the inhabitants, their livestock strangled, their crops trampled on, and the land turned into a horrible wasteland; and whoever escaped the sword of the warriors was condemned by the heretic masters and burned at the stake.

Everywhere you turn your ear, you can hear the cries of the persecuted from that time. The bishop of Mainz, as well as the bishop of Strasbourg, snorted with dread and murder against the disciples of the Lord. In Bingen 18, in Mainz 35, in Strasbourg 80 Waldensians were burned. In one of the narrow valleys of Italy, 400 mothers and their children hid in a cave; the fiends (devils in human form) set fire to the entrance of the cave and suffocated them all with the smoke. Another time, in the middle of winter, they were thrown over

hunted the ice mountains of the Alps. The poor mothers carried their little children in cradles and led the others by the hand, while the men fought off the enemies. Many were murdered, many starved to death; 180 children lay dead in their cradles, and the mothers soon followed them out of grief and heartache. But all these terrible persecutions on the part of the Roman whore did not bend the faithfulness of the Waldensians. Only rarely did anyone fall away from the faith for fear of death; but not rare are the

examples of their cruel persecutors coming to their senses through their steadfastness. The blood of the martyrs was the seed of the Church even now, as when the heathen were the persecutors. When one of those blood witnesses ascended the funeral pyre, he desired two stones, and as they were handed to him, he lifted them up and said: "When I have eaten these stones, then you will see the end of the faith, for which I am now dying joyfully.

The Waldensians are the only ones of the many sects or church parties of the Middle Ages that have survived to the present day, albeit only in small remnants, and they are looking for freedom from various errors. The number of Waldensians still existing today amounts to about 20,000 souls, since the rest have later joined other communities. They have had to endure many a severe persecution and have been very oppressed from the outside until recent times. In the forties, the King of Prussia took kindly to them, gave them a church and interceded for them in their government, and encouraged his subjects to support the Waldensians. These communities show their gratitude for this and pray in their churches every Sunday that God will bless the King of Prussia and his benevolent people. Since 1848, however, their oppressive burden has been lightened. By a patent of the King of Sardinia, issued on February 17, 1848, all the laws previously given against them have been repealed, and they have been granted not only completely free religious worship, but also equality of all civil and state rights with all other subjects of the King.

### **A Martyr's Tale.**

In the theological journal of Drs. Rudelbach and Guericke, an old document is reprinted in which the martyrdom of a Franciscan friar is described, whom the papists executed in 1553 because he did not consider the pope to be Christ's governor, but the Antichrist, and freely confessed the Evangelical Lutheran faith. The document was drawn up by an eye and ear witness a few months after the execution. It shows how the holy blood witness was regarded as an entirely

The story is told in the same way as it was written 300 years ago: as a poor sinner and at the same time in firm trust in God's grace in Christ, as a true Lutheran, he left his life. We now let the story follow as it was written out 300 years ago. It reads as follows:

"True History of Montalcinius, who was killed in Rome for his faith, September 5, 1553.

I do not want to tell you how, in days gone by, eleven men who were accused of being heretics were led to the Minerva Church in Rome, so that they could deny their faith and conspire there in the presence of the cardinals who were appointed to judge the heretics. And this matter was held with great pomp and attendance of very many people.

Now among them was one named Montalcinus, a Mönch of the Order of St. Francis, a very excellent and famous preacher, who had completely decided that he would not deny his faith, but would give reason and cause for it to everyone. Therefore, since the others had all denied their faith, and he alone remained firm in his confession, he was again led to prison, and finally he was sentenced to be burned; and with him another, Perusinus, a silk weaver, who held nothing at all of purgatory, gave nothing to indulgences or papal holiness, even saying publicly that the pope was by no means Christ's governor, but the Antichrist himself, and the cardinals were like the scribes and Pharisees, doing nothing but leading people to eternal damnation with their false, erroneous teaching.

These two were led to the market on September 5, which they call Campo Florae, and just as the apostles went from the Pharisees and scribes in ancient times, so these two martyrs went with a joyful heart. Perusinus was the first to be hanged, and when he was about to die, he prayed to God and said, "Lord, forgive them, for they know not what they do. Montalcinus followed this, and when he came to the court, he told the executioner to do to him without delay what he was ordered to do, because he felt that a fear was beginning to come into his heart, because he saw Perusinus already being executed. But he again took heart and asked that he be allowed to speak. When the people were silent, he spoke the following words:

Eternal Almighty God! My sins are so great to Your eyes that they deserve not only this present temporal death of the body, but also eternal destruction of my souls. And because I see and know that I can by no means rely on my own powers, my righteousness, or my impure defiled works, I come to You, not on my merit, but on Your causeless grace and mercy, and on Your promises.

and on the merit of Your only begotten, most beloved Son, our Lord Jesus Christ; cry out to You and ask that You have mercy on me, forgive my sin and graciously come to my aid. For I know that Thou wilt not the death of the sinner, but that he may repent and live. Behold, I am now forsaken of all human protection and help, and turn to Thee alone; Thou art my rock, Thou art my rest, my hope and protection against all my enemies, known and unknown. And this is entirely my opinion, because I stand with faith on this rock and hold to this strong pillar, that neither tribulation nor fear nor persecution nor danger nor sword nor any creature shall separate me from the love and hope I have for You, who sent Your most loving Son into this world to save sinners, among whom I am the greatest. I do not now, in my last hour, bring to You my good works, merit, or righteousness, but rather my sin and iniquity, that they may be covered and washed with the blood of Your only begotten Son. Now I want Christ alone to be my satisfaction, merit and righteousness. I also thank Thee that Thou makest this my suffering and death much more pleasant and fifth, because Thou wilt that I should suffer this torture for Thy name's sake and for the sake of the common Christian churches. - When some who were present heard these last words of his, they admonished him that he should call the Roman Church for the common Christian church. But he answered that the church of Christ was not divided into the Roman, Neapolitan, Venetian and Milanese churches. For all true churches, scattered from time to time throughout the world, are only one common Christian church, in unity of faith, and Christ's beloved bride. Because there is only one church, it should not be divided into many pieces.

When they heard this, they cried out loudly: We see that this Mönch is completely and utterly hardened. Montalcinus lifted his eyes to heaven and cried out three times, "Jesus! with a loud voice," and immediately the executioner threw him off the ladder and hanged him, then built a fire under him.

When he was judged, the people spoke in many different ways. Some were sorry; they said that it was wrong to kill such an excellent man. Others, however, said that he had been a great Lutheran and a great heretic, and if he had been released, he could have seduced the whole world. And there is still a lot of talk about it in Rome. But his Christian confession and prayer indicate that he had a right Christian mind and faith. And it is public that the bishop is an insolent tyrant.

Rome 5 Septembris Anno 1553."

### The Lutheran Slovaks in Hungary.

Under this title the Munkel'sche Zeitblatt has an interesting essay, from which we learn the following: Even before the Reformation, the Hussites had found strong acceptance among the Slovaks, which partly explains why the Reformation found such rapid acceptance among them. But the Reformation also spread beyond the Slovaks to the Magyars and other peoples, so that by 1557 two-thirds of Hungary was Lutheran and only three magnates still adhered to the Roman Church. On the part of the Slovaks it

was seriously common with Lutheranism, but the Magyars changed very quickly as soon as the Zwinglian doctrine became known in the country. - —

Now, as the imperial government moved to reclaim the lost territories for the Roman church

The Magyars defended themselves by force of arms. At first, in 1606, they forced the emperor to make peace with them, giving them equal rights with the Catholics. But the imposed peace did not hold. After the Jesuits had made enough spiritual conquests and had sufficiently weakened the Protestant churches, Leopold tried to suppress the Protestants by force. But those who had to take the bath were not the guilty Magyars, who at that time were mostly under Turkish rule, but the quiet Slovaks who were devoted to the imperial house. And as if the emperor wanted to show that he cared as little for the right as the reformed Magyars, he took a ver-

The persecution of the Lutheran Slovaks was a pretext for the conspiracy of Catholic magnates. This persecution lasted from 1670-1681, and is described in a simultaneous complaint, among other things, as follows: "All churches, parishes, grammar schools, schools, hospitals and the income belonging to them have been forcibly taken away from the Protestants by threats, weapons and other intrigues. Some of it has been destroyed from the ground up, and its material used for stables and other secular purposes. The dead may be buried in cemeteries only upon payment of high fees. Protestant preachers as well as school teachers are deprived of all their property under various pretexts, then chased out of the parishes, forged in chains, led away from the country; some nailed to the wall or to the ground, weighted down with bands and iron, in the shape of a cross; others beaten like Turkish prisoners; others let in only after a ransom has been paid; The rest, however, together with some school teachers, students and sextons, were cited before an extraordinary court under the pretext of a revolution instigated and promoted by them, and either banished or sent to the galleys, where many died and one, after being tortured three different times by the executioner, was burned alive. The rest, however, after having extorted reverses from them, were deprived of their offices, so that most of the churches were left without

The people are without worship and must now live like cattle, and not a few children have died and are still dying without receiving Holy Baptism. The people are now forced to live like cattle and not a few children have died and are still dying without having received Holy Baptism. Both noblemen and the poor country folk were conscripted under various concocted accusations and led captive to the Catholic service in chains. Some had the consecrated host forcibly put into their mouths, several were unlawfully thrown out of their possessions, being given nothing but a staff, and often whole villages were plundered and their Protestant nobles slain. Some, although noblemen, were caught like criminals when they performed their devotions in private houses." The complainants seemed to add at the end that they are willing to harden this and much else in detail before Sr. Majesty and ask for God's mercy to put a stop to it. - Of course, the clergy had to suffer the most. In 1673, 32 Lutheran and 1 Reformed clergymen were summoned and accused of the most serious crimes. Since they did not want to buy their absolution by denying their faith, they were given the choice of resigning or emigrating. Since this was found to be an appropriate means of depriving the church of its servants and leaders, all the clergy were summoned at once in the following year. Two hundred and fifty Lutheran and fifty-seven Reformed clergymen appeared, and were given three conditions: either to become Catholic, or to resign, or to emigrate. When they did not accept any of them, they were thrown into terrible dungeons, where they were treated in the most cruel way. Under these cruelties, 17 clergymen were softened and absented, but 41 of the others were dragged to Naples and sold, mostly as slaves, to the galleys. Under these circumstances, the church service in the country was almost completely stopped, or was made very difficult, since the Lutherans kept only the twentieth part of their churches. These were days full of misery, as the church had once experienced under the pagan emperors, but also days rich in Christian witness and patience in tribulation, days in which the Lutheran church among the Slovaks received its blood baptism, the blessing of which extends to the present. The memory of the persecution is still alive among the Slovaks, the mother tells her children what the old fathers suffered for the sake of the dear faith, she tells them the names of the persecuted, she describes to them the sufferings and the steadfastness, she shows them their ways and hiding places. And this is the seed of faithfulness to God that is sown in the tender hearts, that bears fruit over and over again. - These bloody ten years were followed, by the way, by another hundred years of hard pressure, until only Joseph II gave the Protestants toleration, but not yet recognition. - —

(From the Freimund.)

### **The Protestant Federation and the Lutheran Church.**

In the first days of September, in the old Reformed city of Geneva in Switzerland, the so-called Evangelical *Alliance* was assembled, which is really nothing more than an all-world union, in which the most diverse confessions, Reformed, Uniate, Herrnhuter and Anabaptists, and many, many others come together to discuss ecclesiastical questions and to unite over their implementation. Some years ago, this all-world alliance met in Berlin, and quite a few Lutherans had also strayed there. But it must not have been very secret for them there, because they did not come back; and, as far as we know, there was not a single Lutheran at this meeting in Geneva. Nevertheless, the poor Lutherans were not left in peace, even though none of them was there, but they were quite audibly teased. The chairman, a Geneva pastor and professor named Merle d'Aubigne, gave a speech to emphasize the importance of Calvin, who had worked in Geneva. The meaning of the speech was actually that Calvin was much more important than Luther. Both and Zwingli are introduced speaking: Calvin comes with sweet union thoughts and Luther assures several times that he would accept the union today if a return to this world were possible. (I wonder what he would have said to such a Geneva assembly upon his return). But this union would have to happen on no other ground than that of the Reformed-Calvinist doctrine, the Lutheran doctrine, so to speak, would have to be abandoned and rejected.

At the beginning of the meeting in Geneva, one person from each country reported on the ecclesiastical situation and the religious condition of his country. For Germany, the reformed court preacher Krummacher from Potsdam in Prussia did so. He expressed his harshest rebuke about the fact that the confessions in German lands are so opposed to each other, and that this is becoming more and more annoying; the union is becoming more and more disreputable. Then he answered the question why the Protestant Union in Germany finds so little recognition and even less active participation? In the end, in order to make this "great" cause quite important to the entire people of Germany, the assembly was held three years ago in the middle of Germany, in Berlin; but the success of this was not worth mentioning! Then Krummacher explains: "This comes from the Lutherans and especially from the harsh Lutheran pastors. They ask the parishioners, "Do you want to have your faith taken away?" - "No! Pastor!" "So stay away from the Alliance!" And the sheep stay away! - Then the Lutheran pastors preach, "The principles of the Alliance evaporate the creeds, under- dig the church, destroy the efforts to awaken the confessional consciousness in the congregations." "That is why the evangelical alliance finds no ground in Germany!"

Mr. Krummacher has, after all, with these words made important concessions in favor of the much-maligned Lutheran pastors, namely these:

1) "That they strive to awaken the consciousness of confession. We can put up with that.

2) That after all they have great influence on their community members.

3) That the Germans present in Geneva do not think much of the confession. Matth. 10, 32. Rom. 10, 0.

And yet Mr. Krummacher must justify those who stayed away for the sake of the confession; for at the end he says, turning against the Anabaptists: "You have done great harm in Berlin by your violent addiction to conversion."

But how does he justify the alliance? "It is not fusion but union."

#### **Two children and a mother.**

In the further in the Hessen-Darmstädtischen lies a small principality, Isenburg with name. A beautiful story happened there 70 - 80 years ago, which I must tell you. The reigning princess of Isenburg, Sophie Charlotte was her name, had been given a small child by the Lord. Some time later, she took a walk outdoors one day. She carried her infant in her arms and a single servant accompanied her. When they had walked a good distance, the little child began to be restless and to cry, and the mother's love soon noticed that he was hungry and thirsty. Then the noble woman does not think twice, sits down on a stone by the road and gives the little infant the usual motherly food. But as she sits there, a poor woman in scanty clothes comes along the way. With difficulty she dragged herself along by the staff. On her back hangs in rags an infant and whimpered piteously. "Be still, my little heart," said the poor mother as she passed the princess, "I can give you nothing. I myself have been starving all day." The noble woman on the road hears this; it goes through her heart. "Here, hold my child," she says to the servant, "I will also water the poor child." And behold, she waters it on the same stone and gives it back to the weeping mother. - Well, you say, that's a lot! Such a thing does not happen anymore these days. And yet I want to tell you something far greater, a story that also happened and that still happens today. There is a motherly love that is more than a mere princely one, for all principalities in heaven and on earth belong to it. This is the divine maternal love, of which it is written: "Can a woman forget her child, lest she have mercy on her son?"

of her body. Even if she forgets it, I will not forget you, says the Lord. And again, I will comfort you as one comforts his mother. The mother has been nursing a dear child for a long time, that is, Christianity. But she has also nurtured a poor beggar child from time immemorial, that is, the Gentile world. And every year anew this mother's love puts both children to the breast, the prince's child, Christianity, so that it remains faithful, and the beggar's child, the heathen world, so that it becomes faithful to eternal life. If you ask me when this mother began to feed the poor child, I answer you that it happened first, on the day of the appearance of our Lord Jesus Christ; then the first Gentiles, the wise men from the east, were fed by the eternal love and mercy, and the mother put the poor fainting child to her breast. And if you ask me further, "How did this mother begin to feed and water the poor child? I answer you, "She did so through the blessed work of the mission to the Gentiles. For the same love that on the first day of the apparition used the miracle star as a missionary preacher, still today uses poor human instruments, and also uses us for the proclamation of its grace. (Pilgrim a. Saxony.)

### 1 Cor. 1:26-29.

Hear what a dear brother wrote to me the other day. So he writes:

The rarer testimonies from the lowly people in honor of our dear father Luther become in our evil times, the less I have misgivings about sharing such a testimony with you, dear pilgrim, from the mouth of a simple servant. Perhaps it will serve as encouragement and shame for many an Evangelical Lutheran Christian.

In our parish lives a sheep-servant, generally known as a simple, straight, open, all hypocrisy and mere lord-master-saying in the deepest abhorrent man. He is also distinguished by his admirable love for the mission. He gave me 3 Thlr. 19 Gr. for his person alone for the collection of our last missionary hour, which he was prevented from attending, and yesterday he again brought 20 Gr. in advance for the next collection for the missionary hour on the 2nd of Advent, which he again cannot attend. This alone would be food for thought for many a person who is more than a shepherd.

This man borrowed Luther's first sermons from me about eight weeks ago. Already after a few days he expressed the greatest joy about it and on my offer to give him also other Luther's sermons to read (unfortunately I possess only Gerlach's excerpt in 24 volumes), his face shone with joy and he came to me the same evening to get the first volumes. Yesterday, about four weeks after I had lent them to him, he brought them to me.

again, smiling: "Ei, Herr \*\*, das ist mein Mann!" But he did not dare, probably because of the too beautiful cover, to ask me for the following little volumes. Since I noticed his shyness, I fetched the four following volumes without further ado and handed them over to him with the wish that he would enjoy them as much as the previous ones. "Certainly!" he replied, "I just can't express myself enough, as the man pleases me."

After he was gone, I leafed through the returned volumes and found the following written down by him on an octavo leaf:

"Once this is certain and all believing Christians must confess whoever diligently reads the writings of the man of God Martin Luther, that a special, godly spirit, power and emphasis is felt in them, that whoever reads them is immediately ignited in a secret way, because everything that the man gives is alive and active, is not dead and cold, but penetrating and touching the hearts and causing the readers to think. He has understood the divine teaching through the enlightenment of the Holy Spirit. He has understood the divine teachings through the enlightenment of the Holy Spirit rightly and surely, and he has presented such understanding in the most beautiful and comprehensible words, and so brightly and clearly that one cannot wonder enough about it when reading and reflecting, his writings are not intricately dark and unprepossessing, like dark sayings and riddles, but so bright and luminous that the light shines into one's heart when one thinks about the matter in the fear of God; hence it comes about that the reader pays attention to what it is about, is not able to hurry, but is seized and stopped by force to think about the matter in the fear of God."

Shepherd in -

This is the verbatim copy made without any correction. (Only the name of the man and that of his place of residence, which, by the way, is in Saxony, has been concealed for understandable reasons; as it should also be ensured that he does not see this involuntary collaboration with the pilgrim). But doesn't that sound sweet and pithy? And in addition from the mouth of a man who is so shy in speaking that I have had to call out to him several times: He who confesses me before men 2c. The reason why the dear shepherd wrote the above down for me must be to show me that I do not hide the books from anyone unworthy, as well as to win me over to the joyful lending of all the remaining volumes.

So much for the letter. Perhaps it pleases the Lord to provoke and entice some other common or learned man by its contents, so that he reaches for the writings of our dear Luther and has the truth confirmed to him anew: God's word and Luther's doctrine now and never pass away. - —

(Pilgrim from Saxony.)

## To the ecclesiastical chronicle/

**Our congregation in Philadelphia.** For some time now, the *Lutheran Observer* has published descriptions of the ecclesiastical conditions of the city mentioned as standing articles, but never has mention been made of our congregation there. Finally, in the number of Jan. 17, it and its church are also mentioned, but as an "unknown" Lutheran church, as it were as a miracle of the sea. After the reporter has found out a, as it seems, witty relation to that altar, which the too superstitious Athenians had erected "to the: unknown God", he comes in his phrasal narration to the l.

P. Hoyer, whom he had had the opportunity to get to know years ago as the then pastor of our congregation there, and deigns to give him the praise, which has become standing for us Mist sourier with such people, that the same, as far as he knows, was a most exemplary and zealous Christian educated man and preacher, and had it not been for his exclusivity, he could not have thought of a more lovable and trustworthy brother for Christian fellowship. Finally, he remarks of the congregation: "One of the peculiarities of these people is that they seriously oppose all members of secret societies. No Mason, *Odd Fellow*, or member of any similar society is admitted into their congregation. They base this procedure on various scriptures, among others on Deut. 29,29. "The mystery of the Lord our God is revealed to us and to our children forever, that we should do all the words of this law." Joh. 18, 20. "I have spoken nothing in secret;" Luk. 11, 33. "No one lights a light and puts it in a secret place;" Mark. 4, 22. "There is nothing hidden that will not be revealed, and there is nothing secret that will not come forth." It is also remarkable that this Missouri Lutheran Church is completely closed off from all other Lutheran congregations in this city. It could no longer be so if it were located in the farthest city or region across the sea. We hear that one of its peculiarities is to burn lights on the altar. \*) Their pastors have little or no intercourse with the other Lutheran preachers - who, in fact, do not recognize them as Lutherans at all. Nevertheless, with God's help, this small Lutheran church has been an instrument of doing much good in its environment.

**Blood Eating.** The editor of the Christian Messenger, an organ of the "Evangelical Community," in the number of January 18, declares blood eating to be a "heathen abomination;" but he is so liberal in this that he concludes his war article against blood eating thus: "Can others, without violating their conscience, eat blood?"

But not during the day? - Well, in what darkness they must sit then! D. L.



complain, eat their blood sausage or other bloody delicacies, we have nothing against it. Everyone is responsible for himself to his God. For us, at least, the contemplation of this matter in the light of God's Word has taken away all appetite for blood sausage."

**Grundtvigianism.** The "Freimund" reports in No. 50 of the previous year about this fundamentally wrong, pernicious direction within the Lutheran Church of Denmark, by which the Bible is pushed aside and tradition is put in its place in an arch-papist manner: "This direction takes its name from the well-known professor Grundtvig in Copenhagen and is very widespread in the three Nordic realms (Denmark, Sweden, Norway). The peculiarity of this movement consists in a special teaching about the apostolic creed. Grundtvig says: "The conditions for salvation must have been the same at all times, since the Lord Himself is unchangeable. Now the Lord demands of us, when he promises us blessedness from baptism, renunciation and faith. Since baptism itself has been the same at all times, faith in the apostolic confession, as we confess it at baptism, must also have been confessed in the same form at all times, and must therefore come from the Lord Himself. The Bible is indeed a splendid explanatory book of this faith, but it is not the first, but the second; for the apostolic confession of faith was there earlier than the Bible. He who lays down any other condition to blessedness than the first laid down by the Lord Himself, his communion with the Church of Christ, though not wholly destroyed, is yet loosened and made uncertain."" In connection with the preference Grundtvig gives to the oral word (the apostolic confession and tradition, i.e., oral teaching) over the written word (the Bible) is also his assertion that one does not come to faith by reading the Word of God, but only by hearing it. According to its original intention, the Bible rather presupposes faith, since the individual books of the N. Test. had not been intended for the pagans, but for Christians." C.

**A Jewish village schoolmaster.** In the village of Löblau near Danzig, since the beginning of the new (Prussian) era, there had been a dispute as to whether the office of schoolmaster was to be filled by the Christian or by the Jewish owner of the two schoolyards there. The present Minister of the Interior decided, in deviation from the already executed decree of his predecessor, in favor of the Jew and at the same time determined that the functions incumbent upon the schoolmaster as a member of the school board should be provided by a village clerk specially appointed for this purpose. The Christian schoolmaster, who had been removed from his office by order of the Ministry, filed a petition about this during the last Diet.

to the manor house, which, lively supported by the legally competent members of the manor house, was handed over to the ministry "for redress". Here, the strange case occurred that the Minister Count Schwerin presented a petition signed by allegedly all the farm owners of the village of Löblau in favor of the Jewish and against the Christian schoolmaster. However, more detailed investigations have revealed that this petition, which was signed by many, but by no means all, farm owners, was written by the hand of the Jewish schoolmaster Levy himself and, as the latter himself explained, was drafted with the advice and assistance of the local Protestant priest Sachse. - It is further said that the pastor was questioned at the diocesan meeting about his procedure in this matter, whereby he is said to have neither admitted nor downright rejected his participation in the petition. (Pilgrim.)

In his newspaper of February 1, Prof. Lehmann finally admits, after a longer hesitation, that he had received a letter with "similar content" as this one: "to specify what the accusation of unchristian behavior (of the pupil who had allegedly been expelled because of this) consisted of; with the explanation that if he would refuse that, one would then have to assume that he could not provide this proof. At the same time he confesses that he nevertheless did not answer and did not deliver the proof; his last miserable evasion is that we did not turn directly to him! - This is the last word in this matter, which is indeed not very honorable for Prof. Lehmann.

Chaplain Pranks. We read the following in the Evangelist of February 8: "A chaplain in a regiment stationed at Port Royal took the pulpit from an empty church there to send it home as a curiosity. For this his colonel placed him under arrest. It seems to be no better off with chaplains in the army than with generals . . . Much lumpiness!"

Against the

## Habitual - Drinking.

Ephes. 5, 18.

A Lutheran

**Doctrinal, punitive and decoy sermon of**

**Dr. W. Sihler.**

1862.

To be obtained from Air. Ll. 6. lartdst, 8t. l.ou>s, No.

(Price: pe. copy 7^ Cts., the dozen 72 Cts., 100 pieces K5M.)

It is recognized that habitual drinking is an enemy that has already wrought great havoc in many local communities; almost greater havoc than that which the world alone calls binge drinking. Certainly, many righteous pastors have wished to have a treatise at hand that would not fight this enemy with the carnal weapon of recommendation.

The sermon is not a sermon against a Temperance Society, but a weapon of our knighthood, which is mighty before God to destroy the bevestments, with the double-edged sword of the Word of God. Driven by love for the many souls that deceive themselves,

Doctor Sihler set about to write the above sermon against habitual drinking and in it to expose this enemy of souls, unrecognized by many, with God's Word, to disarm him and to arm the Christians endangered by him against him. At the same time, those who, through their habitual drinking of strong intoxicating beverages, have finally sunk into the abyss of animalistic drunkenness, are also taken into account in it. Both, however, the habitual drinkers and the open drunkards and drunkards, are not only presented their physical and spiritual misery from God's Word in vivid colors, but are also shown the saving hand of grace, which God also extends to them. Concerned shepherds of souls will therefore certainly not refrain from acquiring a large number of copies of the sermon in order to distribute it as widely as possible and to have it at hand for all cases. Yes, everyone who is concerned about the salvation of his brother should not refrain from seizing the opportunity offered to him here as quickly as possible, to do something to ensure that a great enemy of the construction of our American Zion is controlled and, if possible, that all those who are already in the jaws of that monster are pulled out of the same like a fire from the fire, and that those who are in danger are warned and preserved. For colporteurs, too, the sermon would be an excellent tract for the widest possible dissemination. Finally, we note that the sermon, as is natural for a "Lutheran" sermon, does not aim to demand a spirituality of angels that says: "You shall not touch this, you shall not taste this, you shall not touch this", Col. 2, 18-23, but holds firmly that all God's creatures are good and nothing is reprehensible that is received with thanksgiving and sanctified by the word of God and prayer, I Tim. 4, 4. 5.

### Church consecration and mission feast.

The first Sunday of Advent last year was a day of great joy for the congregation in Lebanon near Watertown, Wis. Their newly built, spacious, magnificent brick church with a high steeple was dedicated to the service of the Triune God. Besides the pastor loci, G. Link, nine other pastors were present. Despite the biting cold, the church was almost overcrowded with guests.

The following day a mission feast was celebrated, at which first a festive sermon was preached and then a Mission lecture.

May the faithful God continue to give victory to this church as He has done until now.

Watertown, Feb. J. 1862.

C. Penalties.

With thanksgiving to God and the Lord, the undersigned certifies that he has received for our seminary household:  
From the farm of Mr. Paft. Moll in Neu-Geblenbeck: From Ludwig Lücker, 1 pig of 295 Pfd., 1 barrel of flour and 1 sack of mebl; from Ludwig Fiirmann 75c. cash.  
By Hrn. Past. J. Trautmann in Adrian, Mich.: From the AbcndmahlScasse of his congregation for the preacher seminary baar \$7.50.  
From the women's association of the community of Mr. Past. Wüstemann cash \$5.00  
From Mr. Past. Jüngel and his congregation: for poor students cash gift \$12.00.  
From members of the congregation of Mr. Past. Moll in Neu- Geblenbeck 24 Bush. Welschkvrm and 1 pig.  
From the parish of Mr. Past. Hahn: 4 sacks of apples and 4 pairs of woolen socks.  
From the Norwegian community of Mr. Past. H. A. Preus. yield of a Collecte baar \$42.00. A. Crämer.

Received: \_\_\_\_\_ : \_\_\_\_\_

By Past. Stecher at the second mission festival in Northern Wisconsin collected	\$34.		00	
Bon of the comm. of the Past. Stürken, LoganSport, Ja. '				
" 2. broadcast			45.55	
" Past. Schumann			10,00	
" whose Gem. in De Kalb Co., Yes.			74,00	
By Past. Lehner from the congregation in Noble Co.,Yes. 26,00 From the congregation of Mr. Past. Bode, 2. consignment--	16,50 Collected on the infant baptism			
of Mr. Joh. Plager- 2,00 By Caspar Kern			12,00	
" J. G. Lunz			10,00	
Don d. Gem. des Hrn. Past. Werfelmann, 3. send.	107,00			
*****Schwan				
*****Stephan				
*****Dulitz, Buffalo, N. Y.	30,00			
To wit: By N. \$3.7, by Klose \$2.25, by Jansen, Tog and Kolmorgen each \$2 00, by Westpbal, Dinding, Fr. Zimmcrmann, Fischer, Christ. Gräser, J. Kroll.				
Füllner, Eggers, Mathäs, C. Gräser and L-each \$1.00, Schuster, Fritz, Hager each 75c., Skkschke, B. Blick, G. Gräser, Tappert, B. Roel, Krebs, Falkcnhan and Kragerl each 50c., Schrögel, Fle nming and Webm each 25c., Junkwirth 18c.				
From the comm. of the Past. Engeldcr, Olean, N. Y. -- 2l>,00 "	Past. Horst	1,00		
" of the comm. of Mr. Past. Engelbert			14,00	
To wit: Bon Past. Engelbert \$3,00, Joh. Herrmann \$5 00, from Wittve Drusche!	\$5.00 and from Wittve Reichhart \$1.00.			
From the congregation of Mr. Past. Lindemann, West Cleveland			159,50	
" of the Gem. of the Past. Zagels, 2nd consignment	37.50 To wit: From Past. Zagcl, Christ. Blecke, W. Meier and Heim. Trier each \$5.00, Christ. Schäfer			
\$2.50 and M. Frosch \$15.				
From the comm. of Mr. Pastor Kunz			47,00	
To wit: Don Past. Kunz \$7.00, Wittve Landwehr \$5.00, Georg Pfaff \$1.00, Anton Meier \$5.00, C. H. Rösener \$3.00, A. Merlau \$6.00. L W. Rösener \$1.00, M.				
Knorz \$7.00, Carl Meier \$1.50. W- L- Nosencr \$5.00, Anton Hoff \$1.00, J. G. Kunz \$3.00, A. Rothmcir \$2.09. From the Gem.of Mr. Past. Weisel, Williamsburg,				
N.I.			18,00	
Namely: from Mrs. Stich \$5.00, from Mrs. Hillmann \$5.00 from C. Brust \$5.00, from H. Glahen \$2.00 and from an unnamed person \$1.00.				
From the Gem. of the Rev. King, Cincinnati,				
O., 2nd shipment			52.50	
" of the congregation of Mr. Past. Hußmann	37,00 By Pastor Bergt		10,00	
" the same from Seithart			2,50	
From the Gem of Mr. Past. Nupprccht, Dover, O. 16.97 By Past. Vulture, Carlinville, Ill			6.30	
To wit: By H. Chr. Gr. \$5.00, by Fr. K. 75c. and by T. 55c.				
From the comm. of the Past. Sauer			40,00	
Namely: By H. Beukmann and H. Mönning \$5.00 each, H. Büchner \$4.00, H. Steinbrink \$3.00, H. Schepmann \$2.10, G. Topvy. H. Rinkerö and W. Duwe				
\$2.00 each, H. Mascher, F. Siefckr, Chr. Meier, F. Eggcmann, H. Tiemeicr. G, Monning, H. Schepmann, F. Lattenbrook and W. Wischmeier each \$1.00, H. Driehaus, G. Meier, Holdmann, Cb. Cbvwcncr, J. Albring, H. Lattenbrook, Ä. Wyneke, J. Meier and J. Driftmeier ze 50c., Wittve Sirp 25c. and from an unnamed				
40c.				
From the comm. of the Past. Penalties, Watertown, MiS. 32,60 ! , , , , , , , Brewer, Pittsburg, 2nd Send. 7,00				
, , , , , Jäbkcr, 2nd shipment100			,00	
", Wittve Hakemeier, Adams Co, Ja.	- -		4,00	
From the comm. of Mr. Past. Klinkenberg			22,00 " " , , , , , Fricke, Indianapolis"	71,00
„ " „ „ „ „ „ „ Sauport			30,00 ,	
„ Pastor Stegor			2,00	
By the same from G. Tilly, Cumberland, Md2			,00 From the Gem. of Hrn. Past. Nicknnann	59,50
To wit: By H. Geichtfeld \$10, H. Becker jr. \$10, H. Kokie \$5.00, Joh. Bürger \$2.00, Wilh. Teyler \$4.00, Heinr. Hasemann \$1.00, H. Mensching \$2.00, H. Becker				
, sen. \$8.00, Aug. Meier \$5.00, H. Tbies sen. 50c., H. Pfinger \$5.00, Conr. W'Uc \$5.00, Conr. Meier \$2.00. Bon C. Wctzel, Sheboygan, Wisc.				3,00
" of the comm. of the Rev. Dictzer, Southridge,				
Defiance Co, O. 16.50				
To wit: By G. N. Tröger \$5.00, Christian Gründer \$2.00, Jacob Roth, Nie. Dieroff, Mich. Dicroff, Georg Troger, Joh. Tröger, Simon Höllrich, Mich. Hohenberger				
Mich. Schmidt and Joh. GoUer each \$1.00 and from Kaufmann 50c.				
At the Whitsun Collecte of the St. John's congregation of the				
Mr. Past. Pollack, Crete Will Co, Ill			8.00 Collected at the wedding of Mr. Conr. Oldendorf 3.05 Collected at the harvest festival	
			21,00	
From the comm. of Mr. Past. Wüstemann, Roseville,				
Mich. 2nd show				16,30

By Mr. Past. J. G. Schäfer	3,00
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" of the Gem. of Mr. Paft. Nupprecht in Dover-- 5.87

For Synod Mission:

From the comm. ofHm . Past. Stürken 3.61

"""" "" Lehnrcr 1,50

"""" "" Tramm in Laport ----4.60

" Hrn. Past. Weyel and 2 confirmands...-... 0,50

" of the comm. of Mr. Past. Fricke 7.15

From the Women's Association of the congregation of the Rev. Fricke-- 25,00 From the congregation of Mr. Past. Lindemann, a Collecte

on the 1st Sunday of Epiphany- 33.72

From the poor fund of the same community

1.00 From the community of Mr. Past. Merz

4.70

W. Meyer.

For the **Lutheran** have paid:

**The 14th year:**

W. Kuhlenbeck.

**The 15th year:**

Messrs. W. Kuhlenbeck, Past. M. Merz.

**The 16th year:**

The gentlemen: W. Lauenharrt, W. Kuhlenbeck, Fischraft, 4 Droste, Past. L. Daib, H. Werner.

**The 17th year:**

>

The gentlemen: J. C. Schwarz 50c., H. Kücher, H. Müller, Conr. Pöhler, W. Wikt, Past. H. Eisfeller, J. Winteroch, G. Uvrecht, E. Ncz, W. Körbs, F. Reinhard, Rev. G? Bernthal, H- Haserodt, H. H. Droge, Pastor H. Bauriß Er., Past. J. Nupprecht 5 Er., F. Dcnningcr, J. F. Oert" wig, F. Jagow, C. Beier, A. Bcuter, F. Fellerock, G. Wolfs, Rev. A. Ernst 12 Er., W. Kuhlenbeck, FisLraft,, Chr. Kölling 50c., W. Ocstcrmcicr 50c., Griesbäctcr, Dersch, Umbach, Pastor L- Daib 3 Er., H. Werner, Pasta W. Lange, J. (9. Langncr §16.50, Dicdr. Brockschndt, M.' Ekkert, Paft. F. Sievers §1.35, Past. E. Riedcl, Pott, LA Schumann 5!>c., Pb. Kempf, Past. F. Nützet 2 Er., Pajht F. Döscher 5 Er., Paft. H. Rinkcr 21 Er.

Furthermore: Miss Helene Hesse.

**The 18th year:**

The gentlemen: Past. J. N. Beyer, Bro. Köhler, Bro. Tat- pendorf, J. C. Schwarz 50c., L. Gils, J. Kraus, Chr. Mibm, C. Salzmann, W- Firne, F. Tonne, G. Zincke.M, Ostmann, Past. L. Gcver, Past. H. Scböncberg 2 Ct, Past. W. Heger, W. Wilken, K. Heß, J. Pvlkow, Ar Kiegebein, C Kurasch, H. Haserodt, C. Otterbacher, H. Succup, J. Niegmciar, H. Riepc, H. Beermann, Past. M.1 Tirmcnstein, A. Bcuter, D. Hcitzbansen, Past. P. H. Tick? F. Menge, W- and L. Borchhndt, H. Lülker, E. and3. Müllrr, F. Bendahn, W. Hoppe, W- Detilaff, W. KasmcrH A. Glase, Schuricht, J. Cdcrbardi, Ovclgönner, Kuhle"/ beck, C. Kölling 50c., W. Ocstcrmcycr 50c., Past. B. Mans, C. Schmicker, Schnake, Schulte, Spin ler, Paft.L Daib 2 Er-, Vollrath, Past. L. Mucke! 18 Er-, G. i>. Brockschmitt, Past. N. Brandt, D. Brockschmidt, Past. Å A. Ottcsen 50c., (9th Ekkerr, A. Sievers, H. Zettel 78c.. Past. F. Sievers §8,65, H. Mevcr, Past.J. Sch!atcrmund,H D. Rotb, Past. E. Riedcl, G. M. Beycr, Past. H. ÄüE Pb. Kempf 50c., Past. F. Nütze. 11 ex., G. A. NanM bcrger §20.0!). L. Welder 27 er., Past. E. A. Schiin mann 3 ex., W- Dornfeld, Prof. A. Ranschenbusch 50c.

**The 19th year:**

Messrs: Prof. A. Nauscheubusch 50c., Past. J. A. Ottcsen 50c.

M. C. B arthel.

Misprint in previous number.

P. 100 in Thesis 20 write for "strive" - exit":

N. L. The essay: "Dr. St. shaken condition vM worsens!" came too late for this number.

The Waldensians. \*)

You know, dear reader, that for several centuries before the Reformation, a great spiritual corruption had already broken out in the Western church, which had almost completely come under the rule of the pope at Rome, and that this corruption penetrated deeper and deeper, so that even the secular rulers often tried to carry out a reformation of head and members, partly, partly, they felt urged by the pope to desire it. When one sees how the doctrine is becoming more and more corrupted and laced with the poison of human statutes, and how the life of the common Christians, but especially of the public teachers, is becoming more and more abominable and unrighteous, one might well think that the true church had died out at that time, as if there had been no holy congregation, no people of God left on earth. But as once the prophet Elijah, when similar thoughts flew up in him, received the answer from the dear God: "I have left me seven thousand men who have not bowed the knee to Baal" - so the Lord does not leave the distressed observer of those dark times without consolation.

Although a historical account concerning the Waldensians has already appeared in the previous issue, we do not think that we should withhold the present submission from our readers, since it serves to complete the picture presented to them in the article in the previous issue. D. L.

go away. One sees in the benighted church sky not only individual teachers shining like bright stars, e. g. For example, Bernard of Clairvair, whom Luther and Melancthon held in high esteem and praised in particular, that he completely despaired of his holy monastic works and still confessed in death: "I have lived sinfully," but that he also kept the promise of grace and believed that he had forgiveness of sins and eternal life for Christ's sake, - but one also sees greater parthysms of light when one turns one's attention to those Waldensian congregations which first gathered in southern France, but from there branched out very far, as far as Bohemia and Moravia. In these communities, of which we shall have a more detailed report, mainly from the mouths of their enemies, we can become aware of just the right evangelical zeal for purity of doctrine and Christian seriousness of life, in contrast to the corruption of the Roman church in doctrine and life. The origin of the Waldensians is traced back to a certain citizen of Lyon named Peter Waldus (1170). He had the Holy Scriptures translated into his native language and founded an association for the spread of evangelical knowledge among the ignorant country folk. The Pope, however, placed this association among the forbidden ones and banned the Waldensians. But just from that time on they increased in true knowledge. A contemporary who was hostile to them, the Do

minican Rainerius Sacchoni, reports of them: "They believe everything in the best of God and accept all articles which are held in the church; only the Roman church they hate and blaspheme. He also writes: "Of the Roman Church they teach that it is not the Church of Christ, but the assembly of the wicked, that it has departed from the purity of doctrine since the time of Sylvester (314), when the poison of worldly rule entered into it, that it is no longer the bride of Christ, but that great whore described in the Revelation of John. The pope is the head and source of all error. The rulers in the Roman church (the bishops 2c.) are like the scribes of the Jews, the monks like the Pharisees. The Roman church had turned away from the currency of the gospel to human statutes. They reject the use in the Roman church of administering the sacraments in the Latin language, since the fathers, who had to answer and pledge in baptism, did not understand anything about it. Likewise, they reject erorcism, the sign of the cross and other customs at baptism. They deny that the Mass is a sacrifice. The canon of the Mass was unknown to the apostles; they also teach that the words of Christ in Holy Communion should be read in the native language. Apart from the text of the Bible, they do not allow anything else to be read in church, no legends of the saints, no traditions of the church. Therefore

They reject the invocation of the saints, the worship of the cross, the consecration of palms, ashes, anointing oil, lambs of God, salt, water; they also reject religious pilgrimages, which are undertaken in the opinion that they are meritorious. They also deny purgatory, saying that after death there are only two ways, one for the elect to heaven, the other for the damned to hell. All masses, especially those sung to release the deceased from purgatory, they condemn as ungodly and want them abolished altogether, as well as the anniversaries and the intercessions of the saints." - Aeneas Sylvius, who later ascended the papal chair as Pius II, lists in History of Bohemia Cap. 35. the following doctrines of the Waldensians: the Roman pope is on an equal footing with the other bishops, there is no difference among the priests, an elder (i.e., a pastor) receives his saints' prayers in the church. The Roman pope, he said, is on the same level as the other bishops; there is no distinction among the priests; an elder (i.e., a pastor) receives his prestige not by his rank, but by faithfulness in his office and by piety in life; the souls, when they leave the body, are either cast into eternal torment or attain eternal joy; there is no purgatory; it is vain and an invention of the avarice of the priests to pray for the deceased; the images of God and the saints should be removed; the consecration of water and palms is something ridiculous; the religious communities of mendicant monks are inventions of evil spirits; no mortal sin should be tolerated, although greater evil could be avoided thereby; Confirmation, which the popes introduced with an anointing, and the last rites are not included among the sacred acts of the church; auricular confession is a farce, it is enough if someone confesses his sin to God on his couch; baptism with river water should be retained without adding any of the holy oil; the establishment of the (superstitiously consecrated) churchyards is only made for the sake of profit, it is quite indifferent with what kind of earth the human corpses are covered; the temple of God, which is wide open, is the world itself, those limit the majesty of God who build churches and monasteries, as if in them the divine good can be found closer; the priestly clothing, the altar decoration 2c. The priestly dress, the altar decoration is of no value, a priest can celebrate the sacrament in any place and at any time and distribute it to those who desire it, it is sufficient if he only says the words of the sacrament; the intercession of the saints triumphant in heaven is demanded in vain, because it cannot help 2c. 2c. - In some of these sentences, however, the right evangelical measure is not kept and sometimes the baby is thrown out with the bathwater; but we must remember the then and still prevailing abuses of the Roman Church, its dead formulaic system, its superstitious valuation of the external,

of the terrible darkness of that time with regard to the pure evangelical doctrine: then we will not be surprised that the Waldensian deniers of these abuses also went too far in this or that point in their well-intentioned eleven and did not always distinguish the matter from their abuse. Moreover, Joh. Gerhard, from whose *Confessio catholica* we have taken these notes, says that those of the Waldensians who had to flee from France and go to Bohemia, in confessional writings which they presented to the King of Bohemia, spoke better about some of these points.

The Romans were very angry with the Waldensians, but must always give them the best testimony. Thus Rainerius says: "Of all the sects that have existed or exist, none is more dangerous to the Church of God than the poor of Lyons (with this name the Waldenses have often been called), for three reasons: 1. because this sect has existed so long; 2. because it is so widespread, for there is almost no country where this sect does not creep secretly like a snake; 3. because all other sects are deterred by their great blasphemy against God, but these Waldenses have a great appearance of piety, living righteously before men, believing all things best of God, and keeping all the articles contained in the apostolic symbolum." On this "last" point, must one not ask, what more can one ask of a Christian? Is there a more honorable testimony for the Waldensians than this from the mouth of their enemies? This is also an important circumstance that speaks in favor of our Waldensians: the Roman Emperor Frederick II (1215), in his decrees against the Waldensians, did not in the least say anything about vices and crimes of which they were guilty, but called them punishable only because they had deviated from the Roman Church, from its worship and ceremonies. Strange is also the testimony of their innocence, which was given by emissaries of Louis XII of France about them. A few Roman bishops accused the Waldensians of heresy, poisoning, fornication and other crimes and tried to inflame the king's heart to war against them. The poor people, who had heard about the bloody counsel the bishops had given the king, sent an envoy to the king, testifying to their innocence and asking him to spare them a war. The bishops did not want the "envoys" to come before the king and also exhorted the king not to hold communion with the heretics. The king, however, gave the manly answer: "And even if I should undertake a war against the Turks or the devil, I would first hear them; for to condemn someone unheard, and to overtake him with war, is an abuse of the scepter and of the law. Thereupon the king ordered that the

The latter, with a guilty reverence, stated how the Waldensians recognized and adhered to the Gospel, the Bible, the Apostolic Symbol, the Ten Commandments, and the Sacraments, but that they did not adhere to the Pope or his teachings; if the king found the matter to be otherwise, they would not refuse to suffer any punishment. The king, eager to learn the matter, sent two persons to inquire into the matter by asking certain questions of the people. On their return, they gave the king the following report: In those places, people were baptized, the articles of faith and the Ten Commandments were taught, the Day of the Lord was celebrated, and the Word of God was expounded. Fornication and other vices did not take place there. Incidentally, they had not found any

images in their churches, nor the ornaments necessary for the celebration of the Roman mass. The king, far from wanting to fight these people, said: "They are better than I and the rest of the Catholic people. - Another good testimony from the mouths of the enemies is given by a Roman archbishop, Claudius Seiselliensis, who says: they are righteous, sincere, innocent, irreproachable people, who are very zealous in fulfilling the divine commandments. Another papist writer, Guilielmus Paradinus, testifies that he found that although all kinds of accusations were made against the Waldensians by their opponents, they were also acquitted of the same, and only because of one thing they were so persecuted that they publicly rebuked the traditions of the Roman Church".

So far we have heard the most excellent testimonies of the purely evangelical attitude, sincere piety and of the courageous rejection and fight against the false doctrines and human statutes of the Roman church on the part of the Waldensians: we now want to bring some more testimonies about the spread of this so-called sect. We now want to add some testimonies about the spread of this so-called sect, about the reputation they enjoyed among the people and also well deserved (actually only the Pope and his priests were to them) - hereupon we want to close this communication by referring to the persecution which they also had to suffer. It has already been said above that one of their enemies considered them the most dangerous sect because there is almost no land where this sect does not creep. The powerful Roman Church tried to show its contempt for this sect by speaking of it as a small group, a despised assembly, a recently formed party: but in fact their assembly was very numerous, spread through many regions from the Alps to the Pyrenees. First they appeared in southern France, in the area around Lyon and Toulouse, from there they came to Belgium and the Picardy, then also to Germany. The historian Guido



Perpinianus also counts England among the countries where the Waldensians preached (1174). He also mentions Spain and Italy as places of worship of the Waldenses; he says: in the largest provinces of Spain, France, Italy and Germany there were so many who adhered to this doctrine that they were, as the prophet says, like the sand on the sea. The above-mentioned Roman-German Emperor Frederick II testified in his edict against the Waldensians that this doctrine had spread throughout Italy as far as Sicily. In an old chronicle it is said that in Strasbourg some of those who had been captured testified publicly before all the people that their number was so great that if one of them were willing to travel from Cologne to Milan, he could find quarters with one of their own every night. Also in Austria and Bohemia many are said to have professed them; one of them, who was condemned to death by fire by the preachers of Wen, confessed, when he was led to the Richtsiatt, that more than 80,000 in those regions had accepted this religion, - many of whom were also handed over to the flames in various places. From another source we learn that this so-called sect had grown in Italy quite "miraculously", both among the nobles and among the common people - and the confessors of the same had sent annually a collecte to Milan for the preservation of their teachers. So also Matthias Flacius tells in a book, titled: "Verzeichniß von Zeugen der Wahrheit" ("Directory of Witnesses of the Truth"), that the teachings of the Waldensians were widely spread through Lombardy, Alsace, along the Rhine, Belgium, Saxony, Pomerania, Poland, Prussia, Liechtenstein, Swabia, Silesia, Bohemia, Moravia, Calabria and Sicily. However, this community soon attained great prestige among the people. This was due in large part to the fact that princes, counts and knights belonged to it or at least provided it with protection. Especially the King of Aragon and the Counts of Toulouse were among its patrons and protectors. Therefore, Rainerius tells us that in all the cities of Lombardy, as well as in other countries, they had listeners and debated publicly and called the people together in appropriate places, in the marketplace and in the open fields, and preached to them; and there was no one who dared to disturb them, because of the power and quantity of their patrons. But the Waldenses gained even more reputation and influence through their excellent knowledge of the Holy Scriptures. They gained even more reputation and influence through their excellent knowledge of the Holy Scriptures, which they acquired through constant reading of them; while the papist teachers, on the other hand, had the bad odor of ignorance. The historian Jacobus de Rebiria gives the following account of this: "At the time when the Waldenses had gained a great reputation in France, those who called themselves priests, bishops, and ecclesiastics were in bad repute; for these were almost all unworthy subjects, and were entirely

ignorant, it was easy for those who distinguished themselves by scholarship and pure doctrine to bring the best part of the people on their side. Since the Waldensians were especially qualified by their knowledge of the Scriptures to discuss divine things, they were often admitted by the priests to teach the people publicly; not because the priests approved of their views, but because they themselves were not equal to the Waldensians in gifts and knowledge. Yes, these people were held in such great honor that they were free of all burdens and received much more through bequests from the dying than the priests. - No wonder that they were well versed in the Scriptures. It is no wonder that they were well versed in the Holy Scriptures, since they were untiringly diligent in teaching and learning. This praise is also given to them by the blessed Rainerius. He writes: "Men and women, great and small, do not stop learning and teaching day and night. I have heard it myself from the mouth of a believer (he means a Roman), who tells of one of these heretics, whom I know myself, that he swam across a river at night in the winter time only for the purpose of dissuading him from our - Catholic - faith and to convert and seduce him to his own. Of course, the reporter adds, the negligence of our teachers, who are as zealous for the truth of the Catholic faith as these Leonists - another name for Waldensians - are zealous for the error of their unbelief, must blush. The same says: "The Old and New Testaments they have translated into their vernacular, and so they teach and learn. I have seen and heard an otherwise ignorant peasant who could recite the Book of Job word for word, and several others knew the whole New Testament by heart." He also mentions that they had ten schools in the parish of Kammerach alone. - As the true church always has to suffer from false persecution, so did the Waldensians. At the instigation of the Roman pope, the princes and great men raged, as it were, with terrible persecutions against the Waldensians and demonstrated the highest cruelty in doing so; but through no dangers, through no threats, through no punishments were the Waldensians moved to deviate from the morality recognized from the Scriptures. Hence the Chancellor of the Emperor Frederick II says: "the Waldenses carelessly throw away their lives and rush to their deaths" - indeed he says: "that they would not be deterred by any example, even if they saw their own burned alive." - The Pope's rage against these alleged "enemies of God and the Holy Church" went so far that Pope Innocent III promised the same indulgence both to those who would go to war against the Saracens and to those who would start a crusade against the Albigensians (under this name were some really dangerous heretical clusters - but also our Waldensians with- The money allocated for the war against the Saracens, sworn enemies of Christianity, was used to exterminate the Waldensians. Indeed, the money that was used to wage war against the Saracens, the sworn enemies of Christianity, was used to exterminate the Waldensians. - This heretic war was waged especially in southern France. But they were also severely persecuted in other places. An old chronicle tells that in Strasbourg eighty of this community were burned, and in a neighboring field one hundred were murdered in a cruel way. The same chronicler reports that at that time in Germany many nobles and non-nobles, clerics and

monks, burghers and peasants were sentenced head over heels to death by a certain brother Konrad of Marburg, from the order of the preacher monks (who had been appointed heretic master in Germany by the pope); For on the same day that one was accused, he was condemned and thrown into the flames without the benefit of an appeal or a defense. - As the stars fade when the sun shines brightly, so the Waldensian heaps receded into the background when, through the Lutheran Reformation, the bright sun of the Gospel was set high in the church sky at noon. In the places where the Reformation broke its way, they gradually merged with the Lutheran or, as was mostly the case, with the Reformed Church, since they had gathered mainly in such places where the Reformed Church later gained a particularly firm foothold. Only in the mountain valleys of Piedmont did Waldensian congregations persist until our time, which were cruelly persecuted by the Savoy government in the 16th and 17th centuries, but then received toleration through foreign intercession. However, even these communities became lukewarm and cold in their patriarchal incursion in the tent of general apostasy.

For us, this Waldeuser movement, as long as it remained pure in the midst of the ecclesiastical night of the Middle Ages, is a lovely phenomenon, because we have in it the actual proof that the Church of God never dies out, that our dear God and Savior always leads some people back to His dear Word, Through this, they find the way to life for Christ Himself, but also receive courage and joyfulness to bear witness against the false church, which so obscures the gospel through human statutes and human works that hardly a few rays can still penetrate through.

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(Sent in by P. Brauer.)

### **Dr. Stohlmann's shaken condition worsens!**

"Continuations" of my "die stern Tiefen" appear, in which the poor Dr. becomes quite beside himself. His insight is obviously becoming weaker and weaker, and his feverish heat, his picturesque surges, more and more alarming.

We would not have answered anything if we did not consider it our duty to once again call the attention of Stohlmann Ludwig to take the condition of his Dr. into serious consideration. He should see to it, for what he wants, the community does, that the Dr. recovers, becomes quiet, comes to rest, in a word, is temporarily put into retirement. The beginning has already been made, but more definite steps should be taken. The community and the readers of Herald owe this to the Dr., because he has really done his best in oratorical outpourings and romantic misty images. But the Dr. also owes it to his congregation and the Herald readers, because false doctrine warmed up with fine talk is not healthy food and can bring down even the strongest nature. Stohlmann's church becomes more and more empty and the good Herald's readers less and less! Even synodal recommendations and the modest Ludwig's self-praises no longer help! Ludwig should see sense, he owes it to himself, since he always complains about the poor income of money and the low number of his subscribers. The reason for this is obvious. Retirement" is an unavoidable need! - That this is really the case, without any exaggeration, I will show Ludwig with only a few examples.

Luther had said: "The kingdom of Christ is thus arranged, in which there is only comfort and forgiveness of sin; if the kingdom is to be increased, one must stay out of the law and not deal with works. . but straightway without all works and law out of pure grace your sins are forgiven you. . So I also say my friends, and I want to ask you, that you do not greatly esteem the spirit, which somehow proposes works to you, **it may be called: "Whatever it may be, even** if it causes deaths.

would be awoken. With this you should actually feel here which spirit is from God or not. For if you only pretend one work, it is not the Holy Spirit. Spirit is not." Stohlmann now says: Luther means under the works only "pilgrimages, services to the saints, praying the rosary and Hail Marys, fasting, fasting, holy stair climbing, etc.". But not the "law of the spirit engraved in the child's heart," "the renewed meekness of heart as it is depicted in the Sermon on the Mount. I.e. translated into sober language: Luther does not mean the wrong works of the Roman church, but certainly the right good works of the born-again man. We must first humbly ask: can Stohlm. no longer read? Luther says: "all works," "somehow works, be it called what it will." How can Stohlm. say, no! Luther does not mean all works. Stohlm. can no longer see well! Stohlm. needs rest! In addition, just by "dealing with works," and even if they were the very finest and highest, "if it were

to raise the dead," where it is a matter of "remission of sins by pure grace," (and this is what Luther is undeniably talking about). (and this is what Luther is undeniably talking about) as a teacher who has a false spirit. For Luther says: "With this you should actually feel which spirit is from God or not, for if you forgive me a work, it is not the Holy Spirit. Spirit is not." Stohlm. needs rest! -

Every confirmant knows that the essence of faith includes knowledge, applause, and confidence, but not works, because works are fruits of faith, not faith itself. The Dr., however, has now included the works in the essence, in the definition of faith. I have revealed this to him. What does the doctor do now, does he accept the instruction? No, he is extremely displeased with me that I have called his definition a completely wrong one. Therefore, he gives his definition once again, but - - now quietly leaves out his earlier false ones.

I had especially described as such, namely that, "struggling to kill the old and to make everything new. Now I could give back to the Dr. his "falsifier, deceiver", but I don't want to, such words the famous General Synod love may keep for itself. But it is clear that the Dr. is becoming weak, shaken, that his memory no longer retains well what he used to say, that he needs rest. - —

Although the Dr. treats me very ungratefully, that I could almost be tempted to grow cold in my attachment, his misjudgment shall not tire me. I will try once again to make it even clearer to him how fundamentally wrong and dangerous it is when one does not distinguish the essence and fruit of faith, but mixes them together,

as he did so much in his synodal sermon. The essence, office and quality of faith is that it alone, and nothing else, is the means or instrument by which and through which God's grace and Christ's merit in the promise of the gospel is received, grasped and accepted. From this office and attribute must be excluded charity and all other virtues and works, of whatever kind they may be. For one puts in the definition of faith,

or makes any virtue or work, or anything of regeneration or sanctification, a killing of the old man and a raising up of the new man, a characteristic of it; so one overturns the doctrine of justification with it. For then one will not only

righteous for the sake of Jesus Christ's merit, by grace alone, but also by a constitution, by a virtue in us, by killing the old man, by renewal 2c. But by this one steals the honor from Christ, and makes the poor sinner's blessedness uncertain, and so destroys the kingdom of Christ. It sounds so innocent, and for inexperienced people moreover so very pious, when one says: the faith that has it, that is, the justifying faith, is not only a knowledge, applause, and a belief.

The new man is not just a giving and a confident grasping, but also a killing of the old man and a rising of the new man, - and yet it is a quite shameful false doctrine. Our confessional writings say: "that neither regeneration, nor sanctification, nor any other virtues, as it were, should be included in the article of justification as the form, or part, or cause of justification, under whatever name, title, or title it may be, as necessary and proper to it. - If, then, one gives a definition of faith, or of the vitality of faith, namely, of the "faith that has it," i.e., that has the righteousness of Christ, thus actually of justifying faith, and brings in virtues, works, regeneration, and

sanctification, as Dr. Stohlm. does everywhere in his preaching, one preaches falsely, un-Lutheran, pietistic, Methodistic, Roman. Stohlm. has already been enlightened a bit by the remarks about his sermon, he sees well that it does not do good to mix works into faith; but of course he considers it beneath his dignity to admit his mistake, especially to a hated Missourian. Now how does the Dr. help himself? Really quite splendidly, such a thing can only occur in the "Lutheran Herald". He says: Love, peace, patience, kindness, goodness 2c. are "no fruit-works, but only **pulsations** inseparable from faith. What will his New Yorkers say to that? Will they not shake their heads more and more alarmingly and whisper quietly to each other, what are we doing with our Dr.? Does he now even begin to teach that works are no longer works and fruits no longer fruits, but that they should only be "pulsations"! Pulsations! Yes, now it is obvious, his own pulse no longer pulsates like a pulse! Retirement is absolutely necessary!

Because I separate the works from the essence and the qualities of faith, in order to leave the works of Christ its sole validity, and assert them as fruits of the living faith, Stohlm. attacks me with true fury: "Everywhere we have encountered that B. fights against the bright appearance of faith, i.e. against the image of Christ, which faith impresses on the heart, whose radiance we see outwardly, as against Roman works in wild frenzy. Because I say that works are fruits of faith, but not some characteristic of it, Stohlm. now demonstrates to the Herald's audience that I am against good works in general, fighting against them in wild frenzy as against Roman works. Doesn't Stohlm. really suffer something in the head? - Yes, he even cites me before God's throne and into the morning glow of eternity, so that I can hear my judgment. "Where will Pastor B. stay," he exclaims with outstretched arm, clenched fist, glowing eye, trembling lip, "where will he stay when we take him into the throne room of the Gospel (Matth. 25, 31 ff.) itself and let him hear the throne speech of the King of all kings?"

let? Come in, come in! here no balking can help! into the morning glow of eternity! to the steps of this throne! - here listen! - here listen! The king now raises: Come here, you blessed of my father 2c. 2c. For I have been hungry 2c. 2c. Go ibr cursed 2c. 2c. You want to protest? It is no use! The royal seal remains unbroken in its: ""Verily"" for all eternities. - They rage: this must be the pope of all popes! It can only be the anti-Christ in the flesh who makes such speeches! Down with him from his chair! Down with him bound into the depths! But only coldly my dear! only soberly! only moderately! only gently! only closely watched! It is neither pope nor antichrist, but the highly praised Christ himself. As judge of the world he sits on the throne of his glory and says: Right - right in which it remains forever, right also in our question of dispute." I ask every reasonable person, calmly, what he says to this outrageous speech of Stohlmann? Doesn't the man have brain concussion? Especially when one considers that he therefore lets loose this speech against me, because I say: Works are not the essence, but the fruits of faith. Doesn't the Lord Jesus, in the words he quotes, teach the very same thing that I claim? Is he talking about something else than the fruits of faith? - It almost seems to me as if Stohl himself had not written these affirmations in the end; for as great as his weaknesses have been, such ludicrous speech exercises and childish silliness have not yet flowed from his fertile pen. - —

I could produce even more samples of the most incomprehensible bombast, e.g., also about the object of faith; but no one will certainly take it amiss if I do not give any more excerpts; but leave the rest to the poor readers of Herold. More "continuations" of the same kind are to appear against me, but they would have to be especially appropriate, otherwise I will politely take my leave of the "Herold" for this time. - —

We kindly greet Stoblmann's great Ludwig and ask him once again to bear in mind that he has high obligations towards his Dr. as well as towards himself. If the Dr. and his own paper are to last longer, then silence is the main condition. But where could one be more sweetly silent than in the - rudder state! - —

(Sent in by Pastor Lochner.)

### Walking through our hymnal.

(Continued.)

The Christian ecclesiastical year, which developed freely from the needs of congregational life, with its festivals and celebrations, has made the church's song treasury as rich as it is diverse. It are the deeds of the Triune God for the salvation of the world, the special proclamation and praise of which is the purpose of the Christian church year and which, through the diversity of its celebrations, brings such a lovely and blessed variety into the miserable life here.

We hereby enter this circle of songs äo tempors i.e. songs for the feast days and holidays of the church year.

#### II Advent and Christmas songs.

About the meaning of the Advent season vo. Luther says in particular: "Because salvation was promised and believed in the past, but has now been fulfilled and begun, we still keep the memory of the old promise of the future salvation; because we live, as it were, in the middle of both Advent seasons, we should praise both God's mercy, who promised it in the past, and God's truth, who has shaped his promises and finally wants to fulfill them in eternal life, because this is the time in which the goodness of the promise and the truth of the fulfillment meet each other (Psalm 85:11). 85, 11.) and thus comprehends the present time in itself both, the future and the past." This, then, is the character of the Advent songs proper, which in this section include the following numbers: 13, 16, 22, 23, 26, 31, 32, 33, 35, 43, and 44. The remaining 23 songs are the Christmas songs proper, the keynote of which is rejoicing and rejoicing over the birth of Christ and adoration of the great mystery of God's revelation in the flesh.

#### No. 13: Up, up, comrades of the Reich.

A call to Christ's fellow kingdom members to receive the "gentle", righteous and helpful king who is coming anew even in the midst of the time of trouble, and to rejoice and be comforted by him. That this call was made even in times of trouble is evident, for it is addressed in v. 2 to afflicted hearts, v. 3 to the much afflicted, v. 4 to impudent sinners, v. 5 to the chastened, v. 7 to the poor, v. 8 to the many burdened cross-bearers, and v. 9 to the highly afflicted, and in v. 5 and 6 he teaches in particular what the plagues were, namely war and its companions, poverty, hunger and disease. This song comes from the times of the terrible Thirty Years' War, which the poet, Joh. Rist, lived through from beginning to end. During this time, his house was plundered twice, and once, in addition to the sword and hunger, the plague raged to such an extent that 150 people in his community were carried off by it within two months. What comes from the heart goes to the heart again, especially in times of equal or similar tribulation. Should we therefore have to enter the next Advent season again under the plague of the disastrous civil war, let us all the more, with this appeal, make a confident courage among ourselves in faith and especially in the faith of our brothers and sisters. especially verse 5 and 6 the poet from the heart

sing along!

Johann Rist was born in 1607 in Ottensen, a village adjacent to the city of Alton. His father, a preacher there, had destined him for the ministry of the Word even before his birth. He therefore attended the schools in Hamburg and Bremen and then the universities of Rütteln, Rostock and Leyden, where, in addition to the diligent study of theology, he also pursued mathematics and medicine with special love. In 1635 he became pastor in the Holstein village of Wedel on the Elbe, where he administered the holy office with great fidelity for 32 years. Around the year 1644, he became an imperial palatine. Around 1644, he became an imperial count palatine, a crowned poet and a ducal Mecklenburg church councilor; Emperor Ferdinand III also elevated him to the peerage. He died at the age of 60 on August 31. 1667.

Rist, who was not only a member of the poetic order of the "fruitful society" of that time, but also founded the much praised "Elbschwanenorden" (Order of the Swan of the Elbe) in 1660, was an extremely prolific poet who was outstanding in his time. The number of his sacred songs, which he published from 1637 to 1661 in 11 collections, amounts to 658 - a number which, according to Rambach's anthology, none of the earlier poets reached, but of the later ones only one, Joh. Friedr. Stark, is said to have surpassed. It goes without saying that with such a large number, the songs are very unequal in value. But if one thinks, besides the above Advent hymn, only of the other hymns included in our hymnal - of the passion hymn: "O Traurigkeit, o Herzeleid"; or of the penitential hymn: "Jesu, der du meine Seele": or of the evening hymn: "Werde munter mein Gemüthe" - then one will not be able to subscribe to E. Neumeister's judgment. He not only finds the recognition that Rist's sacred songs received to be exaggerated, but also exclaims: "But how could it have come otherwise, in that he wrote out all the songs, and whole loads of them, for the booksellers" (booksellers) for money? Nevertheless, they were in great esteem (respect); that made, he had a coat around, which *Opinio* (good opinion) is called." - —

With the omission of vv. 4-9, the above song is translated into English in "*Lyra Germanica, second series.*"

Mostly it is sung to the fresh, lively melody of the well-known morning song: "Aus meines Herzens Grunde". However, one can also make use of the melody of the well-known Pentecostal hymn "Zeuch ein zu deiuen Thoren", which, since it is not found in our Melodienbüchlein, and can be used for many other hymns that we will encounter on our journey, I will let follow here in advance in notes with the remark that it is found harmonized in the last edition of the Layritz'schen Choralbuch, Abtheil. III, No. 596.

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\_s-s- " .                      \_ \_ \_ \_ \_ ! !

!-1 !-1-?^-----s-M-s--N--!

### No. 14: Up, soul, soar.

Among those songwriters to whom Moses' wish was especially fulfilled: "Would!

God, that all the people of the Lord prophesy and the Lord give his spirit over them! (4 Mose 11, 29.) the godly jurist Dr. Gottfried Wilhelm Sacer stands with above. He was born on July 11, 1635, in Naumburg, Saxony, where his father was mayor. He received his education at the school in Naumburg and Pforta and finally at the University of Jena. After he had been secretary in the war chancellery in Berlin for two years, he accepted a position as educator in two aristocratic houses, then became regimental secretary and after some time Fähndrich. To obtain the dignity of a Doctor of Laws, he later attended the University of Kiel, where he received his doctorate in 1671, after he had in the meantime returned to the profession of educator and traveled Holland and Denmark. In 1683 he became a chamber and official adviser in Wolfenbüttel and finally in 1690 a chamber adviser there. Here he died on September 8, 1699, at the age of 64. Sacer was a jurist like there have been few others. Not only did he distinguish himself by the strictest conscientiousness in the conduct of trials, but he also conducted the trials of the poor free of charge, sometimes even at his own expense.

Decorated with the poet's wreath, Sacer belongs to the most excellent singers of our Lutheran Zion of his and the following time. Most of his songs were written during his studies, namely in the years 1659 and 60, but he published only a few of them in a collection entitled: "Jesus dripping with blood, victorious and triumphant." After his death, however, his son-in-law, the then General Superintendent Georg Sitzsch of Gotha, published them all in 1714 under the title: "Herrn Dr. Gottfried Wilhelm Sacers geistliche liebliche Lieder.

The above song is a Christmas song. What the poet wants to sing about the birth of the Savior in particular, he indicates after the call given in v. 1 with the words of the 2nd verse:

O pious Savior, Jesus Christ! How great it is that thou art lowly and lowly: How glorious is the humility that thou hast with thee. Welcome, gentle guest! and so on.

At this meekness and lowliness of the birth of Christ then delights the poet in faithful consideration of the external circumstances belonging to it namely in verse 3-7.

The song is to be sung to the melody of Rist's Christmas carol: "Ermuntre dich mein schwacher Geist". It is a commonly used tune by Johann Schöps, the Hamburg composer, and one of the melodies he invented for the first of Rist's Ten Heavenly Songs, entitled "Fest- und Pasfionsgesänge" ("Festive and Passion Songs") in 1641. A few years later, it is already in use in the church and can be found in Johann Crüger's "Geistliche Kirchen- Melodien. Whether intentionally or accidentally, enough, how beautifully the text of our song is adapted to the existing melody, shows not only the entire content, but also the very beginning, since at the words: "schwinge dich empor" suddenly also the voice swings up.

### No. 15: We should already praise Christ.

This is the translation of the old Latin Christmas hymn: "*A solis ortus cardine*," which was once used to be sung at the beginning of the service from Christmas to Epiphany and which bears the superscription: "*Hymnus de nativitate Domini*," in German: "Loblied von der Geburt des HErrn. It was written in the 5th century by Coelius Sedulius, a priest. About his origin and life there are only very scanty notes. He is known mainly for his writings. These include a larger work written in bound speech and divided into five books, which describes in particular the miraculous facts in the birth, life, suffering, death and resurrection of Christ, as well as a few hymns. Our song is taken from one of these two hymns. The same forms in the original A poem mild Epiphaniashymnus: "*Herodes hostis impie*," in German: "Was fürchten du FeindHerodes sehr." This poem was called the ^deedm-ins, because, as the original title already says, in the Latin original the verses are arranged alphabetically. In the above song, the individual verses in Latin begin thus:

A solis ortus eardine etc. v. 1.

Leatus 8-utor seeuli ote. v. 2.

Oasta, paremis viseera ete. v. 3. Domus pudiei poetoris ete. v. 4. Dnixa ost puerpera ete. v. 5.  
l'oeno ^'sosre psrtulit ete. v. 6. 6-a.udet oliorug eoelstium ete. v. 7.

Then follows the doxology, the praise, and then in the second section, which forms the song: "Was fürcht'st du Feind Herodes sehr" ("What fears you enemy Herod very much"), pass it on again according to the alphabet:

Herodes bostis impie ete. v. J. in no. 60 d. G. C.

Idant UaZi, Huaw videraut ete. v. 2. l'avLers. puri Kurgitis ete. v. 3.

Novum Zenus potevtias ete. v. 4.

Doxology.

The translation of the two songs taken from this poem is by Dr. Luther. Of it, Avenarius says: "But he has certainly proved a masterpiece in this, too, translating it from Latin so wob! that even the most skillful poet of our time should hardly do the same.

As Schameliuss reports, a detailed explanation and contemplation of the above Christmas carol was published in Leipzig in 1620 by Martin Hammer. The reader only has to look at verse 2, 3, 6 and 7 in particular, in order to immediately become aware of the poetic content of the entire song and how much material each of these verses offers for meaningful Christmas contemplation. For the sake of space, we will therefore limit ourselves to going through verse by verse. Only for the reader unfamiliar with all-German expression, it should be noted that the expression "maid" in v. 1 and "maiden" in v. 3 comes from the Old German word Magadi, which means a virgin. In Latin, therefore, v. 1 line 4 reads: "*Natum Maria virgine*" i.e. Born of the Virgin Mary.

In the Klug'sche edition of the Gesangbuchlein Lutheri of 1543, a special **melody** is given for this song, which is also found in the Layritz'sche Choralbuch, namely in the 2nd edition of 1849 under no. 332 and in the 3rd edition of 1855 under no. 131. This is a copy or, more correctly, a simplification of the Latin hymn melody, according to which, however, the lud was also sung, as is already shown by the added remark in the Klug edition: "The German text sings itself and) well under the Latin notes. It might be interesting for the musical reader to get to know these "Latin notes" and to compare them with the aforementioned simplified form. It follows therefore with the German text underlaid:

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DT-

Chri stum we should lo - - ben already

the ri - n maid Ma - ri - en son

as far as the love - be Son - - ne shines and

-S-S-

an al-ler Welt En - - - de reicht.

"How popular it has been, says v. Tücher of this melody, is shown by the large number of different songs to the text of which it occurs .... One would think that it would be obvious that whole congregations could not have sung that melody, and yet this must be assumed." He then refers to an order of N. Selnecer in 1587, according to which "with the Christian community" this song was to be sung at Christmas, and notes that in all melody collections of the 16th century, with the exception of two, he found only the above Latin chorale form.



Although we have now, through the gradual? Although we have now begun, through the gradual return to the original tunes, to accustom our ears to the ancient keys and the often quite peculiar courses in the melody and to find a taste for them, for now both the "Latin," as well as even the simplified notes to this song may not yet become as popular in the congregations as before. In the choice of a suitable melody, we may therefore follow Bodenschatz (1608), who prescribes "HErr Gott dich loben alle wir," or Vulpinus (1609), who prescribes "Vom Himmel hoch, da komm ich her," or Praetorius (1609), who prescribes "Vom Himmel kam der Engel Schaar" as melody.

(From Past. Ehlers Kirchliches Zeitblatt.)

## The Pastor's Brunn Missionary Institution.

Since we have not yet received the third number of th. Brunn's "Mittheilungen über die luth. Kirche Nord-Amerika's" has not yet come to our hands, so for the time being we take the following section from the Ehler'sche Zeitblatt, which is certainly very desirable for our readers:

"The Labnial belongs to the most beautiful parts of our beautiful Nassau country and at one of the most beautiful points of the Lahn valley, just in the mute of our duchy, there lies Steeden, in front of him the lovely banks of the Lahn and close behind his back the mountains with their steep rocks and magnificent views into the distance. At the same time, Steeden is only half an hour away from the railroad, which, after completion of its construction next year, will lead us in 10-11 hours directly from here to Leipzig, as well as to Hannover 2c. - But even more than the glory of its external location, I would like to praise Steeden for the miracles of divine grace that the Lord has done for us, his lowly servants, and for our beloved village. As everywhere in Nassau, a deep spiritual darkness prevailed in the area here until 20 years ago. North and East German readers can hardly imagine how completely all traces of faith, even all memory of the old Lutheran church, the catechism 2c., have been erased and disappeared in the largest part of our Nassau people.-The author of this article grew up in such blind ignorance that, as a student at the University of Leipzig, he heard for the very first time in his life the news that Christ was more than any other ordinary person, or that the Bible was God's Word 2c. I had never even heard that in my childhood. But because of this, God's mercy was shown to me all the more abundantly, who made me come to the living faith already at the university, especially through the contact with my dear brothers and fellow students at that time, Dr. Graul and Magister Schneider in Leipzig and Caspari, now professor in Christiania. After returning home from the university, I began in the fresh eater of first love and as the only then existing witness of the Lord Jesus in the local area, where I had my first silence in

The first time he was given the opportunity to preach the Word of the Cross, he was still, of course, both physically and spiritually, barely in the first stages of his adolescence. But it is precisely from the mouths of the "underage" that God has prepared praise for Himself, and that which is "weak" and that which is "nothing" He has chosen and used most gladly as His instruments, so that it may be seen that the work and the glory is His and not of men. That is why God used an almost underage young man, who hardly knew the most necessary elements of the salvific doctrine at that time, to teach many souls in this region, especially in Steeden, a branch of my then unchurched congregation, and from here also later in larger circles.

to lead from death to life. And the Lord, who began the good work in us, has also accomplished it; He has led me with my believing parishioners and many faithful converted souls around the country to the full and clear knowledge of the Lutheran truth; He has not let us remain trapped in the all-destroying ecclesiastical union as it exists in Nassau, but has given us joyful courage and certainty of faith to leave the Unirte Landeskirche in 1846 and to publicly confess the Lutheran Church (not to an alleged Old Lutheran sect, as the world reviles us, but to the same Lutheran Church). Church (not to an alleged Old Lutheran sect, as the world reviles us, but to the same Evangelical Lutheran Church that has existed in Germany since Luther's time, even if in many places it is now weakened and corrupted).

Without a doubt, God had already provided for the establishment of our institution when we built our Lutheran church in Steeden years ago. It is a peculiar building, the plan of which was made by the inventive love of Christ, who wanted to carry out something great in honor of her Lord with little means. - That is why this building contains a church, a parsonage, a missionary institution, everything under one roof. Its entire lower space, in the height of two ordinary floors, is taken up by our church, a small one, but still in the old ecclesiastical style, with a beautiful choir and decorated with many Bible verses, the only decoration that our poverty could make possible. Above the church, along the entire length of the building, is the parish apartment, which for the sake of this facility could be quite spacious and comfortable.

The mission house is located under the high and large church roof. There has been

There is plenty of space to install a beautiful spacious study room in the gable and then three attics, which provide the necessary

space for 9-10 beds.

The mission houses are not so big, but there is just enough space to sleep in peace next to each other and to live and learn happily with each other. This is what our students do, and, as we have otherwise you would not see such cheerful expressions on their faces. Due to these circumstances, however, our entire institution has been established at a lower cost than any other; the construction of the rooms for the pupils, the purchase of beds, furniture and everything else that belongs to the furnishing of an institution, all together cost a round sum of 400 Thlr. And the management of the household is just as simple. Our house kitchen is large enough to provide a table for all who live under our roof, and it is wonderful how God can equip even a very weak, sickly housewife, whom we almost thought we would have to bury in this early year, just as our first pupils arrived here, with the courage and strength to preside over such a large household. Yes, He does everything well and knows how to lead it out splendidly, even where we humans see nothing but insurmountable mountains. We also have thorough proof of this in Nassau.

We will not be able to set a fixed goal for the preliminary training of our students (for the seminaries of the Lutheran Synod of Missouri in America), but will have to make "the more the better" our basic principle. For this purpose, I teach the catechism and biblical history as thoroughly as possible, which is followed by the introduction of the students to the first knowledge of the symbolic books and church history. Next to geography and world history, the Latin language forms the main subject of the lessons. I do not teach German grammar in particular, but leave it at diligent practice in German writing. The students may learn as much as they are able, according to their gifts, strength and age: older ones will have to leave for America sooner, younger ones, 18 and 20 years old, can be given time for a longer and more thorough preliminary education. The more, the better, that remains our goal. As high as we set the value of a thorough theological education and try to achieve it as far as possible, well mindful of the sense and spirit that has always lived in this respect in the Lutheran Church in contrast to all merely superficial sectarian wisdom, we will not allow ourselves to be led to the opposite extreme, especially in view of the great spiritual distress in North America, as if fully taught theological study were the absolutely indispensable condition for the righteous conduct of the sacred ministry. ministry."

Pastor Ehlers prefaces this section of Brunn's paper with the remark: "that the discussion of the Missourians in No. 7 of last year (Fengler's essay) was not given with the intention of attacking these brethren in their ecclesiastical honor. Rather, I testify here that I recognize the Missouri Synod as Lutheran and pay sincere respect to its faithfulness in confession. And this I withdraw

I do not agree with her, because I also perceive weakness in her, as it sticks to all individual Christians and to all communities, fraternities and unions in Christianity. I also find one-sidedness in the Missourians; but from the bottom of my heart I wish that the Lutheran Synod of Missouri will continue its work under God's assistance and that God may also especially strengthen the leaders of this community, who are richly gifted by Him, in their important profession and preserve them for the Lutheran Church for a long time to come." As little as we know ourselves to be free of weakness, and as grateful as we are when a just judgment reveals it to us somewhere; as readily as we believe th. Ehlers that he did not want to harm our church honor, we must still allow ourselves the question whether this is something other than harming our church honor, when Mr. Past. Fengler can claim, among other things: "To the Missourians, Christianity is more a recitation of all kinds of quite correct, excellent propositions of faith." We, at least, can only recognize this as a completely unfounded and most uncharitable denial, and feel compelled to publicly declare this for the sake of truth.

### To the ecclesiastical chronicle.

**The Wisconsin Synod** has assured at almost every one of its synodal meetings that it professes all of our confessions without reservation and would rather suffer everything before it would let go of a word, for which it expects that it will be allowed to be Lutheran. How far she is from being faithful to the Lutheran confession, however, is proven, besides many other things and especially besides her behavior against really Lutheran synods and congregations, by a mission festival report of one of her pastors, namely Pastor Conrad in Raime, which came to my attention by chance from the "Lutheran Magazine". After he has described his recently celebrated mission festival, he continues and reports where the money in the mission treasury was destined, as follows:

For the Rhenish Missionary Society \$10,00 " the Orphanage in Jerusalem 10,M " the Basier Missionary Society 5,00  
 „ the inheritance thing (for students) 8,00 " the orphanage in Pittsburg 9,00 " the orphans in Raime 3 , 10  
 .90

" the Amer. Bible Society 5

In total: p. 40,00

Whoever does not believe that the Wisconsin Synod is true to its heart with regard to the prosperity and expansion of the Union, or the Lutheran Church, can no longer be helped. If one really wanted to consider the Wisconsin Synod as a daughter of the Lutheran Church, then one would have to be faithful to the Union. If one really wanted to consider the Wisconsin Synod a daughter of the Lutheran Church, one would have to accuse her of having let herself be married to the left hand behind the back of the right bridegroom of the Union, and we would have to be ashamed of her, as our sister, before all chaste sons of the Lutheran Church! But because the Union almost always cares for the Wisconsin Synod and helps the child to its feet, as is shown, for example, by the address of thanks in the synodal report of 1859, page 13, it still professes itself as a mother to its child; and because the Wisconsin Synod gives the Union a morsel of foreign bread as a sign of its love,-when an opportunity presents itself, it also professes itself as a faithful child to its mother, the Union. Thus one is forced to regard her, the Wisconsin Synod, as a faithful daughter of the Union. If she

But if a child nevertheless professes all the confessions of the Lutheran Church with fine words, and says again and again, "We are Lutheran," this should not alienate us so much, and we cannot hold it against the child so much; it has just learned all this (as children are) from its mother, who, as is well known, also professes contradictory confessions in one breath and thus makes the impossible possible, unites yes and no, light and darkness. I. N. Beye r.

**A Prussian Lutheran by the** name of Fengler, a very young pastor in Löwenberg, published an exceedingly precocious and highly derogatory article against our Missouri Synod in Ehlers' church bulletin some time ago. Pastor Brobst immediately had nothing more urgent to do than to include this article in his journal as a high judicial authority from the highly learned "Germany against the hated Missouri Synod. But when that gentleman saw that in "Lehre und Wehre" we broke the little pastor's paper weapons, his conscience suddenly struck him and he now also took up something from our justification. With this he hopes to have saved his reputation as one who has always been a sincere friend to us. The inclusion of that vituperative article in the "Luth.

Zeitschrift" naturally drew the attention of other knightly editors to this

useful articles and soon became the signal for them, e.g. for the Philadelphian "Kirchenfreund", to also make use of that terrible battery imported from Germany for the hopefully final downfall or at least salutary humiliation of the Missouri Synod. The amusing thing here is that Pastor Fengler does not accuse us Missourians of false doctrine, but rather approves of our doctrine, but censures us for the fact that we

are not "creatively active", but almost always only quote from the old and new Lutheran teachings. Now it is known to everyone that the "Lutheran periodical" of Pastor Brobst and its comrade-in-arms, the university "Kirchenfreund," plow almost exclusively with other people's calves, that the editors of these papers do their heavy editorial work almost only, like tailors, with scissors and, so to speak, make their glorious living only from plundering old and new books and periodicals. It is therefore hard to explain how the gentlemen were able to cut out Pastor Fengler's essay with their large editing scissors and hand it over to the typesetter without the blush of shame rising to their faces. But hatred is a passion that even overcomes the passion of the honest, although this also often has quite a strength.

**The second chamber of deputies in Württemberg on the relationship of the elementary school to the church.** - From the "Allgemeine Kirchen-Zeitung" we see that in this chamber a motion was put forward by a deputy, Mr. Hopf, aiming at the separation of the elementary school from the church. However, we are pleased to read that the Chamber decided by 50 votes to 24 to proceed to the order of the day on Hopf's motion. Thank God that so much healthy ecclesiastical sense was still found in the Württemberger Landtag.

**The "Evangelist" on the Lutherans in Ohio.** This reformed paper reports of the Lutherans in Ohio that they are now

endeavoring to translate German works into English, because they see that the German works are not being translated into English. German books are the best, it adds the good remark: "If they had not foolishly forgotten their German language, they could still read the good German books in their pure beautiful original language.

**If one limb suffers, all the limbs suffer with it; and if one limb is kept glorious, all the limbs rejoice with it."**

**1 Cor. 12, 26.**

The first part of this apostolic saying has recently been faithfully fulfilled by our I. They had hardly heard that their compatriot, our much-tested, dear Pastor Wüstemann, had fallen on hard times due to protracted illness, when they immediately set up a collection of mild gifts to support him. The donations were so abundant that, as the "Anzeiger zu Nr. 3, des Pilgers aus Sachsen" reports, the third hundred Thaler will soon be full. Could we be missing the other part of Paul's statement? No, we are certainly all happy about the rich support that has been given to our suffering brother, and we thank our Saxon brothers, next to God, from the bottom of our hearts for this generous help. And even more - their example should also inspire us with the same zeal to helpfully remember the plight of our dear Pastor Sommer, who, as you all know, had to travel to Germany with his wife and children because of a bad throat ailment, in order to await a lengthy cure there, and who, deprived of means, would in the end also be a burden to the Saxon brothers if nothing were done from our side to support him. No, that should never be said of us, especially since Pastor Sommer has used up his strength in the service of the local church and has contracted the disease. Therefore, let us faithfully follow the praiseworthy example of our dear Saxon brethren, so that our fruit may also be abundantly found before the Lord, who loves cheerful givers so much, and who so gladly makes us cheerful to give through His grace.

### **Why there are apparent contradictions in Scripture.**

God therefore often sets such sayings against one another, as it seems to us and to reason that he should train us in reading, and that we should not think that we have the whole Scripture when we have scarcely a saying. Luther XI, 1729.

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#### **Where is Ernst Dörmann?**

He is said to have been working for a farmer near St. Louis for about nine months. His father, who has recently come to this country, urgently wishes to know his whereabouts; and he himself, or those who know his whereabouts, are requested to make this known to the undersigned.

Aug. How shower & son.

St. Louis, Mo.

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Due to lack of space, no receipts could be included in this number.

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**St. Louis, Mo,**

Synvdäl-Truäerei of Aug. Wiebusch u. Sohn.

Volume 18, St. Louis, Mon. March 19, 1862, No. 16.  
**From the unchristian child breeding.**

Proverbs 13:24 and Col 3:21.

He who spares his rod hates his son, but he who loves him soon chastises him.

Fathers, do not embitter your children, lest they become timid.

As it is with marriage, so it is necessarily also with the breeding of children. Where father and mother are unbelieving and carnally minded, their child rearing must necessarily be of a carnal kind and nature, and without God's gracious intercession in the conversion of parents and children, bring untold misery and eternal ruin upon both.

Accordingly, under the gracious assistance of God the Holy Spirit and according to the guidance of divine Word, let us pose and answer the following two questions:

First, what is the nature and type of carnal child rearing?

Secondly, what bitter and terrible fruit does it bear, after God's righteous judgment, on parents and children, church and state?

**I.**

The corrupt child breeding of carnally minded parents is of course essentially rooted in their unbelief against Christ and in their disobedience against God's word. Hence also their spiritual blindness and ignorance; for they do not realize that they, like their children, are afflicted with mild, unfathomable, earthly corruption, and that their children are essentially and are originally the property of God, who created and redeemed them and sustains them daily; for "children are a gift of the Lord, and the fruit of the womb is a gift," and that they are therefore required to raise them according to God's will as revealed in His Word. But this will of God is that they bring their children soon after their bodily birth, so that in baptism they are spiritually born of the Holy Spirit through faith in the Triune God, i.e. through the forgiveness of the guilt of original and real sin and the reception of the Holy Spirit from children of wrath by nature to children of God by grace. Then the same good and gracious will of God is that they seek to strengthen this baptismal grace in their children by teaching and discipline with and according to God's Word, and to weaken the ever-appearing original sin. Just as parents, according to their natural constitution, are the instruments of Almighty God in the production and preservation of children, so they, as Christian parents, are to be His helpers and co-workers in the work of their education.

But carnally minded parents do just the opposite. For the most part good Epicureans, they are already in the unbelieving delusion that their children owe their origin to a natural play of chance, but not to the almighty creative power and the express will of the triune God in the act of procreation. Then, if they do, they bring their children to baptism in unbelief; for with carnal reason and the baptismal

they ask, "How can water do such great things?" And even if they are not all secret scoffers and despisers of baptism, they do not believe its power and bring their children to baptism only out of habit and ecclesiastical custom. Later, however, their carnal child rearing manifests itself in various forms, depending on their peculiar attitude, way of thinking and acting.

One part of these parents, from the very beginning, practices a kind of idolatry with the children and loves themselves in them. They are far from bending their necks while they are still small and from breaking the inherited self-will and obstinacy by serious and persistent discipline and from accustoming the children, even if for the time being only in a legal way, to obedience and service, to sincerity and truthfulness, to giving and sharing, to a moral and modest nature. As there is no righteous fear of God in them because of the prevailing unbelief, they have neither the desire nor the insight and strength to inculcate this in their children from their youth and to base all their prohibitions and restrictions on it; for precisely ! they do not allow themselves to be involved in such discipline and by such neglect they honestly help that the native weeds planted by original sin overgrow the whole ground of the heart more and more and the whole heart becomes a ghastly wilderness and desert. And how corrupt the heart of man is by nature is shown, apart from many other passages of the holy scriptures, in the

The Holy Savior Himself, Matth. 15, in the words: "Out of the heart come evil thoughts, murder, adultery, fornication, thievery, false witness, blasphemy."

Every naturally fertile field of wheat must be prepared by plough and hoe and cleared of weeds; the naturally good and noble vine must be bound, matted and pruned;- and on the good fruit-bearing trees and shrubs the horny shoots and water shoots must be taken away; and all this skillfully to the end, so that all these naturally good and noble plants bear all the more fruit. Since Adam's fall, however, we human children have been nothing but corrupt and wild fruit trees because of the sin inherited and passed on to us in our conception, which, as such, can only bear bad fruit; for even that in us which is not in itself a real sin and transgression of a divine commandment, but something naturally good, such as, for example, love for father and mother. For even that in us which is not in itself a real sin and transgression of a divine commandment, but something naturally good, such as love for father and mother, wife and child, brother and sister, for the common fatherland, civil lawfulness, truthfulness and honesty, is not good before God, because it does not proceed from faith and does not flow from true love for God, but is rather permeated by the same original sinful corruption.

How dreadful and terrible this corruption must be in the children through all kinds of real sin, if the forgiveness of sins is not imparted through baptism and faith in Christ, and the new creature, the spiritual man, produced by the Holy Spirit, is not nourished and strengthened by the gospel, and the old man with his lusts and desires is not powerfully counteracted by the law in doctrine and history, also through domestic discipline, and is not weakened and killed more and more. With such a twofold neglect and corruption of the children, this noblest of God's earthly gifts, it is no wonder that an unbelieving and disobedient, selfish and self-loving, world-loving and pleasure-seeking, unbridled and unrestrained, insolent and wild generation grows out of it, which later fills the penitentiaries, gallows and finally hell en masse; For the later thieves, fornicators and harlots, adulterers, robbers, counterfeiters, murderers and similar vice-servants were in former times mostly such children, neglected through the fault of their parents, who neither experienced the salutary effect of prayer and intercession, nor the wise and strong discipline of the word and the rod from their parents. And how great and terrible the blindness and ignorance of such parents, wrought by the power of original sin, is, can be seen from the fact that while they break their young horses and put a bridle and bit in their mouths, use the whip if necessary and accustom their young bulls to the yoke, in short, train their servant helpers among the domestic animals to service and obedience, they at the same time neglect and neglect their own children in the most shameful way.

To let them grow up like trees and animals in the forest, to feed and clothe them abundantly, to teach them occasionally, as far as the children themselves like it, this and that, to teach them this and that knowledge and skill as quickly and superficially as possible for their later advancement, is to educate children in a sensible or even Christian way.

Such atrocious and shameful neglect, such highly pernicious carnal abandonment of the young people from infancy on the part of the parents, and mostly also of the teachers and preachers, is - God be lamented - the prevailing manner and bad habit in this country, and naturally, as a terrible fruit of unbelief and contempt of divine word, helps from within to vigorously accelerate the moral ruin and bankruptcy of this people. Nor is there any doubt that the civil war that has already broken out is largely a terrible consequence of this unchristian and unreasonable neglect of youth. However, the corrupting effects of this will be discussed in detail in the other part. Here, we will only recently explain how such neglect and corruption are in direct contradiction to God's Word. This is what Proverbs 19:18 says: "Discipline your son because hope is there. But this one part of the carnally minded parents omits such chastening with God's word and with the rod; and therefore it comes about that the sin, while it sometimes only changes its outward form with the years of the children, increases more and more in strength, until the children grow so over the head of the parents and have them under control that, humanly speaking, there is no hope left. God's word says, Proverbs 22:15: "Thor, heit is in the heart of the boy, but the rod of discipline will drive it far from him." Such parents, however, by disobeying God's word and leaving such wholesome chastening behind, thereby strengthen the foolishness and godlessness in the hearts of their boys until they themselves, in increasing contempt of their parents, become a punishment for them, a thorn in their eyes and a scourge in their sides.

God's word says, Proverbs 13:24: "He who spares his rod hates his son, but he who loves him soon disciplines him. But these parents, by rejecting this wholesome discipline with the rod under the pretense of love, are, according to the judgment of the divine word, real haters of their children, and while they preserve them in body, they murder them in soul. The wise moral teacher Sirach 7, 25. writes: "If you have children, breed them and bend their necks from their youth." These carnal parents, however, only strengthen the stiff neck and the hard nape of the neck by not even considering the real sins against God's commandments (not to mention all kinds of naughtiness of the flesh and outbursts of childish will), partly by reproaching the divine commandments and punitive judgments against the

The parents must punish the wanton transgressors with due severity, partly through other forms of discipline, including the rod. Yes, some of these parents are so blinded that they regard the obvious sins of their children as virtues and even praise them before their

ears; for there defiance and self-will must be called strength of character, pride and fame addiction are called sense of honor, revengefulness sense of justice, ambition in learning is called praiseworthy competitive zeal, lust for the eyes and the flesh is called innocent enjoyment of life, the tendency to waste is praised as love, the tendency to avarice as thriftiness, and what is more. And where God also holds up to them mirrors of repentance in the similar temperamental sins of their children, they look into them only as embellishing mirrors of their own love. For, according to their opinion, the carelessness of this or that child is the good-naturedness and cheerfulness inherited from them, the wrathfulness of another is the fiery and lively spirit which it has received from its father or mother, the closed, introverted disposition of a third is the deep, contemplative, reflective spirit which has been implanted in it by one or other part of its parents.

Another part of the unbelieving and carnal-minded parents sins against their children in a different and opposite way. If those parents are too lax and let the reins of discipline and rule out of their hands, the latter are too sharp and pull these reins too tightly; if they sin by neglecting and dwarfing and by letting their children loose too much, the latter sin by subjugating them and restricting them too much. If they bring up their children too little or not at all, they chastise and punish them too much with words and works; if they are a kind of idols and household gods to them, they are a kind of service machines to them when they have grown up, and in the lower classes they are mere money earners; if there the apple is without the rod, here the rod is without the apple. Both parents, because of the prevailing unbelief against Christ, lack the light and the lamp of the divine word and faith, and therefore also the Christian wisdom in the correct application of law and gospel to the souls of their children.

Now these latter parents sin especially against the other part of our text, Col. 3:21: "Ye fathers provoke not your children to anger, lest they be afraid." But there is a noticeable difference among these fathers. For some exercise a persistent legal severity and sharpness against their children, in order to break down their wickedness and self-will, and thereby compel obedience and submission. But they have, humanly speaking, according to the judgment of reason, a good opinion. It is more ignorance than ill will against their children. Nevertheless, for lack of Christian wisdom and knowledge, they lack the right insight both into the inherited, corrupt nature of human nature and into the connection between the inherited and the real Sun.

That is, the transgressions of the divine commandments. And hence it is that they direct their punitive discipline only against the latter, in which, moreover, they often do not show justice; for they often punish a lesser fault just as severely as a greater one, and even a temperamental naughtiness of the children, which is perhaps particularly repugnant or troublesome to them, just as severely, and perhaps even more severely, than a real sin against the first table or than, for example, lying and denial. And in this respect mothers also sin quite often. Through such occasional injustice and the prevailing severity in general, in which not seldom a fatherly heart and friendly nature is shown, the hearts of the children are naturally turned away from the fathers, shy, fearful and filled with servile dread.

But the other fathers of this kind are worse than these. These are the bears and lions in their houses, whose Sirach mentions; but these fathers differ from those, that in them not the law, but the capricious arbitrariness and cruel harshness of a despotic and tyrannical disposition leads the house-regiment. They are in a ruling way in their houses what the Oriental princes were and are in their kingdoms, only that of the patriarchal and fatherly nature, measured even by the measure of natural love, very little or nothing is present. It is actually they who make their children bitter and fill them partly with secret anger and hatred, partly with servile fear; for since they are the lightning rods of their fathers' moods and tempers, and since even minor offenses are immediately punished by them with excessive chastisement, the longer the natural filial love in them is stifled and transformed into hatred and anger, resentment and malice.

A third group of unbelieving, carnally-minded parents takes a different attitude and course of action toward their children. They are concerned, however, that their children should not become wild and licentious through neglect and perversion, nor that through too harsh treatment and restriction a servile and rebellious attitude should be engendered in them. Nevertheless, their education is not a Christian education either, which is worked in the power of faith, according to the instructions of the Holy Word, through the enlightenment and power of the Holy Spirit, and in all its teachings according to the Law and the Gospel, always goes back closer or further to the original sin and baptismal grace present in their children. These parents do not first and foremost have in mind that their children should be and remain true Christians through true living faith in Christ, and out of this attitude they should also show themselves to be God-fearing, understanding and public-spirited citizens of their state. Rather, from their legal-moral point of view, these parents, in the best case, have only the latter in mind when raising their children. The honor of the true Bible God and the eternal blessedness of their children, however, are not in the foreground.

they do not seek in it, for they do not place their reason below but above God's word, and by denying the triune God and especially the deity of Christ, they, by virtue of their unbelief, do not have the true God, that is, the God who reveals himself only in his word, according to his nature and will, thus no God at all; For their reason-god in contradiction to the Bible-god is nothing but a loose thought-thing, a dead, impotent, self-made reason-god, which they call God, but which, against the accusations of their conscience and the holy ten commandments, against the fear of death and the judgment of God to eternal bliss, just as little as the coarser or finer carving of their own hands, which educated or uneducated pagans call, worship and adore as their God.

Such parents, who have no understanding of original sin and baptismal grace, and do not accept both as operative in their children, can have no other way of educating them than to wrongly apply to their children the moral law that is written in the hearts of all men. For in their ignorance of the spiritual nature of the law, as in the Ten Commandments, so in the hearts where God has written it, they are under the delusion that it will be sufficiently fulfilled by outward obedience. This delusion is then implanted in their children and nourishes in them the pride of reason and virtue, as if man could by his own reason and strength do enough to meet the demands of the moral law against God and man and earn a righteousness that is valid before both. By such action of the law they can, of course, under certain circumstances, repress in their children the stronger outbreaks of original sinful corruption in all kinds of gross real sin, so that their children do not later curse, eat, drink, steal, etc., and appear moral, honorable and just before men. Inwardly, however, and in the eyes of God and according to the judgment of his law, they are therefore no different and better than the gross sinners. Rather, it is so with them that, as a result of such parental teaching and discipline, the stronger devil of pride casts out the weaker devil of carelessness, lust, avarice, wrath, etc. From such a school come the self-righteous and self-sacrificing Pharisees, who are far worse enemies of Christ than the Sadducees and Epicureans of all times and nations.

Thus we have come to know the nature and type of carnal child rearing in its various deformities, partly in the carnal infatuation and at the same time spiritual neglect and damaging release, partly in the excessive restriction and fierce fighting, partly in the development of the pride of reason and virtue and an apparent legalism and righteousness. Common to all of them, however, is the prevailing unbelief against Christ, i.e. the un-Christian, even the anti-Christian attitude, and therefore also the lack of understanding and the powerlessness, by virtue of faith and

to thoroughly handle the law and the gospel with evangelical wisdom for the benefit and piety of their children.

## II.

According to our plan, we now come to demonstrate the bitter and terrible fruit which the manifold unchristian and carnal child-



rearing, according to God's just judgment, has for parents and children, for the ecclesiastical and civil community.

If we first look at all those unbelieving and carnal-minded parents, it is clear and obvious that, first of all, the power of this unbelief is also strengthened by this continual practice of their unbelief in their corrupt child rearing, and thereby their insensitivity to a righteous conversion to Christ by the power of grace is significantly increased. Then they must already reap from their children what they have planted in them or neglected in them as negligent and soft parents. For what happened to the high priest Eli, whom the holy history presents as a warning table to all slack and pampering fathers of all times and peoples, happens to his sons, which, after God's holy judgment, happens to similarly minded fathers from time to time. Eli's sons, Hophni and Phinehas, were bad boys, who asked nothing of the Lord, and forcibly appropriated from the sacrificial animals those pieces that were denied to them according to divine order and were to be set on fire and burned for the Lord; to this end, they also decided on the women who served in the tabernacle of the congregation and thus gave the people a twofold ghastly trouble. Eli did occasionally admonish them, 1 Sam. 2, 23. 25. but they did not obey their father's voice and were already given by the Lord to a judgment of hardening, which is clear from the words, v. 25: "For the Lord was willing to kill them. This was done; they both fell in one day in battle against the Philistines, in which the ark of the covenant was also taken by the enemies. But Eli, after receiving the message of this twofold calamity, fell backward from his chair and broke his neck. What was the cause on Eli's side of this multiple terrible judgment of God, which also plunged the impenitent into the eternal torment of hell? The answer is given by God Himself, since He, 1 Sam. 3, 13, to Samuel that he would be the judge of Eli's house because he knew the iniquity of his children and how they behaved shamefully, and he did not even look upon it with anger. But there are many hundreds and thousands of such Eli's nowadays, especially in this country, who do not care that their children behave shamefully, are wild, boisterous, unruly, impudent and insolent even as boys, and then as young men despise their parents and all superiors, shun persistent work, and instead give themselves over to laziness and idleness, all kinds of lust for the eyes and the flesh, and even to shameful debauchery and vices.

The children will become thieves, crooks, drunkards, false gamblers, and bankers, and will finally fall under the judgment of civil justice as thieves and blatant cheats, as counterfeiters, robbers, and even as murderers, and will end their lives in the penitentiary or on the gallows. But if neither parents nor children repent, then, according to God's just judgment, their eternal damnation follows their temporal death. Here, however, such parents will suffer twofold chastisement, firstly because they have rejected Christ and his gospel in persistent unbelief against the salvation of their own souls, and secondly because they have so shamefully neglected their children's souls, deprived them of discipline and admonition to the Lord, and thereby miserably murdered their souls, and cast what lay beyond them into eternal hellish damnation.

The same ghastly judgment of God is also visited upon parents who, by virtue of the same unbelief, have, as it were, as jailers and cane masters, made their children timid and bitter by unreasonable severity and harshness, or by misapplication of the law have fundamentally nourished the pride of reason and virtue in them and raised them to be Pharisees. These two parents have also withheld the teaching and discipline of the divine word from their children, and have strengthened hereditary and real sin in them, especially the latter parents in the form of arrogance, self-righteousness, and have turned them away from their Savior, who can only help the weak and sick, the poor sinners, but not those who consider themselves strong and healthy. No wonder, then, that these parents, like those, will also be found in God's judgment to have murdered the souls of their own children, and if they go there unrepentant and unbelieving, they will also suffer eternal punishment twice over.

However, it is clear and obvious that these corrupt methods of upbringing bring unspeakable ruin to church and state, unless the children are converted to Christ by God's grace against the forgiveness, or enslavement, or oppression of the unbelieving parents.

First of all, it is more than probable that by far the greater number of these children, especially in this country, will not belong to any church community, especially such young people who have grown up unchurched; and thus, by such neglect of proper discipline, the already large group of completely unchurched people will be increased to an increasing degree. Of course, it is true that the teaching of the divine word is more or less miserable in all denominations, with the exception of the Lutheran church, where its teaching is in fact and truth in the individual congregations. In addition, most of the preachers here in the country are temporarily hired servants of the people, quite a few of whom preach, then make their people's ears itch, bring politics into the pulpit, are inflamed with enthusiastic partisan zeal, confuse the secular and the spiritual, and sometimes even are stupid or impudent enough to subordinate their carnal partisan opinion to the divine word. Nevertheless, it is still possible to convert to one's Savior and become blessed in such churches, which do not fundamentally deny the triune God and Christ's person and work, but still essentially confess and teach them.

But where the young people deliberately do not adhere to any congregation and do not want to hear God's word at all, be it pure or counterfeit, added to or taken away from it, they must inevitably go to eternal ruin through the deception of the devil and their own flesh. And as the number of churchless people and despisers of the Word increases more and more in this way, the number of Christians naturally decreases more and more at the same time, and both are largely the fruit of the repeatedly corrupt child-rearing described above. But what blessings and fruit the unchurched, who despise the preaching of the divine word, bring to the civil community is easy to see from experience. If people of this ilk get into civic offices and dignities, it is not to be wondered at, since there is no true knowledge and fear of God in them, that they are corrupt judges, deceitful advocates, negligent or money-hunting officials, ambitious and fanatically partisan representatives and demagogues against the common welfare of the country; for they seek, despite all appearances to the contrary, only their own benefit, honor and well-being. If they are commoners, however, they do not make a conscience of it, wherever they know and can, to mislead their fellow citizens, to lie and deceive, to usurp and to exploit, and to avert all kinds of lese ranke and sly tricks in order to make as much money as possible in as short a time as possible, with as little effort and work as possible. Sometimes they do this with pitiful use and exploitation of all favorable circumstances and with calculating cunning, sometimes they play a kind of game of chance with their god, fate, and make this and that daring throw, in which they can win a lot, but also lose a lot.

Finally, as already indicated above, the scum and sweepings of civil society, the gross and flagrant transgressors of the ten commandments, the morally completely depraved people, the inhabitants of the penitentiaries consist almost exclusively of such people, whose disobedient and naughty flesh, whose depraved nature, from childhood on, has never been brought into wholesome discipline and restraint with and according to God's Word, or who have been kept in a state of condemnation by their fathers through arbitrary severity and cruel harshness. For it is the usual course of events and common experience that such people, when they have outgrown the oppressive yoke or have somehow thrown off the fetters, give themselves up all the more wildly, unrestrainedly and boisterously to worldly pleasures, plunge into all kinds of shame and vice, and become plague-ridden.

of bourgeois society. But if their wrong education does not always bring just this bitter fruit for themselves and the bourgeois community, it nevertheless produces another, which is also sad and terrible enough. For it is this, that this tyrannical discipline produces in the softer minds throughout their lives a timid, fearful, dependent nature, nips many fine gifts in the bud, and produces

only mechanical heads and machine-like people who lack a strong, personal idiosyncrasy. In the stronger minds, however, only anger, hatred, revenge, resentment, malice, suspicion, mistrust and similar outgrowths of original sinfulness are, as it were, deliberately brought up by this despotic domestic discipline, even though such young men and women who have grown up keep themselves outwardly respectable. However, it is obvious that the common being does not benefit from both kinds of people, but only hinders and harms them.

But young people are just as little a blessing for bourgeois society, in whom self-righteous fathers and educators fundamentally and systematically nurture and cultivate the pride of reason and virtue. For they have no other god than their own ego, their benefit, honor and well-being, and true patriotism, sincere public spirit is alien to them. And just as they, as unbelievers, do not seek and strive to promote the honor of God in all their doings, so they are interested in the benefit and piety of the commonwealth only so far as they themselves can acquire and increase money and goods, honor and reputation therein. If, however, this fails, or if they even reap discredit and ingratitude for their services, their pseudo-love for the common welfare is over; and by their complaints or their resignation from their service and office they prove clearly enough that the true love "which does not seek its own," is not present in them, and that faith in Christ, from whom alone such love flows, does not live in them. Before God, then, these disciples of the pride of reason and virtue are just such children of unbelief as those obvious transgressors of divine and human commandments, which they hold in the highest contempt, and as judges and authorities condemn to prison or death. Yes, as self-righteous Pharisees, who against Christ's righteousness seek to set up their works as meritorious before God, they are much more vicious and determined enemies of God than the people of unbelief, who live into the day in gross and obvious sinfulness.

But the longer they live, the more they appear to people as selfish and ambitious Pharisees, who seek only their own ends with their work in the worldly regiment or civil service, although under the pretense and pretense of the common good. But since such an attitude is inevitably contagious to the weaker, these people also exert a corrupting influence. And while those children of infatuation or advocacy later disturb the common good more in a grosser manner

and sometimes violently encroach upon the rights of their fellow citizens, so that they challenge the strictures of the law against themselves, the Pharisees work more from within, in a quieter and subtler, but all the more destructive way to ruin, in that their selfish, self-loving disposition takes hold of more and more hearts as an infectious poison, and thereby gnaws away at the inner root of the common welfare. For it is certainly true beyond all doubt and has been proved and confirmed by the history of peoples and states through the centuries: Without being truly built on the foundation of righteous fear of God, faith in Christ and obedience to God's word, no nation or state can act and walk according to the ten commandments or the moral law and prosper civilly for long, but must sooner or later, when the measure of its sins is full, also perish civilly according to God's righteous judgment. To the acceleration of this judgment of God and the downfall of the peoples, however, the repeatedly corrupted child breeding of the unbelievers undeniably contributes in the most decisive way. This increasing moral ruin usually precedes the civil downfall.

May the gracious and merciful God help in this last and ghastly time that some depraved parents and children may still be saved from this growing river of destruction through righteous conversion to Christ, be snatched from the kingdom of the devil and brought into the kingdom of grace and blessedness. Let him do this for the sake of Christ, amen.

The sermon is taken from "Sermons on the Gospels of the Sundays and Festivals of the Church Year together with an appendix, published at the request and expense of his congregation by Dr. W Sihler, pastor of the Lutheran congregation at St. Paul in Fort Wayne, Ind. In the following number of the "Lutheraner" a partial sermon will be given from it and at the same time the actual announcement of this faithful book will be connected with it, which will be ready for dispatch by then with God's help.

### To the ecclesiastical chronicle.

**Workmanship.** With astonishment we read in the Reformed "Evangelist" of March 1: "One is accustomed in America to measure the degree of piety that prevails in a church according to the sum of its missionary contributions, and who can prove that this is not correct?" On the contrary, we must say that whoever needs proof that this is a genuinely Jewish and Pharisaic principle, must either be ignorant or not know what piety is, and not have read or not considered scriptural passages such as the following: 1 Sam. 15:22, 23, 1 Cor. 13:3, Marc. 12:41-44.

A strange example of **how far tolerance is pushed in Germany can be** found in the Protestant Weimar Church and School Gazette. In this newspaper, the following announcement was recently published under the official rubric of the church department: "According to the highest authorization, a church fund will be set up to cover the costs of the restoration of the church.

For the reconstruction of the Israelite synagogue and school building destroyed in the great fire that took place in Grisa a few years ago, a land collection intended for collection in the course of the next month (December) is hereby announced. - —

The responsible subordinate authorities must duly perform the necessary tasks. Weimar, Nov. 13, 1861, Grand Ducal Saxon Ministry of State. State Ministry. Department of the

What do you say, dear Christian reader, to such tolerance that the Christians should help the Jews to build their synagogues, in which they blaspheme Christ, by order of their Christian authorities? - That God have mercy!

**Pastor Harms in Hermannsburg** only wants to know about the Gentile mission, but nothing about the mission to the Jews, because he believes that a general miraculous conversion of the Jews is yet to come, and that the matter will take care of itself. To justify his wrong thoughts, he wrote some time ago: "The Jews live in the midst of Christianity and the churches are open to them." How wrong this excuse is is shown by Pastor Becker, who often asked to take care of the Lost Sheep of the House of Israel. He writes about this in the Pilgrim from Saxony of February 1: "Yes, they live in the midst of Christianity, but what do they hear and see there! God be lamented! Has not almost everything in Christendom been flooded by the most horrible unbelief? Only recently a Jew in Leipzig said to me in a circle of others-"No one among the Christians believes what you teach!" To my further argument that the Jews were not directed to the life of most Christians, which could be godless, but to their doctrine, and that was divine, he nevertheless replied further: "If you come into a city of 5000 souls, you will not find 500 among them who believe, perhaps not 50!" - My experiences among the Jews are generally of the kind that I find among them much better opportunities to start a conversation about biblical truth, healing, than among the Christians, even often greater receptivity. Yes, it is to me

Unfortunately, it has happened often enough that so-called Christians, when I was engaged in a calm conversation with Jews, intervened and tore the whole thing apart. To mention only one example, it happened a year ago

once in Leipzig. I had struck up a conversation with four or five Polish Jews; it became interesting, the Jews were able to talk about the passage which I had given them in a Hebrew Bible.

and declared that they could not get away. Thick drops of sweat stood in front of the forehead of one of them; all their objections were defeated by the word of God; this seemed to make a deep impression on them. Suddenly a Christian merchant or manufacturer, who had been listening to the conversation for a while, intervened, reproached me for misleading the Jews in their faith and shouted, "Nature, nature!

we do not need anything! And if ten thousand priests came, they should not mislead me! I answered him that I had to consider him

as an emissary of the devil, because he disturbed our quiet conversation, but for this his master would reward him one day, with whom he would go to hell if he stayed like that! But the Jews breathed a sigh of relief, began to laugh, attached themselves to him and went away with him! - —

**The "Lutheran Herald" on the doings of the Missourians.** In its blind rage against dear Past. Brewer and against the Missourians and their "Lutheran" in general, this paper goes so far in the number of March 1 to report the following story as a warning example of the doings of the Missourians and the Missourian-minded: "In Williamsburg, Long Island, there is a congregation which was gathered by Past. Schwarz, em evangelical, but who moved to Boston. His successor, a dear, pious man, Past. Pohle, continued the same, under much mooring and sorrow, until at last his feeble body succumbed and he became so ill that he could no longer officiate. At that time a converted Jew stayed here, who sneaked into the preaching ministry with the help of the New York Synod, because the Missouri Synod did not want him yet - it was said that he was a carpenter, but he will not have had much going on in it, otherwise he would have been better off staying on, but I will not touch on that here. In short, he went over to Williamsburg with his powerful voice and took the place of the sick Past. Pohle, but knew how to make himself so popular with the people that shortly thereafter they chased the sick Past. Pohle and chose him as their preacher. The New York Synod, of course, did not agree, but the "convert" knew how to justify himself and it stayed that way (but remember!) Gradually, however, the New York Synod was no longer "confessionally faithful" enough for this "convert," he scolded and cycled about the Synod, about the pastors here, about the "Herald" 2c. He and two-three other "pastors" ousted the "herald" and introduced the "Lutheran," -until at last he went over to the Missouri Synod with sackcloth and baggage, and of course took the congregation and church buildings with him; for he could not be driven out, and the poor little people, who were mostly against it, did not know how to help themselves, and now they are also "Missourian." -Ei, how Mr. Ludwig wanted to dig a pit for others, and fell into it himself. Instead of the terrible doings and goings-on of the Missourians, he recounts the disgrace of the Synod, to which he himself belongs, and by insulting a man with whom, as long as he still belonged to the New York Synod, he appeared at general conferences as with a dear brother, now merely because he has become a Missourian and has made his congregation Missourian, he shows manly whose brainchild he himself is. C.

## Mirror

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### Shepherding of our Lord Jesus.

Sermon on the Ev. of the 15th Sunday after Trin.

Matth. 6, 24-34, held by K. Röbbelen.

Basel, C. F. Spittler, 1861.

This sermon was delivered by our dear Röbbelen on the occasion of an era to which he voluntarily submitted himself in Germany. In order to gain something from the sale of this sermon to cover his living expenses, he handed it over to the printer and sent five hundred copies to Mr. H. Ludwig, New York, from whom **it** can be obtained at five cents. The sermon is preceded by the following dedication:

"Preface to my friends and benefactors in North America. - Dear brothers! You have gone along with what God has imposed on me and have followed me here with your love. How could I fail to share in your sufferings, since you have been so unexpectedly afflicted with a severe land plague, indeed probably the most severe, the civil war? Of course I cannot help, as you did. But you will kindly accept a spiritual gift from me. It is a sermon that should serve me here, where I am unknown, as a testimony as to whether I am worthy of the office in grace that I have held in your midst since 1846. For I thought it necessary under the present circumstances to do something so that you would be less burdened. - The text and subject of the word that I dedicate to you herewith, as it is my free choice, serves the cause insofar as your present affliction, with all the pain that it brings, basically only damages God Mammon, while the sheep of Jesus Christ are also thereby, as through all the suffering of the time, all the more exercised to turn away from all visible goods and to give their hearts to Him who is our eternal treasure.

Schweighof near Müllheim in Baden.

K. Röbbelen."

Having read the sermon, we must confess that the same is a noble counter-gift, far outweighing all that has flowed from here to the suffering servant of Christ. We are reminded here of the word of the apostle, "If We sow you spiritual things; is it a great thing if We reap your corporeal things?" 1 Cor. 9, 11. One can see that under the blaze of the sun of heavy temptation, the fruits become ever sweeter and spicier, which a tree planted by the "water brooks" of the Word brings forth. While most sermons from the present (we are only talking about orthodox sermons) are of such a nature that one may read them only once, because they are meager and shallow, Röbbelen's sermons, on the other hand, are of such a nature that one already reaps a rich harvest of God's thoughts awakening one from death and nourishing one's life of faith at the first reading, but with repeated reading one does not get an after-reading of the sermon.

The sermon was written and preached in Germany, but it seems to find the richest fruit only then. Although this sermon was written and preached in Germany, it is for us a word of its time. Whoever desires, in the present almost general forgetfulness of the one thing that is necessary, to be awakened to care for the salvation of his sinful soul, and in the present misery to be lifted up into the bosom of his heavenly Father, in order to enjoy the rest and peace that this poor world cannot give, let him have the sermon, read it in silence, read it again and again, and he will confess that we have said not too much, but too little. The price of a copy is, as I said, only five cents, but of course there is no limit to love with this approach, since the surplus from the proceeds is to benefit the servant of the Word languishing in bitter poverty and illness and his bereaved family.

('Submitted.)

### Display.

In order to meet many inquiries, it is hereby noted to the dear congregations and pastors that it is not possible for us, the teachers of the school seminary, to dismiss a pupil of our institution as a teacher or assistant teacher of a congregation before the fall of this year. At the same time, we would like to mention that such a dismissal should only take place at the end of the school year, i.e., at the beginning of July, as we have also decided on the admission of new students to our seminary, and hereby announce that this will henceforth only take place at the beginning of the new school year, i.e., on September 1. However, it will be advisable that applications for this purpose be made to the undersigned already in the course of the preceding school year, so that in the meantime any necessary instruction and advice can be given concerning the prerequisites for admission, and here in particular concerning the previous knowledge. However, we can already make the following general remarks about these requirements: The boys and young men to be accepted must first of all be of such a kind that good evidence can be given of their Christian knowledge and their Christian conduct. Furthermore, they must possess sufficient aptitude for the school office. With

regard to their previous knowledge, we reasonably require that they can read well and fluently, write legibly and neatly, calculate the four species in unnamed and named numbers, as well as in fractions, write down dictated sentences without conspicuous orthographic errors, and reproduce a short story in writing. Also some knowledge of the English language should not be missing. An aptitude for music and singing, especially as far as hearing and voice are concerned, must not be lacking in someone who wants to become a teacher. Especially because of the last two points, the ability in English and in

For the teaching of music, we ask the dear congregations and their pastors to assign us, where possible, only pupils who are not over the age of 14 to 17 years. Experience has taught us that, as a rule, older pupils no longer possess the fluidity, flexibility and suppleness that are necessary for certain subjects, especially those mentioned above, in order to attain the maturity that is rightly required of a teacher. Nor can we fail to declare that conspicuous physical infirmities, especially those which make the playing of instruments impossible, must be regarded as an obstacle to admission to the teacher training seminar.

Now, the Lord our God, who has so graciously considered us up to now, especially with regard to the children who have come to our institution, will continue to look with favor upon us, and even in spite of our requirements for admission, which may appear to be increased, he will continue to look with favor upon us, and even in spite of our requirements for admission, which may appear to be increased, he will continue to look with favor upon us.

We hope that through your faithful help, dear brothers, you will prepare and send us instruments capable of feeding the lambs, of adorning the public services with music and sweet singing, and also of teaching and practicing all kinds of useful knowledge and skills necessary for advancement in civic life.

Fort Wayne, March 4, 1862.

P h. Fleischmann.

#### **Washington on Religion.**

A local German newspaper, which almost at every opportunity insolently mocks everything sacred and spreads the poison of irreligion and atheism into the hearts of its poor readers, has printed Washington's "Farewell Address to the People of the United States" on his birthday in honor of his memory. We take from it the following excellent passage: "Religion and morality are the indispensable pillars on which every moral direction and spiritual development rests, which promote the political welfare of a country. Whoever shakes these mighty pillars of human happiness, these unshakable points of support on which all the duties of man and citizen are based, will claim the tribute of patriotism in vain. Not only the pious believer, but also the wise politician should revere and uphold the leader of mankind. Volumes would have to be written to describe the manifold impression they make on the happiness of the individual as well as on that of the nation. I raise only one question: Where is still security for property, honor and life, if the feeling of religious obligation, to which we bind ourselves by an oath, dies out, which in the court of justice is the only means to investigate the truth? However, we should carefully examine the precondition that morality can continue to exist without religion before we

they set up. No matter how much power may be conceded to the influence of a purified education in the case of minds of a particular nature, reason and experience do not permit us to foresee that morals can be maintained among the people without religion. - It is marvelous that the editors let this passage, which testifies so strongly against them, pass without a scornful remark. After all, they should actually have branded these wise words of the great statesman according to their blasphemous principles as old wives' politics.

C.

### Church News.

On the Sunday of Septuagint (Feb. 16) I ordained and installed my son, Stephanus, as vicar of St. John's Lutheran Parish in Philadelphia, Pa., assisted by Pastor Tirmenstein, after he had passed his examinations before Professor Seyffarth and Pastor Bürger.

May the Lord of his church help him to show God a righteous, blameless worker who rightly divides the word of truth 2 Tim. 2, 15. Baltimore, d. Feb. 22, 1862.

E. G. W. Keyl, Pastor.

d. Z. Pres. of Eastern District of Missouri Synod, O. a. St.

Address: ksv. 8. Xs^I, Rro. 1222 8outch 6. 8tr.

kiülaäolpbia, l'w.

Since the recall of their former pastor, the congregation in Town Abbot, Wisc. had been without a pastor of their own for many years. The joy was all the greater because on the Sunday of Septuagint the former assistant pastor at the congregation of Rev. Lochner in Milwaukee, Mr. Rev. A. Brose, who had accepted her appointment with the consent of the latter, was introduced into his new sphere of activity by the undersigned on behalf of the Presidium of the Northern District. Unfortunately, Mr. Past. Multanowsky, who had provisionally served the local congregation, was unable to assist with the induction due to other appointments.

May the holy triune God, who himself calls, sends, sets and must make the workers in his vineyard capable, also confess this calling in grace and grant the dear brother minister wisdom and grace to produce many fruits for eternal life. May the Lord adorn the dear sister congregation as a whole with the fruits of true faith "fine and lovely", so that it may be built up in peace, walk in the fear of the Lord, and be filled with the comfort of the Holy Spirit. Spirit.

Sheboygan, Wisc. 20 Feb. 1862.

A. D. Stecher.

Address -. Rev. LK08L.

\* to^vnP

. 0.

60th, VVise.

### Church consecration.

On the 5th Sunday after Epiphany, when on February 9 u. e. had the German Lutheran St. John's parish in Kendalville, Noble Co.,

Ind., the joy of being able to consecrate and sanctify their little church built under the service of the Triune God. Since the good Lord gave us quite beautiful weather for this, we also had many guests and a very numerous congregation, before which Dr. Sihler preached in the morning on Ps. 26, 6-8. There was also an afternoon service held by Pastor Iooi, as he preached on Ps. 1. Our festive joy was also greatly enhanced by the beautiful singing of the Fort Wayne Gesang-Verein under the direction of Cantor Kunz.

May the dear Lord Jesus, who has blessed us so abundantly with His heavenly Word until now, continue to be and remain with us in our new church with His grace and blessing, and may His dear Word always be preached loudly and purely, and His holy sacraments be administered properly according to His holy institution. Sacraments are properly administered according to his institution, for the glory of his holy name and for the edification of his church. Name and for the edification of his congregation. Amen.

Br. Schumann, Rev.

Kendalville, Noble Co, Ind, d. Feb. 13.

**The next Syrrodal Assembly of** the Western District of the German Lutheran Synod of Missouri, Ohio, &c. St. will commence on the Thursday before Cantate Sunday, May 15, at Trinity Church, Crew, Will Co, Ill.

During the sessions of this synodal assembly, the following will be discussed, among other things: - The proper form of a local Evangelical Lutheran congregation independent of the state, whereby the following will be discussed: 1. its rights; 2. its obligations; and 3. the exercise of both. Whoever wishes to submit an item to the Synod for discussion is requested to send it to the undersigned four weeks in advance.

Voting pastors are reminded that they must submit their parochial reports during the synod meeting.

Finally, all those who intend to attend the Synod are requested to register at least fourteen days in advance with Mr. Past. W. Heinemann, Crete, Will Co., Ill, at least a fortnight beforehand, in order to facilitate the arrangements.

St. Louis, Mo, March 17, 1862.

G. Schaller,

d. Z. Pres. of Western District, Synod of Missouri, Ohio, &amp; a. St.



## Conferenz displays.

God willing, the Fort Wayne Pastoral, and Teachers Conference will meet in Fort Wayne on Tuesday at noon April 22 and will hold their meetings until Friday at noon the 25th. The Teacher's Conference will be both afternoons of Wednesday and Thursday.

The Southern Indiana District Conference will meet, God willing, at the home of the undersigned on May 9 (Friday before Jubilate). Subject of discussion, "How to act on the doctrine of justification in private ministry?" F. r. King, Secr. p. t. Cincinnati, O. March 12, 1862.

The Districtconference of Northern Ohio (Cleveland, Zanesville, Marysville n. s. w.) assembles at my residence on the 26th of April g.. O. as the Saturday before Quasimodogeniti. The work given up has come in sparingly so far. J. C. W. Lindemann.

## Receipt and thanks.

### For the California Mission

The undersigned received 81.00 from Mr. Jacob Schmidt through Mr. Wassermann in Cleveland, and 83.50 collected at the wedding of Mr. W. F. Zitzelmann. By mistake, these items were attributed to Mr. Bohn in No. 12. C. F. W. Walther.

For the proseminar in Deutschland received from Mr. L. Kromphardt, West Seneca, Erie Co, N.I. 87.00. C. F. W. Walther.

### For poor students -.

Received from Mr. Herzog, as a thank offering for the recovery of his children 82.00, from Mr. E. Kromphardt, West Seneca, Erie Co, N. A. 81.00. C. F. W. Walther.

For Pastor Sommer received from an unnamed - -- 5,00

C. F. W. Walther.

With heartfelt thanksgiving to God and the benevolent donors, the Nntczichncte certifies the receipt of the following gifts for poor students and for the seminary household:

From Hrn. Hcinr. Stükel ans der Gem. des Herrn Pastor Bilz: für einen armen Studenten baar 81,00.

From an unnamed person here: 40 pounds of sausages.

Sent by Mr. Cassier W. Meyer in Fort-Wayne: from I. Women of the Dreicinigkeits.congregation of Hcrrn Pastor Daib \$7,28; from I. Women of his JacobuS gcm. 83-80; auö the same congregation: collected at the wedding of Hrn. Jacob Palmcr 87,03.

Collected by F. Bauer at the wedding of Mr. J. Plump 84.00. A. Crämer.

With thanksgiving to God and the benevolent donors, **the** undersigned certifies receipt of the following gifts:

By Rev. P. J. Buhl for seminarian Härten: 81.50 from his St. John's parish in Canal Fulton; 50c. from himself.

From Messrs. Chr. Grotefcndt and Chr. Kasten from Mr. Past. Gciers parish: 10 pounds of butter, 1 ham, 1 shoulder and 1 piece of bacon.

By Hcrrn Pastor Hahn from his congregation: 32 lbs. of butter (previously withheld on the railroad).

From the Lobl. Women's Association in CollinSville: 18 shirts, 12 pairs of underpants and 11 pairs of stockings.

By Mr. Past. Schöneberg for a poor student 84.00. A. Cräme r.

We hereby indicate to our dear brothers, who have already remembered us in love, the proper reception of their charitable gifts, as follows:

From the Gem. of Mr. Past. Fricke, Indianapolis--813.00 """, "" Sihler, Fort Wayne-40 .00

, , "" ,Schumann 4,00

" , " " "Fritze and Schumann13 ,50

"""""" Jäbkcr 16,00

By Mr. Past. Rupprecht, North Dover, from the JünglingS-Verein there 8.00

From Mr. Nugel in Baltimore 33.46

" of the comm. at Frankenlust 6.98

"""" Amclith **1.70**

"" of Mr . Past. Zagel 12,07

, , """"Shepherd 4,50

"""""" itself 1,50

" , """""" " Sruel " 1,00

By Mr. Past. Kühn, collected at the wedding

of Mr. Joh. Bonnet in Zanesville, O. ---- 25,60 " Hrn. P äst. Jungk from Wetzel 1,00

Don of the parish of Mr. Past. Kunz, Mario" 5,54 " Hrn. Past. Kunz himself 1-46

Sincerely thanking and wishing in the name of the congregation God's rich blessings in body and spirit to the benevolent donors, the Board of Directors signs in the name of the congregation:

I. W. Oertermcyer, Rev.

Jacob Thress,

Johannes Vöglein,

Christian Ohkwger.

Pomeroy, Ohio, Jan. 20, 1862.

## Received:

For teacher salaries:

From the congregation of Mr. Past. Tirmcnstein, Port Richmond 11.00

" of the comm. of Mr. Past. Hanser, JohanniSbnrg 5.00 , , ,

" , , Wollcottsville 2.17

**For Mr. Pastor Röbbelen:**

From Mr. Hänichen in St. Louis	\$2	.50
"" Pastor King		6,00
"" jack mountain		5,00
"" Ochelein	Williamsburg	2,00
"" W. Meyer at Fort Wayne		26.55
"" Pastor Hattstädt		43.91

**For poor sophomores:**

Bon der Gem. des Hrn. Pastor Tirmenstein	3,25
For the proseminar in Nassau:	
From the Gem. of Mr. Pastor Tirmenstein	1,00 " „ "" Hanser, JohanniSburg 3,50

**For the general presiding officer:**

From the comm. of Mr. Pastor Tirmenstein	1,10
For college maintenance:	

From the Gem. of Mr. Pastor Tirmenstein	1,00
For mission in California:	

Don the Gem. of the Mr. Pastor Tirmenstein	1,00
For Mission:	

From the congreg. of Mr. Pastor Tirmenstein	13,00
For Indian Mission:	

**Don of the Gem. of Mr. Past. Gorsegner, New York 2.00 For heathen mission:**

Don of the Lord's Parish Pastor Bernreuthcr, Eden (St. Peter's)	2,75
" of the Gem. of Mr. Past. Hanser, Johann'n'cburg 4D0 "	"" "" WollcottSville 1.56
" to the school children at Wollcottsville	1.17
" Mr. teacher citizen "	0,50

**For teaching institutions of the Synod:**

Collecte of the New York Gem. in January	4.00
in February	6.30

**For Synodal-Casse:**

Don Mr. Pastor Tirmenstein	1,00
"" „ Bernreuthcr, Collecte der Gem. zu Neuderhvsen-	2,50
" of the congregation of Mr. Past. Dulitz, MartiuSville- - 1,75 " " " " Röder, Nainbain----	2,55 " Mr." Pastor Röder 1,00

**For cvllege construction "n Fort Wayne:**

From the comm. of Mr. Past. Dulitz in Buffalo, by	
Mr. Woltcr	5,00
"" Stump in the sameGem . 1	.00
"" Sprötze " „ 1	,00
"" Funk" " 0,50	
" N. N. "" 9,80	
„ the comm. of Mr. Past. Mudel, West Seneca 22,00 " " " " Röder, Nainhain----	2,50
New York, February 26, 1862.	

I. H. Berg m ann.

**On the remuneration of professors:**

From the dear treasury of Mr. Stutz in Washington, D.C.	20.00
From Mr. A. Hcitmüller, Washington, D. C. - - - 6,00	"" Schürf, collected at his wedding-. - 6,05

**For Concordia College debt retirement:**

From Mr. Br. Stutz in Washington, D. C.	10,(0
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**For the general presiding officer:**

Don Mr. Fr. Stutz in Washington, D. C. 5	.00
"" Wm. Hannschild in Washington, D. C. 1,00	

**To promote the publication of the Gospels-****Harmony:**

From Mr. Fr. Stutz in Washington, D. C. 3	.00
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**For general mission:**

From Mr. Br. Stutz in Washington, D. C. 2	.00
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**For Heathen Mission:**

From the Basin of the Gem. in Washington	1.71
For the Proseminar in Steedcn:	
From Mr. W. Hannschild in Washington, D. C. - - 1.00	New York, March 6, 1862. I. H. Bergmann.

**Cool down:****To the Synodal-Casse Westl. Districts:**

Don of the Gem. d. Hrn. Past. Muckel, West Seneca, Erie Co., N.A. \$12.58	
„ Mr. Teacher Hardness!, St. Charles, Mon. 2	.00
From Trinity Distr. in St. Louis, Mo. 8:70 " Concordia Distr. in St. Louis, Mo. 11:15	
From the comm. of Mr. Past. Hahn, Bcnton Cv., Mo. 17,25	
From Mr. Past. Jüngel, Cooper Co., Mo. 5.60	From the Cent-Casse der Gem. des Hrn. Past. Löber, Frohna, Perry Co., Mo. 3.00

To the college tuition fund:

Collecte der Gem. des Hrn. Past. Baumgart, Elkhorn	
Prairie, Ill. 5.	30
Vonder Gem. des Hrn. Past. Franke, Addison,	Ill. 21.60
" " " " Brewer, Pittsb.	Pa. 11.00
" " " " Gräbner, St. Charles7	.50
§ From Trinity Distr. in St. Louis, Mo.	22.00
„ Immanuels Distr. in St. Louis, Mo.	22.00
From the Gem. of Mr. Pastor Ströckfuß, Grand	
Prairie, Washington Co, Ill	6.00
„, the Gem. of Mr. Pastor Heinemann, Crte, Will Co, Ill.	9.50
j From Concordia Tistr. in St. Louis, Mo.	19.20
Bon der Gem. des Hrn. Past. Keyl, Baltimore, Md.	15.00
From some Gliedernder Gem. of Mr. Past. Löber,	
Frohna, Perry Co., Mo.	4.55
"of the parish of Mr. Past. Biltz, Lafayette Co., Mo.	5.00
" Mr. C. H. Bosse by Mr. Prof. Walther in	
St. Louis. Mon.	5.00

To the Synodal Missionary Fund:

Collecte on Hrn. Aug. Heise's wedding, Centreville, Ill. 1,75 " of the Gem. of Mr. Past. Baumgart, Elk-horn Prairie, Washington Co., Ill.	7.45
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From Mr. Ole Kruston, Norway, Minn. 0.50  
" of the comm. of Mr. Past. Muckel, West Seneca, Eric Co., N. A. 5 .02

"Mr. Eph. Kromphardt, West Seneca. Eric Co., N. I. 1.00

" of the parish of Mr. Past. Gräbner, St. Charles, Mo. 6,00

" of the parish of Mr. Pastor Ströckfuß, Grand  
Prairie, Washington Co., III 3.00

From DreicintgkeitS Distr. in St. Louis, Mo.	4.00
From the Norw. Gem. of Mr. Pastor Preus, Columbia Co., WiSc.	50.00

From Concordia Distr. in St. Louis, Mo. 7.10  
From the Gcm. of Mr. Past. Löber, Frohna, Perry

Co., Mo. 1. 75  
From the missionary box of the Immanuels Distr. in St.

Louis, Mo.	22,00
Epiphanias-Collecte der Gem. des Hrn. Past. Beycr, Altenburg, Perry Co., Mo. 10,80	

For college construction in Fort Wayne:

From Mr. V. Field, Glencoe, Ill. 1	.00
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"of the community of Mr. Past. Gräbner, St. Charles, Mo., collected by Mr. Blobaum \$19, Mr. Witte \$37,75, Mr. Hallrah \$22,25, Mr. Barklage \$11,00, Mr. Möhlcnkamp \$3,50	103.50
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"of the congregation of the Rev. Jüngel, Cooper Co., Mo. 5,15

"Meyer Bros. in Mr. Past. Jiingels Gem.

" Cooper Co., Mo. 2.35  
the comm. of Mr . Past. Geyer, Carlinville, Ill. 14.35

11	11	Claus, New Brnmen,	Mo.	15.00
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" the cross comm. of the Hm. Past. Holls, St. Clair

Co, III.	16,00
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" the Gem. of Mr. Past. Holls, Columbia, Ill. 13.50 " the Gem. of Mr. Pastor Hahn, Benton Co.,  
Mo. 8 .25

" Mr. Past. Rooster himself	2,50
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"Mr. Past. Jüngel, Cooper Co., Mo. 5,00 " some members of the congregation of Mr. Past. Löber, Frohna, Perry Co., Mo. 2.50

" the Gcm. of Mr. Pastor Beyer, Altenburg, .  
Perry Co. Mo. 26.65

" the congregation of Mr. Pastor Polack, Crcte, Will Co.,Jll.	25.00
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" the Gem. of Mr. Past. Meyer, Proviso, Ill. 14,00 " " " " G. Löber, Niles, Ill. 10,00

For Mr. Pastor Röbbelen.-  
0.25 " " Past. Claus. New Bremen. Mo. 0.50 " " Gchr. Oldenettel at Collinsville. Ill. --- 5.00

For the general presiding officer:

From the comm. of Mr. Past Hotts, Columbia Ill. 5.7h For debt retirement of Concordia College in St. Louis:

Ed. Noschke.

**Intake:**

### Issue:

(Accordingly, only \$15.08 of the total debt has been paid off in this year). Ed. Noschke, Cassirer.

The gentlemen: H. Reitz, J. Ditrmer, Past. W. Wier, Fr. Schneider, A. Nohr, J. Vollmer, W. Pieper, Rev. H. Mager, W. Hase, A. Ambrosius.

### The 18th year:

M. C. Barthel.

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## Volume 18, St. Louis, Mon. April 2, 1862, No. 17. Of Christian child rearing.

Ephes. 6, 4.

And you, father, do not provoke your children to anger, but bring them up in discipline and admonition to the Lord.

Beloved in Christ!

We have learned before that parents, even if they may be called Christians, are absolutely powerless and incapable of bringing up their children in a truly Christian way if they themselves are not true Christians, which, either by carnal release, produces a youth without restraint and restraint, or by false legal restriction or even by tyrannical bondage, produces only servile, fearful, and inwardly angry, ugly, suspicious, misanthropic young people, or finally, by strengthening the innate pride of reason and virtue, arrogant, self-loving, self-righteous youths and virgins. We have finally recognized what a bitter and terrible fruit is wrought for the ecclesiastical and civic community by this manifoldly corrupted child-rearing. For the youth is the hope for the church and the state for their prosperous future. If, however, domestic discipline is in such a bad way in many ways, as was recently demonstrated, it is irrefutably certain that in the rim and effect of it the church and the state will be more and more corrupted and the inner ruin of both will be accelerated. For what help

z. For example, in the civil community, even the best laws and the most excellent constitution are lacking if there are no faithful overlords and just judges who are God-fearing, truthful, and avaricious, and if there is an ever-increasing number of citizens who do not fear God and are not just toward their fellow citizens, but always seek either to grossly transgress the laws or to circumvent them in a more subtle way and to seek their own advantage with their neighbor's disadvantage. Likewise, it is undeniable that such young people and virgins, neglected or subjugated by domestic discipline, strongly resist the preaching and teaching of the divine word in the church, provided they do not completely withdraw from it, and, according to common experience, only the smallest part of them convert righteously.

Thus it is of the greatest importance, as it is for parents and children themselves, so also for church and state, that the dear youth receive thorough and persistent Christian training from their parents at home from childhood onward, without which the simultaneous teaching and training of the school and church can only do a poor and small job on them.

Therefore, with the gracious help of God, the Holy Spirit, and according to the guidance of the divine Word, let us focus our consideration on the following two pieces:

Firstly, in what domestic Christian discipline consists.

On the other hand, what salutary fruit for church and state would be produced by this.

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### I.

Before we deal with the nature of true Christian education in the parental home, it should first be noted that this can only be done by parents who are true believers in Christ, who are under the teaching and discipline of the Holy Spirit, whose dwelling place and workshop they themselves are. For it is impossible by one's own reason and strength to bring up a child in a truly Christian way for even one hour without the enlightenment and power of the Holy Spirit with and according to God's Word. But how do such parents attack this work, which is so great and important in God's eyes?

First, they recognize and confess to God what precedes and accompanies all their education, that they, in their inherited sinful nature, are absolutely incapable and powerless to bring up their children according to God's word and will; rather, left to themselves, they would corrupt everything in the children's souls, sometimes being too strict, sometimes too lax, sometimes restricting or releasing too much, sometimes too little, and so on.

On the other hand, Christian parents, believing in Christ, always ask for the grace and power of the Holy Spirit in order to be able to raise their children in a Christian manner.

Thirdly, they regard the triune God as the right and proper owner of their children, as the one who created them, redeemed them, sanctified them through holy baptism and faith, but only as the steward and administrator of these noblest earthly possessions.

The purpose is to raise them as helpers and co-workers of the Holy Spirit, according to the will of their Lord, with and according to God's Word, in discipline and admonition to the Lord.

Fourthly, they direct all their education and influence on the children to the two states of their souls, original sin and baptismal grace; for all discipline, teaching and exhortation which is not directed more or less closely to one or the other state, and for which God's Word is not the indirect or direct cause and source, giving light and strength, is not Christian child-rearing, and can also have no essentially salutary effect, because it does not recognize the inner nature of the baptized child to be educated, in whom the sin of Adam and the grace of Christ are both present and active at the same time. But whoever lacks this knowledge cannot possibly find the right ways and means to educate such children truly, that is, Christianly. Again, the wisdom and art of Christian parents consists in attacking original sin by the application of the law in doctrine and punishment, and in weakening the continual grosser outbreaks of it into real sins, into transgressions of the holy ten commandments, by such discipline, but especially in bringing the children thereby to a repentant recognition of their innate sinful corruption. For it is undoubtedly certain that all the teaching and discipline of the law cannot bring about a substantial change of heart, spiritual life, new obedience, or true love for God and neighbor, which alone is the fulfillment of the law.

Nevertheless, the law is also of great need for baptized children, partly in order to dampen and soften the grosser outbreaks of the naughty and wicked flesh, partly in order to gradually bring the children to realize the criminal and damnable nature of original sin, the natural wickedness of the heart, and to work sorrow and suffering against God, a serious and heartfelt fear of God's wrath and judgment in their hearts; And thus the law also becomes a salutary disciplinarian of Christ for them, so that they, as poor sin-corrupted and sin-sick children, learn to long for the one and only physician and savior from the bottom of their hearts.

So it is necessary for Christian parents, through the light and power of the Holy Spirit, and as it were illuminated by the majesty of the fourth commandment, to make the seriousness of the law, as the holy will of God, impressible to the consciences of the children and palpable to their hearts. With the teaching of the Ten Commandments, with the threats and curses, and even with the already executed terrible judgments of God against the transgressors and despisers of the same, of which biblical history contains many, the hereditary and real sins in their children must be vigorously attacked and, where necessary, also with the rod and other corporal punishments appropriate to the nature and degree of the offense, to make the children feel the seriousness of God against sin.

to make it possible. In their holy zeal for God's glory and for the salvation of their children, Christian parents direct this twofold discipline against disobedience, obstinacy and self-will, selfishness, wrathfulness, deceitfulness, laziness, malice, unchastity, real evil lust and other outbreaks of original sinful corruption. In this discipline, however, they not only avoid carnal anger as much as the soft slackness of unbelieving parents, but they accompany it with two things of which these carnally minded parents have no idea.

First, in view of the sins of their children, they constantly humble themselves before God, who holds these sins up to them as a mirror of repentance, in which they can often see their own and peculiar sins in the children, this flesh of their flesh, in a striking way and can grasp them with their hands, as it were. On the other hand, they diligently cry out to the Lord both for grace and wisdom for and in such child discipline, and also that he may bless it in the souls of the children and not let these and those abuses out of weakness or hastiness of their own flesh harm their children.

While the Christian-minded parents use the law against their children in the aforementioned way to restrain and curb the naughty and unruly flesh, they use it at the same time, although only in a preparatory way, to train and instruct their children by its discipline in a wholesome way, namely, as far as this is possible, in the fear of God, obedience, submissiveness, humility, gratitude, truthfulness, service and industriousness, and in a moral and chaste nature. In sum, just as God trained his people through the teaching and discipline of the law, so do godly parents imitate him in this with their children. Nor are they misled by the fact that through such work of the law on the souls of their children sin comes out all the more powerfully, since, as a clear sign of the inherited depravity of nature, the very prohibition stimulates all the more the desire to transgress. But this in turn has the advantage that the parents can make the wickedness of their hearts all the more clear to the children and can initiate in them a deeper knowledge of their innate depravity. And so it happens through the effect of the Holy Spirit in the hearts and consciences of the children that from such knowledge of their sin also repentance and sorrow over sin, as an enmity against God, and serious fear of God's wrath and judgment and a heartfelt desire for God's grace and forgiveness of sin arise in them, and thus the law also becomes a disciplinarian of Christ for their children.

In addition to the teaching and discipline of the law, God has always held out to His people His grace-filled and comforting gospel through the ministry of His prophets, so that hearts crushed by the law might be comforted again by the preaching of Christ, whom faith has taken hold of.

and healed. In a similar way, Christian parents should, with and according to God's word, present Christ as their Savior to their children from an early age, according to the degree of their understanding, who also fulfilled the law for them, paid their sin debt,

atoned for and expiated their sins, and died for them on the cross, in whom they also had redemption through his blood, namely the forgiveness of sins. And this forgiveness and the spirit of grace were imparted to them by the faithful Savior through faith in tender childhood by means of baptism.

This is especially "the exhortation to the Lord," in which Christian parents act the gospel against their children in various ways, sometimes in pictures accompanied by simple narration of the biblical gospel stories, sometimes in this alone, sometimes in teaching in the relevant main sections of the catechism, sometimes in the enticement and instruction to pray and ask, especially to the faithful sinner and child Savior, and especially when they have sinned more seriously. In connection with this, Christian parents diligently present to their children the godly examples of Joseph, Samuel, Daniel, etc., as presented to us by the Holy Spirit in the Word of God; for from them they can learn how powerfully the grace of God is manifested even in children and young men, and how the fear of God, faith, and obedience work in them. And through such instruction and admonition from and according to God's evangelical word, the baptismal grace, the faith, the new man is undeniably strengthened in the children. For as certainly as the children of Christians are by nature just as permeated with the poisonous plague of original sin as the children of the heathen - for bodily children are conceived and conceived not as of Christians, but as of natural men - just as certainly is the baptismal grace not yet rooted in almost all of them, so that they need conversion just as much as the most undeveloped heathen. This truth, however, is very much misunderstood in all places where the Lutheran doctrine is not pure and loud, and therefore it happens that, disregarding the power of baptism, much pietistic work is done on the children in order to bring about a kind of conversion in them in a legal way, but thereby, of course, either only hypocrites are educated, most of whom later fall decisively into the world, or fearful and servile lawyers and workers who do not live and weave in the justifying faith. In sum, the right, healthy, Lutheran discipline of children consists precisely in the fact that law and gospel are acted upon together for the benefit and good of the children, the former in order to attack hereditary and real sin with a salutary sharpness and to work repentance toward God ever more thoroughly and to stimulate the desire for the comforting certainty of the gracious forgiveness of sins in Christ ever more strongly, the latter, the gospel, in order to strengthen faith in Christ and thereby to bring about the forgiveness of sins.

or the declaration of righteousness before God, and to strengthen the new obedience, the keeping of the ten commandments by the grace of the Holy Spirit, more and more in them. For even if the law, through the fear of punishment, restrains and holds back the greater outbreaks of sin, and through the promise of reward produces outward works, it is the gospel alone that, through faith in the Lord Christ, gives the Holy Spirit into the heart, and through this a voluntary obedience and desire and strength, at least in the beginning and in the progress, to keep God's commandments and to do them.

Only in this way alone, while at the same time the godly example of the parents is added, as it were as a model and image of their teaching and discipline, do the children, these little plants of God, through God's grace and blessing, finally become trees of righteousness, which take root among themselves and bear fruit above themselves, to the glory of God the Lord. But, mind you, it is by God's free and undeserved grace alone that such fruit is produced in the children; for even the right and true, that is, the Christian and God-pleasing discipline of children cannot work without this grace, which is absolutely free and to which even the most faithful and earnest Christian parents may make no legal claim. Moreover, even the wisest and most faithful discipline of children according to law and gospel is contaminated on the part of parents with so much stain of their original sinful corruption, with so much listlessness, sloth, softness, wrathfulness, inconstancy, etc., that it cannot stand the test of divine law. Rather, even such parents must always sigh and plead: "God be merciful to us sinners," and without Christ's merit and intercession, whom they hold fast in faith, even the work of their conscientious and wise and truly Christian child rearing would only cast them into hell.

As a testimony to the fact that even with this proper child rearing, the Christian development of the children depends solely on God's free grace, there have always been godless children next to godly ones in the homes of Christians, even though they received the same teaching and discipline of the divine word from their parents. Thus we find next to and against Cain Abel, next to and against Isaac Ishmael, next to and against Jacob Esau, next to and against Joseph his brothers, next to and against Solomon Absalom and so on. But this is not to say, of course, that such things happened in a good Calvinistic way according to an unconditional decision of election or rejection; for just as the free grace of God was the first cause of the salvation of Abel, Isaac, Jacob, Joseph, etc., which worked in them through the word of God the faith in Christ and from it the godly nature, so only the malicious unbelief against the promised Christ was the cause that Cain, Ishmael, Esau failed. In any case, such examples are written for the consolation of godly parents of all times, who, after all, believe in

have applied the same earnestness and diligence of teaching and discipline to all their children, that they may learn to send themselves into God's incomprehensible ways and unsearchable judgments.

## II.

We now come to the other part, namely, what beneficial fruit for the church and civil community is produced by such Christian child rearing.

The divine word, especially in oral preaching, as in the order and foundation of God, has in Isa. 55, 10. 11. a lovely and comforting promise, which reads thus: "For as the rain and the snow fall from heaven, and do not return; but wet the earth, and make it fruitful and yield seed, and give bread to eat: so shall the word that proceedeth out of my mouth be; it shall not return unto me void, but it shall do that which I please, and it shall prosper when I send it.

This word is naturally also alive and strong in the mouths of Christian parents, who, according to God's will, like Abraham, according to Gen. 18, 19. And according to his holy earnestness in the ten commandments and according to his sweet consolation in the gospel, they teach and discipline their children in the home so that not only the right knowledge of God and of themselves is worked in their minds, but also their hearts and consciences are wholesomely affected and seized; For in this way they begin to experience sin and grace inwardly as well, and to come to righteous repentance toward God and to living faith in their Savior and to willingly do the divine commandments, insofar as they have just been born again and renewed. And beyond a sincere beginning and blessed continuation in repentance, faith and works, together with patience in the cross, the parents do not get any further.

Now how could it be lacking that under God's

Grace, even if this or that child is temporarily or completely out of character, would not the thus educated youth first of all become a lovely blessing for the church community? For as true believers, the young men and young women will then be the salt of their congregations and lights in the Lord. They will hear and keep God's word with earnestness and diligence, and also faithfully read and contemplate it at home, praying and groaning to the Holy Spirit, moving it in their hearts and coming to an ever more thorough and profound understanding of it. And through such hearing, reading and learning they become more and more poor sinners in Adam and righteous in Christ. The more they grow in faith through the gospel, the more they will confess their Lord Christ before the world, partly, if the opportunity arises, before the open deniers and despisers of him, of whom our time is full, partly before the self-righteous and works saints, who bitterly hate Christ in their hearts and persecute him in his believers as far as they can. But not They will confess their Savior before men not only in word but also in deed. As living members of the spiritual body of Christ, that is, the church, they will also show themselves as such in their local congregation and practice the faith in all kinds of ways through brotherly and general love. They will, according to outward opportunity and inward gift, help to instruct the ignorant, to rebuke the



erring, to punish the sinner, to fortify the wavering, to comfort the afflicted, to feed the hungry, to clothe the naked, to shelter the stranger. They will be the righteous servants of the word as

They will hold the angels of the Lord of hosts in honor, as ambassadors in the place of Christ, as stewards of the divine mysteries, as helpers and co-workers of the Holy Spirit, serve them, obey them, love and value them. And they will behave similarly towards their biological fathers and mothers as long as they are alive, even if they themselves have already become married with their parents' consent and blessing and have children of their own.

They will also participate with and in their congregation in all works of faith and labor of love for the preservation and spread of the church. The young men, insofar as they have already become co-representatives of the whole church, will help to ensure that the orthodox preaching ministry with its auxiliary ministries, such as e.g. The young men, insofar as they have already become fellow representatives of the whole church, will help to ensure that the faithful preaching ministry with its auxiliary ministries, such as the school ministry, continues to flourish, that faithful doctrinal and hymn books are used in church and school, that helpless widows and orphans, the poor and sick of the community are cared for and nurtured in a Christian manner, that fraternal punishment is increasingly practiced, that godly and gifted young people are trained for service in church and school, that the community also increases in all other godly ways and works, and that everything is done honestly and properly in the community.

Likewise, in and with the congregation, Christian-minded young men and women will, depending on God's opening a door from the outside and giving a hint and a sign, be eager with prayer and handouts that the preaching of the divine Word may also reach the Gentiles, so that they may be converted from darkness to light and from Satan's power to God; And they will be even more concerned here in the country that the pure and clear, that is, Lutheran preaching of the Word of God be carried to their fellow believers and people scattered in the wildernesses and forests of the West, so that not all of them either degenerate and wither spiritually or are seduced by the wandering spirits of the swarms and the mobs, who wander over land and sea to make a fellow Jew, that is, a Methodist lawyer and worker, but so that some may still come to right repentance toward God and true faith in their Lord Jesus Christ and thereby attain forgiveness of sin, life and blessedness, and live by their faith.

The Christian educated and Christian minded virgins are also a great blessing for the ecclesiastical community in that, if they then become married and persevere in such a mind, and the Lord blesses them with bodily fruit, they then also bring up their children, as proved above, "in discipline and admonition to the Lord. Thus they are also faithful prayers and intercessors in the closet, not only for their husbands and children, but also for their preachers and congregations, yes, in all kinds of distress and concerns of the whole church. Likewise, they are a lovely and enticing example for other women, in that with a quiet and gentle spirit, with shame and restraint

They are adorned and hate and leave all arrogance and lavishness in dress, food and drink and all kinds of pleasures of life from the heart, while they are also subservient helpers to their husbands and equally housekeepers and hospitable administrators of their households, trusted friends and wise counselors in all kinds of domestic affairs, friendly comforters in various occupational and official crosses, benevolent helpers of these and those poor and afflicted.

But also for the civil community the Christian educated and Christian minded young people are a great blessing of God. And where this is missing and lacking, all other gifts and goods are corrupted in the service of unbelief and injustice, and the blessing is turned into a curse. For what is the use, for example, of a liberal constitution, equal rights before the law and the non-preferential treatment of individual estates, free access to all kinds of civic offices, honors and dignities, indeed the self-government of a free independent people in their representatives dependent on them in the establishment and execution of laws, etc.; what does this help?

Everything, if in the powerful sovereign people, according to the ruling attitude, there is no fear of God, no love of justice, no patriotism, no subordination of the

In the first place, there is no sobriety, moderation, professional loyalty, no moral discipline, no seriousness for true and thorough education, no righteous Christian child-rearing, but rather, judging by the mass of the people, godlessness, immorality, injustice, rather, considered in terms of the mass of the people, godlessness, immorality, unrighteousness, subordination of the common good by self-interest, fraud and subornation, in addition to loutishness, laziness, carelessness, corrupt child discipline, are becoming more and more prevalent, and as a result of the diminished fear of God, love of the fatherland, justice and public spirit, partisan rage and civil war finally break out, as is the case here today?

Therefore, this is undoubtedly true and certain! It takes God-fearing, just, public-spirited, reasonable citizens to use such a constitution for God's glory, for their own and the common benefit and also for an honorable position against other states. Such citizens belong to it, in order to be orderly representatives of the electing people.

to make wholesome laws which promote the common good; such citizens are necessary to execute these laws vigorously as judges and officials without regard to person, and to establish justice and equity in the country without partiality, and to oppose cunning or violent encroachments and abuses of injustice, selfishness, and self-interest with wisdom and strength.

and to maintain them. Such citizens, together with their like-minded wives and families, belong to it in order to spread and promote true education of the heart and mind, noble manners, fine discipline, lovely friendship and fellowship, charming instruction and amusement in social circles. And it is men of this disposition alone who, in the field of writing, are the most important in

In the field of politics, it is necessary for the authors of newspapers and magazines and other books and booklets, above petty and selfish partisan interests, to put the constitutional principles in their various applications to political and civil conditions in a clear light and to lead an open and honest struggle in an objective manner against opposing opinions and misconceptions. There is no less need for such men who, orally and in writing, as thinkers, poets, and scholars, fight with holy earnestness the God-denying and blasphemous products of anti-Christian professional comrades, as well as apply their gifts for the common good in pious timidity before God's words.

But from where do all these men of this mind come? Certainly not from the homes of unchristian parents, unless the Lord, according to His unfathomable mercy and the good pleasure of His will, plucked such and such a conflagration out of the fire, converted such and such an individual, and turned him from a vessel of wrath into a vessel of

The first step was to make the gift of grace truly useful to the public. On the contrary, these God-fearing, moral and serious

The charitable men mostly come from the bosom of such families, in which "the discipline and admonition to the Lord" with and according to God's will.

The first step was to practice the Word, the Law and the Gospel, seriously and wisely. And this is where the godly virgins come from, who then, as wives and mothers, through enlightenment and the power of the Holy Spirit, already scatter the seed of the divine word in the tender hearts of children, water the germinating plants, sometimes even with tears, and weed out the weeds. In this way, in the quiet nursery of the nursery, they are the hidden benefactors of the human race and the co-workers of the Holy Spirit for the Christian and godly shaping of the domestic, civil and ecclesiastical community.

May the faithful and merciful God, through His almighty grace, help that, in spite of the mass apostasy of our people in manifest unbelief and disobedience to God's Word, and in spite of the ever and abundant hypocritical and muzzling Christians, still always

that they still be and remain serious and thorough Christians, who, as parents, from a living faith in Christ and through the enlightenment and power of the Holy Spirit, with and according to God's Word, bring up their children in deed and truth "in discipline and admonition to the Lord. This He gives for Christ's sake, amen.

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### **A new post.**

With great pleasure we can thank our dear

We would like to inform our readers that Dr. Sihler's postilla, which has been warmly desired and eagerly awaited by so many, has finally been completed and is ready to be sent out. The title of this is: "Sermons on the Sunday and Festival Gospels of the Church Year together with an Appendix, published at the request and expense of his congregation by Dr. W. Sihler, pastor of the Lutheran congregation of St. Paul in Fort Wayne, Ind. Motto: ""The fact that I always write the same thing to you does not annoy me and makes you all the more certain."" Fort Wayne, Ind. published by Aug. Siemon and Bro. 1862."

We confess that hardly ever has the appearance of a new book given us such great joy as the appearance of this postilla. Solomon already complained: "There is no end to the making of books," Ecclesiastes 12:12, and especially as far as sermon books are concerned, they have finally become a real plague, especially in the German language. They cover the land like locusts. We must agree with Luther, however, when he writes in 1543 about Solomon's saying, "It is right and well said, but it should be understood by my and my kind of untimely books," (Luther means those of his books that he wrote while he was still in papal darkness), "which either are not yet sufficiently learned and experienced, or do not want to praise the name of the Lord, as Moses did, but their own name; do not see how the church can improve its doctrine or how the Scriptures can be explained, but how they may be sold and praised on the market; which in the end are like the untimely fruit, which the sows eat under the trees before it is half ripe. As we have seen these thirty years a great many books, none of which is any longer in memory or available; but of the good books there has never been too many, and not yet. (S. Luther's preface to Dr. Wenceslai Linken's Annotations on the 5 Books of Moses. XIV, 171. 172.) Read then also of the present Postil: it does not belong to the "untimely," but to the "good books," and the more the country is flooded with bad or with such sermon books, in which no thoroughly wholesome food is offered, the more important it is that God also gives His church such sermon books, the contents of which are according to the "example of the wholesome words.

While God has helped that now many pre-

The two postilion books of Luther, which not only remain useful for all times, but will probably never be surpassed, have been pulled out of the dust after lying hidden for a long time, reissued, and spread far and wide across the country. We mean especially Luther's two postils. But nevertheless, new postils have by no means become something unnecessary and superfluous. For now, unfortunately, there are still many otherwise righteous Christians who are partly so unfamiliar with the old Bible and church language that the older writings seem incomprehensible to them, and partly have such a depraved taste that the spiritual food, as it is served to them in the old writings, is not to their liking; therefore they always prefer newer books to the old ones. But if the church is to become all things to all men, and therefore weak to the weak, according to St. Paul's 1 Corinthians 9:19-23, it cannot possibly expose such Christians, to whom the old edifying writings do not yet seem edible, to the danger of eating themselves sick with the unhealthy food of the new ""praised writings; it must rather come to their aid by bringing them the old pure nourishing bread in new baskets. On the other hand, the way of the orthodox church of all times, yes, the way of God Himself, teaches us that people need the Word of God in ever new applications. God could have given a prophet or apostle a message intended for all times and all people, or rather leave it at the inspiration of the Holy Scriptures. He could have left it at that. He did not do this, however, but established the public ministry of preaching, and thus arranged for His Word to be preached always and forever by living persons, taking into account the special needs of each time and applying the Word to the special circumstances and conditions of that time. For this purpose, God also gives the necessary special gifts to each time according to His promise to be with His own all the days until the end of the world. And, thanks be to God, this gift is not entirely lacking even in our sorrowful last days.

Of course, it cannot be denied that a preacher can have the gift of preaching the Word of God to the congregation entrusted to him according to their particular needs and to give each member of the congregation his due in due time (Luc. 12, 42.), without his sermons being suitable for a postilion, i.e. for the use of the church in general. But that this gift is bestowed on our dear Sihler will, we do not doubt, be proven in the hearts of all those who will use it. It is not intended to cause a temporary stirring of emotions, but it interprets God's counsel for salvation just as simply as thoroughly. No foreign fire burns in it; rather, they give God the glory that it is His word alone that calls, enlightens, sanctifies and sustains man in the right faith. The word of truth, law and gospel, is in it as it is to a man.

(2 Tim. 2:15.) So that no carnally secure person receives false comfort, but also no one on whom the law has done its work is left without the comfort of the gospel, of which he has need. In it the law is not blunted by the interference of the gospel, nor is the gospel soured by mixing the law with it. There is no attempt in it to make the readers

While the law is applied to the old man, even in the Christian, the new man is not admonished by the law, but by the mercy of God and the love of Christ. It faithfully warns against all dangers, especially those that now threaten souls, be it the dangers of false faith or those of an ungodly life and nature. In both respects, the book is really an American Lutheran postilla, in that it deals with precisely that with special diligence, which is necessary for a Lutheran in America to know.

The book is therefore not only to be recommended to the so-called laymen, house fathers for worship, or those who cannot attend public worship, but also to preachers in the warmest and most urgent way. Not only the young inexperienced preacher will find in it a manual for the right application of the Word of God to the circumstances and conditions of our present time, but also the more experienced preacher will find in it a rich source for his own advancement in the right, truly contemporary preaching of the Word of God. Our Postille is also excellently suited for public reading services.

It contains sermons on the gospels of all Sundays and feast days of the church year, on high feasts also on the gospel of the second feast day, as well as a sermon for the commemoration day of the Lutheran church reformation. In addition, there are 8 sermons in an appendix: 1. on un-Christian marriage; 2. on Christian marriage; 3. on un-Christian child rearing; 4. on Christian child rearing; \*) 5. on carnal-minded youths and virgins; 6. on Christian-minded youths and virgins; 7. on Christian charity; 8. on fraternal punishment or Christian church discipline. Together 74 sermons. The book contains VIII and 800 pages in large octavo. The chosen typeface is so large and clear that even the dullest eye can read it easily. Printing, paper and binding leave little to be desired. We can boldly call the book an ornament of our American Lutheran Church according to its content and decoration. May the faithful God, who does not want anyone to be lost, but that all may be helped and come to the knowledge of the truth, bless the book with his blessing on many people.

These last two sermons of the appendix are included as samples in the previous and present number.

send souls of this age and of all ages to come abundantly blessed for the sake of JEsu Christ, His Son, our Savior. Amen.

The book may be obtained from Mr. Aug. Siemon and Bro, Fort Wayne, Ind, J. H. Bergmann, No. 147 Mater Street, N. A. and M. C. Barthel, St. Louis, Mo. bound in half-fringes, for the price of Kl.75.

### **To the ecclesiastical chronicle.**

The **Anabaptists**, who now prefer to call themselves Baptists, seek to overthrow infant baptism, or at least to make it suspect,

by pretending that the oldest church teachers knew nothing about infant baptism, that it was only introduced at the end of the second or beginning of the third century. In order to overthrow this futile reason, we have therefore included in No. 12 of the "Lutheran" testimonies of the oldest church teachers for infant baptism. What is Mr. Fleischmann, the editor of the Baptist journal "Sendbote des Evangeliums" doing? In the March issue of this paper he says that the "Lutheran" seeks "to prove to his readers that little children must be born again and that this is done by nothing other than infant baptism." "And," says the messenger, "how does the "Lutheran" prove this?" by the Holy Scriptures? No, by some passages from the most ancient Fathers of the Church." One sees from this how dishonest these people are. He knew well that this time we only wanted to prove that the oldest church fathers bear witness to infant baptism, which of course we can only prove from the church fathers; but Mr. Fleischmann tries to make his readers believe that we wanted to prove the doctrine of infant baptism ourselves, and did not cite Scripture for this, but only the church fathers.

**Whiskey.** When the Congressional Tax Committee in Washington inquired how much whiskey is made annually in the United States, it found the enormous figure of 600 million gallons; that is, there are 20 gallons for every inhabitant. So writes the "Evangelist." If you say, dear reader, perhaps, what business is this of a church newspaper, I answer you, Oh, indeed, it is the business of the church also! For the church should see from this how many are depriving themselves of their souls and blessedness through the shameful drinking of whiskey, and should therefore take up earnestness and zeal to fight against this terrible enemy of souls with its weapons, which are mighty in the sight of God.

**Pastor Brobst, who, as** our readers remember from No. 12 of the "Lutheraner," published an atrocious article on Confirmation, demands of us as a justice owed to him that we now also communicate to our readers his subsequent explanation: that in that article "there are some sentences about the power and significance of ordination to the sacred office of preaching, which, according to his present

The words are a bit too strong and could therefore easily lead to misunderstanding or error. This also means to wash one's fur, but not to get it wet.

(Submitted.)

## St. Louis Lutheran Hospital.

We would have liked to inform our friends that we had made further progress in our work, and in particular that we had carried out the decision made at the previous annual meeting to purchase a site for a hospital and poorhouse to be built; but in the past, troubled and unemployed times, an expansion of the work could not be thought of. We have reason to be satisfied with this, and to thank God sincerely for the fact that we have not come back, but have been able to exist and work as before. Because new immigrants have not come over here in the past year, and many immigrants have left the city, or have been taken in and kept as sick soldiers in the well-fed military hospitals, we have had fewer sick people to care for in this time than before. Poor, decrepit persons, who can no longer do anything and must be fed, we could have taken in several in the past year, if our small house had been suitable and intended for this purpose. They have been accommodated by the community in families with other community members. We do not give up hope that the good Lord will continue to help us and first provide a suitable, healthy building site.

The first Christians also, soon after they had received rest from the fierce persecutions, established their own hospitals for the sick, the poor, widows and orphans. The first hospital is said to have been founded by a wealthy woman named Fabiola. Jerome writes of her in his 30th epistle: "Fabiola established a hospital at her own expense, gathered all the sick and abandoned into it, and diligently cared for the weak and weary." Strangely enough, in our Lutheran Bibles, among the list of Sundays and feast days with their epistles and gospels, the day of St. Laurentii is also found. What might be the reason that this very day is still listed and, as it were, recommended to the Lutherans for celebration? In any case, that we are encouraged by the example of St. Laurence. In any case, this is the reason that we are encouraged by the example of St. Laurence to learn to regard the poor, the sick and the miserable as treasures of the church and to take care of them most faithfully. H. Schott, Lutheran preacher in Saxony in his "Traits from the Life of the Christians of the First Centuries" tells us about Laurentius: "In the Valerian persecution in 258, several clergymen had to die a martyr's death in Rome. The bishop Sirtus was with some an-

already executed. Then the prefect summoned the deacon Laurentius before him. He had

Laurentius, who had learned that the church possessed immense riches, ordered him to hand over these treasures because, as he said, they belonged to the emperor's fiscus. Laurentius said: ""Yes, our church has great treasures, in

No one can match her in wealth. I do not refuse to hand her over to you, only let me have a little time to put everything in order first. Full of joy, the prefect granted him three days and thought he already had the shining gold in his possession. During the three days, Laurentius went back and forth throughout the city, gathering together all the poor and infirm who were received from the community, and lined them up in the temple in orderly rows. Then he summoned the prefect, who was glowing with covetousness, and said, ""Come and admire the treasures which our God has in his sanctuary; the great court shines with golden vessels."" The prefect beheld and marveled, and turned to Laurentius with angry looks and threatening mien. ""What are you threatening? - replied the latter - what do you dislike? The gold you eagerly demand is only bad metal dug out of the earth and used for seduction, sin and crime. Why do you value it so highly? The true gold is the light of which these poor are disciples. Poverty serves them for salvation. While the body suffers the pains of sickness, the soul is strong and joyful. Sin is the true disease of man. The great ones of this earth, who are attached to their seductive goods, are the truly poor and deplorable. Behold now the treasures which I promised thee, imperishable treasures! These are the jewels and riches of our church! Take it here! You will adorn the city of Rome with it, you will enrich the prince and yourself with it.""- What a glorious sight! What a revelation of love, which considers the poor, to whom it is kind, as its most beautiful ornament, as its highest treasures! Of course, the language of love must have been a strange, incomprehensible sound to the greedy Roman who despised the poor and miserable. Enraged to the core, he condemned Laurentius to death. He had him stripped and roasted on an iron grate so that he would die in slow agony. Praying for all, even for his enemies, the martyr gave up his spirit.

Not only Laurentius lived in this esteemed love for poor Christian brothers and sisters, but also his contemporaries must have had such love; for 1500 sick, infirm, poor persons were maintained by the congregation in Rome at that time. We should emulate the first Christians in this. The epistle on St. Laurence's Day, which falls on August 10, 2 Cor. 9:6-10, encourages us to do so:

"He who sows sparingly will also reap sparingly; and he who sows in blessing will also reap in blessing. Each according to his own will (of good free will), not with unwillingness or compulsion; for God loves a cheerful **giver**. But God can make,

That all grace may abound among you, that ye may have full sufficiency in all things (corporal and spiritual), and be rich in all good works. As it is written, He hath strewed out and given to the poor; his righteousness endureth for ever. He that giveth seed to the sower shall also give bread for meat, and shall multiply your seed, and cause the increase of your righteousness. The Weimar Bible says to the last passage: "You see annually before your eyes that when seed is sown in the earth, God gives his blessing to it, so that it multiplies abundantly, and thus people not only have their food from it, but also still have something left over for the seed.

Therefore, do not doubt that if you do good to the poor, God will bless you and your food abundantly, so that you will not only not be deprived of anything through such good deeds, but that yours will also be abundantly blessed and increased.

Of course, Christians must first care for the kingdom of God, that the word of God be preached, preserved and spread; for through this the true saving faith is awakened and strengthened, also the right love for the brethren and all men is worked and increased. But we are to be rich in "all kinds of good works." Here also applies: The one is to be done and the other not to be left alone.

So the dear brothers and sisters in Christ want to continue to contribute their mite willingly for this work of love, for our hospital and for the hospital to be built, and to kindly receive the collector who appears every month and not let him go away empty-handed. Mild gifts from out-of-town Lutherans will be gratefully accepted by the Cassirer, L. E. E. Bertram, care of rev. Prof. C. F. W. Walther, St. Louis, Mo.

For all the gifts of love, both large and small, which we have received in the past year, we express our heartfelt thanks to the generous donors and wish them God's rich blessing, which our sick, who have been healed and who have died, have done in a touching way. We are also indebted to Dr. Schade for his unpaid, faithful services. He has also kindly promised to continue his services to the hospital. God bless and promote our institution through Jesus Christ. Amen.

St. Louis, March 7, 1862.

### **The Board of Directors of the Evangelical Lutheran Hospital. Hospital.**

I. F. Bünger, Pres., A. Crämer, Vicepres., C. Schweißler, Inspect., L. Bertram, Cassirer.

Collectors:

F. Rudloff.      H. von Behren. F. Heinle.  
G. Sauer.      G. C. Römheld. C. Ude.  
G. Goehring. J. Schubarth. F. W. Heinig.

### Medical report on the patients treated in the Lutheran hospital from March 1 to the end of December 1861.

Admitted to the hospital were 17 people, namely 13 males and 4 females.

14 were discharged as cured, 3 died. The diseases were as follows:

Diarrhea 1; fever, gastric 3; do. bilious2; do. alternating 2; boil 1; neck ulcer, scrophular 1; urinary bladder paralysis 1; knee dropsy 1; paralysis of brain 1; liver cancer 1; pulmonary consumption 1; (These last 3 cases ended fatally.) Gastric catarrh 1; dysentery 1.

By age were:

From 10 to 20 years, 3 ill; from 20 to 30 years, 1; from 30 to 40 years, 6; from 40 to 50 years, 1; from 50 to 60 years, 4; from 60 to 70 years, 1; from 70 to 80 years, 1.

The average period of hospitalization of a sick person was 12 days. All of the patients were German and of Lutheran confession.  
St. Louis, Feb. 1, 1862.

Fr. Schade, U. v.

Third Jchres-Rcchmng of the Lutheran Hospital from February 1, 1861 to February 7, 1862.

### Intake:

Jmmnnucls District, monthly contributions H 105.45

Drcieinigkcits	""	152.80
Zions"	""	4,90
Concordia	""	4.05
Young Man's Club	""	18,00
Young women	""	32.55
Gift		1,00
Don Madame Stübing by Mr. Schuricht1		,00
" Mr. Friedrich Meier in Bremen		1,25
" healed persons in the hospital		16,M

Sum of revenue \$337,00

Stock from previous year 1861 440.30

Summa \$ 777.30

### Issue:

chr utensils, wood and the like	\$ 35.85
" LcbenSmean	27.45
" annual pension	84,00
" Catering to the hospital attendant - -60	,75
" Apotbekerkcstcn	6,45
" Doctorkostcu	0,00

Total expenditure \$ 214.50

Present stock \$ 562.80 St. Louis, February 22, 1862.

L. E. Ed. Bertram, Cassirer.

### Message from Kansas.

(Ans a letter to Prof. Crämer.)

Since I briefly described the journey here to you in my first letter, for this time I will concentrate on the distance and number of my Limit sermon slots.

If I go from the place where I have my books and clothes to the southwest, I can go to the When I go out for a walk, I have to cover 12 miles to the next preaching place, as I do on all my journeys, usually without a path or footbridge across the prairie, according to the compass. Here three families live in the midst of the Methodists. One family is already known in Germany from

The other two families were probationary members of the Methodist Church here. The other two families have been probationary members here with the Methodists. From this place it continues 15 miles in southern direction. There are five families living there and there is one more family coming here, but they live 7 miles from these people. These people would have become a prey of the Methodist preachers, if the Methodist preacher had not chased this prey out of his own hands. But he scared away this prey by saying after a sermon: People should not believe that the body and blood of Christ are in the Lord's Supper, but that there is nothing more in the Lord's Supper than bread and wine. His preacher in Germany had already told him this, and now he found it even more true himself. But one of these five family fathers was very annoyed by this statement and held this false doctrine against the others. Thereupon they gathered together more and entertained each other with God's words. From that time on they met regularly every Sunday and one of them had to read a sermon from Luther's house postilla. With these people one also finds a special seriousness and zeal for God's word and the pure doctrine.



From here it continues in a southeasterly direction for 24 miles. Here live the relatives of Pastor F. From there it goes again in a northwesterly and northerly direction 46 miles back to the place from which I started. There are only five families living here so far, but three or four more will join them within five weeks. Some of these are quite knowledgeable in God's Word and have quite a grasp of all the articles of faith. From here we continue east for another 18 miles. Eight families live here. With these people the Methodist preacher had also crept in shortly before I arrived here. After my arrival they divided into two parts at first. Beer families attended the service when I preached there, and also the sermon when the Methodist preacher preached there; now, however, they want nothing more to do with the Methodist preacher. From here it goes again 14 miles further in eastern direction.

Direction. I don't know yet how many families will meet here, because some of them are very much inclined to Methodism. Then it goes again 34 miles in west

I return in the same direction to the place where I have my main stay. On this be-

I preach once every three weeks in the places mentioned above. Some weeks ago, I also started to teach school lessons in each place, because it makes me sad to see the children grow up like this. There are children of 14 and 15 here who can't even spell, let alone read, so I have my hands full.

To these works one has also still then and when to fight with the Methodist preachers. They lie to you when and where they can, even to themselves and their own listeners. Some weeks ago a Methodist preacher accused me of leading false teachings. When asked to show me one based on Scripture, he said, "I could forgive sin. In his eyes, this was a false doctrine based on Scripture; and in order for him to bring it to justice, John must have lost his spirit and life on the 20th after the death of the apostles; and now I should immediately confirm my doctrine of the forgiveness of sins with miraculous signs. With this demand, however, the dear man had completely forgotten the saying Matth. 18, where Christ handed over this power with a "truly" to all Christians. But 14 days later I learned from my listeners that the Methodist preachers had rejoiced with their listeners that I said Mum, Mum to everything. This made me very angry that they were treating God's word so shamefully. Then I decided: Even if none of the Methodists would come to the knowledge of the truth, I still wanted to prove to the whole congregation from God's Word how they were lied to by their preachers. When I visited their congregation on the following Sunday, none of the preachers was there, but a local preacher was conducting the service. After the end of the service, I asked the people present if they would allow me to say a few words to justify what their preachers were accusing me of. But I received neither yes nor no. Then I presented them the conversation I had had with their preachers. After I had discussed the matter with the local preacher for an hour, and he had to admit that the Lord Christ had given all Christians the power to forgive and retain sins in the apostles on the 20th, I was asked by him to preach there in the afternoon before the Methodist congregation. I refused, however, because whoever wanted to listen to my sermon only had to walk several hundred steps further, because there was enough room at the Lutheran where I preached in the afternoon.

W. Long.

---

The different properties of the seven  
Petitions of the Holy Father-uns.

An old teacher writes:

In the Lord's Prayer there is no petition that could not be given a special name and thus distinguished from the others.

That the first petition is the holiest is given by the letter itself: "Hallowed be thy name."

The other, "Thy kingdom come," is the most blessed, for if we are in God's kingdom, here in grace, there in glory, we are truly blessed.

The third: "Thy will be done," is the most difficult, because it is hard to get in when

not our will, but God's will in us is to be done.

On the other hand, the fourth is the easiest, because our heart is attached to the temporal (so that we feel this need most easily).

The fifth, "Forgive us as we forgive," is the most dangerous, for with it we can easily invite God's wrath upon ourselves if we do not also want to forgive.

In turn, the sixth: "Lead us not into temptation," is the safest, because are we free from temptations, we are sure.

The seventh: "Deliver us from evil," is the most necessary for those who are already Christians, because as long as they live in this evil world, they are up to their ears in evil and misfortune.

### Changed conference display.

God willing, the Southern - Indiana - District Conference will meet instead of May 9 on May 2 (Friday before Miseric. Domini) at the home of the undersigned. Bro. King.

Luther Association's bill filing for 1861.

### Intake:

By subscription 81342 .05

"Mr. L. Volkening for sold

Books from volume I to 4 . . . 203.00 Deficit in this account 103.85 81648.90

### Issue:

Deficit in last bill 100.64 Stereotypes and printing for 8000 ex. . . 818.41 For binding of volume 5 to 6 . . . 600.00  
Shipping costs 129,85

81648,90

The outstanding accounts amount to 8181.50, which more than covers the deficit. The association still owns the following books:

Bound from Volume I . . . 198 copies

I	II	„	257	
	III	„	29	
	IV	„	122	„
	V	„	104	
//	VI	„	231	
	III u. IV unbid.		1000	
„	Vu. VI	„	2000	

The undersigned takes the liberty of making the following remark: Volumes I. to VI. are to be obtained through the agent Mr. L. Volkening at 83.00 p. dozen, the single volume at 35 Cts. And 10 Cts. Postage if by mail - unbound the dozen at 81.25. The V. and VI. volumes are, according to the agent, sent to all members of the Lutherverein at his time, except those to whom the book must be sent by mail and who have so far neglected to pay the postage, 10 cents for the volume, in advance. Those whom this remark concerns wish to make up for the omission as soon as possible. Should an error have occurred somewhere, that someone has not received his share at all or that he has received too little or too much copy, we will inform you as soon as possible.

If he had received a copy of the letter, he would inform the undersigned of this as soon as possible.

The number of participants in the association in the past year was 2665, thus 1412 less than in the previous year. A number of them declared their membership only after the printing was finished, which is why their names could not be included in the printed list of names. Lord willing, a selection of Luther's letters will appear this year and fill the VII and VIII volumes. Volume. The editors reserve the right to give a more detailed announcement in the Lutheran. Subscription money for this year is requested to be sent to the undersigned as soon as possible.

St. Louis, Mo, March 28, 1862.

Adolph Heinicke, Cassirer.

Address: WIMOLL k

^o. 26 Rortb iVnin 8treet.

### Receipt and thanks.

For the proseminar in Germany

received from Pastor Claus in St. Louis, Mo. 81.00, -from members of his congregation 81.00, -from N. N. in Collins- villr, Ill. \$1.00,-from Pastor Streckfuß's congregation in Grand Prairie, Ill, from N. N. as a thank-offering for recovery from serious illness 810.00,-from Mr. Wilh. Griebel sen. of Pastor Husmann's congregation \$1.00. (In previous number, Mr. Kromphardt's gift should have been \$1, not \$7). C. F. W. Walther.

For pastor summer

received from N. N. in Collinsville, Ill. \$1.>0, - from Rev. Bünger in St. Louis \$1.00, - from N. N. 81.00. '

C. F. W. Walther.

By the kindness of Mr. J. H. Bergmann femer 130 Thaler gold to have received, certifies with sincere thanks

au near Elze (Hanover), February 15, 1862 K. A. W. Röbbelen.

The following funds were received by me by March 3 for college construction:

From the Gem. of the Hm. Post. Schöneberg	\$14.00	" some members dcs Hm. Past. Daib and him
itself	31.65	
"of the community of Mr. Past. Stephan, 3. send. 45.00	" H. Brückemann	2.00
By Mr. Wilh. Meierfrom	N. N.	5.00
From the community of Mr. Past. Schuster, 2. send. 30.00	" " " " " Werfelmann, 4-Sd. 18.00	
By Mr. Past. Köstering by H. Lardencr \$15., by Nie. Tent \$5.	20.00	
From the comm. of Mr. Past. Jä'bker, 3. send. 100.00	" Mr. Past. Sauer	5.00
By the same from H. Bcner 5	,00	
"Mr. Past. Nützet from his parish	----	20.00
" " Husband	2.00	
Bon der Gem. des Hrn. Past. Lochner, 2. send. - 50.00	" " " " Jox	76.00
namely: By Past. J. H. Jox \$15.00, H. Statzke \$8.00, H. Heckendorf \$3.00, C. G. Retzlaff \$4.00, F. Bublitz, A. Bublitz, E. Hillmann, D. Garbisch, C. Milbrath, J. Höhne, Fr. Radke, D. Fellbaum, C. Kickbä-fer, J. Jakobus, M. Uttech G \$2.00, C. Groth \$1.50, G. Zasterow, Wittwe Bublitz, A. Schneider, G. Garbisch, G. Krüger, J. Last, Ch. Heckendorf, C. Heuer, Fr. Stinow, J. Statzke, Wittwe Kurth, H. Frädrich, Ch. Kurth, J. Jüdes, L. Maaß, Ch. Waldt, D. Heckendorf, Fr. Wendt, J. Heckendorf, H.		
Kruger <K \$1.00.		
D. Wendorf, Michael Statzke, A. Gäbken, W. Uttech G 50 Cts, A. Kallies 25 Cts. Mrs. Völken 16 Cts.		
" Members of the congregation of the Rev. Detzer, Southridge, Defiance Co.	--5	.00
namely: F. Müller, J. Memmer, J. Dietsch, Nie. Dieroff and Mich. Dieroff G \$1.00.		
Further from the Gem. in Defiance	39.39	
namely: From Past. Detzer \$24.60, Collecte am Sonntage Sexag. \$5.39, Martin Viebach \$3.00, Joh. Martin, C. Martin, Andreas Martin, C. Warnke, Fr. Longschmidt, Karl Arming G \$1.00, Joh. Krüger 40 CtS.		
From the Gem. of Hrn. Past. Klinkenberg, 2nd Sd. 20.00	" " " " "	" Jungk, Blooming-
clay, Ill. 4	,00	
" of the comm. of the Hro. Past. Ruhland, Oshkosh, WiSc.	7.00	
namely: By Past. Ruhland, Joh. Grün- hagen G 1.00, H. Grünhagen, teacher Kränz- lein, W. Grünhagen, Logeaux, Plötz, Arnold, and F. Gust <I 50 Cts., Schumann, Schatz, H. Anger, H. Kretschmann G 25 CtS.		
" of the community of Mr. Past. Brewer	25.00	
" " " " " Stürken	32.25	
By Mr. Past. Bode	2.00	
From the comm. of Mr. Past. Weyel	22.10	
""""""King . 3.send.--19W		
""""""Ernst 11.50		
" " " " " Swan	25.00	
" " " " " Sallmann, New-		
burgh, Independence, Ohio	36.00	
namely: From Past. Sallmann \$5.00 H. H. Böhning, and from the municipality \$15.00.		
Don the school teacher J. H. Nolting, Jackson Co.		
Yes.	5.00	
" of the comm. of the Past. Bergt--	-- 20.00	
namely: Past. Bergt \$4.50, Christ. Neid- hardt \$2.50, Georg Schneider \$3.00, Nisch- witz and Joh. Krupp G 2.00, Fr. Knipp \$1.50, Georg Ketterer \$1.00, Caspar Aberhaus, Ja- cob Braun (I 1.00, Con. Kützly, Jacob Zornig and Jwett G 50 Cts.		
" Past. Kühn \$5.00, W. Rothe 2.00, L. Stol- zenbach \$1.00	8.00	
.. the comm. of the Past. Horst, Minneapolis, Minn. 7.00 to wit: By Past. Horst, P. Winter, W. Thomä G \$2.00, Bro. Krückenberg, Bro. Düh- ren (A 5)> Cts.		
"of the community of Mr. Past. Richmann, 2.Send. 40.00 and namely: Mr. Thies jun., Fr. Lichthardt G \$10.00, Joh. Fasse, Fried. Stehe, Fried. Gieseke G \$5.00, Fried. Kastening, Conrad Salge, G \$2.50.		
By H. Homeier \$2.00, Lud. Albrecht, Sophia Bähe, W. Becker G \$1.00, H. Kreft jun. 75 CtS. H. Kreft sen. 50 CtS.		
.. Aichele in Baltimore	2.00	
"of the comm. of Mr. Past. Seuel, Vincennes, Ind. 24.50		
namely: From the women's club of the community \$7.50, Past. Seuel \$3.00, Mrs. Wehmeier \$1.00, from two good friends 75 Cts., G. KluSmcier 75 Cts., H. Kröger, Fr. Kuhl- meier, Hanig, Heinr. Rnümman, Fr. Windmann, Fr. Twietmeyer, A. Louis, G. Veite, Fr. Bucre, Fr. Rösche, Fr. Lieber, Fräulein M. L. Reitmeier and D. Schokkemiiller, G50 Cts. L. Reitmeier 45 CtS., Mrs. Ottensmeier and H. Vollmer O 30 CtS., A. Osterhage, E. Osterhage, Hochmeier, Sparrnberg, Seele- mann, Fr. Rullmann, Hartmann, Mrs. Müller, Brehm, Laakmaun, Strattmann, Hauk, Miss M. Kröger, L. Nullmann O 25 CtS. G. Müller 15 CtS., Mrs. Eppinger 20 Cts.		
" of the comm. of Mr. Past. Merz, Lancafter, O. 26.85		
"Mr. Past. Stecher	10.00	
By the same from G. Badcnstein and from Jakob Innigt (K \$2.00, From Schumacher R. \$1.00, from 2 women G 25 Ctö. smaller gifts 50 C. 6.00 " Hrn. Past. Hattstädt	126.54	
From the comm. of Mr. Past. Sihler, 3rd Send.- 105.75 Fort Wayne, March 3, 1862.		

Jul. Knothe.

#### Correction.

In the last General Synodal - Report, the following address is incorrect in the alphabetical list of standing members of our Synod page 85: "Pomeroy, Meigs Co., Ind," should read "Meigs Co., Ohio."

F. W. Oestermeyer.

MSSSMSSWSMMMM-M.

Synvdal Printing Works of Aug. Wiebusch u. Sohn.

**S1. Louis, Mo.,**

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Volume 18, St. Louis, Mo. 16 April 1862, No. 18.  
Paul Gerhardt. \*)

In order to make the fight against false doctrine and religious menagerie suspicious, the enemies of pure doctrine and those who are neither cold nor warm, but whom the HER  
(Revelation 3:15, 16), all kinds of cunning are used. Such trickery consists, among other things, in the fact that those who are responsible for the purity of the divine  
The people who are zealous for the doctrine are blasphemed in the most shameful way. It is said that such zealots only prove by their zeal that they are unconverted people. They only insist on purity of doctrine, but they have no zeal against ungodly life. They are dead people and want a faith without love. They had faith only in their heads and mouths, but not in their hearts. Their Christianity is nothing but a faithless, not "from the innermost" coming "recitation".  
Of all kinds of beliefs." \*\*) The seriousness of their

The historical content of this essay is mostly taken from the following excellent booklet: "Paul Gerhardt. The faithful fighter and patient of the Lutheran Church. By Carl Becker, Lutheran pastor at Königsberg in Neu-Mark. Breslau. Geiser'sche Buchhandlung. 1852." The booklet, 80 pages in octavo, costs no more than 4 Silbergroschen and is warmly recommended to every Lutheran who is concerned about the damage of Joseph and desires to strengthen his faith in the glorious example of an old godly fighter. This little book is part of the biography of Paul Gerhardt's by Wildenhahn, since the latter is a novelistic account, whereas Becker's booklet is strictly historical.

\*\*) Pastor Fenger, for example, reproached us for this, and Pastor Brobst, through the  
Words were nothing but rudeness and bitterness. They quarreled out of quarrelsomeness, arrogance and fanaticism. Everything is interpreted to them in the most spiteful way. The lies that were spouted against them, even if they did not appear to be true  
The truths that are taught are believed with joy as irrefutable truths and are spread orally and in writing. And oh! man is only too inclined to believe the evil of his neighbor rather than the good. This fight of slander against the fighters for pure doctrine and worship therefore does not fail to serve its purpose. Not only are those thus slandered hated, but in general all serious and conscientious struggle for the preservation of the orthodox confession is made suspect, and with it, what is most sad, the pure doctrine itself. What a heavy responsibility, therefore, such suspects and blasphemers have on their consciences!

Where would be, to speak humanly, now the pure  
doctrine, had not once those attacked so relentlessly, so unsparingly the falsifications of the doctrine, who in their time were also blasphemed as quarrelsome stiff-necked, like an Athanasius, a Luther, a Jacob Andreä and others? Where would the pure doctrine be now, where would our glorious confession be now, if such men had become soft, if they had sacrificed something of the truth for the sake of human earthly peace, if they had looked at people and preferred the purity of the doctrine to the purity of the truth?

We have to let it be reprinted that all living faith and thus all Christianity is denied to us.

If they had not been so indifferent, if they had only presented the pure doctrine without sharpness and earnestness, and refuted the false one without signs of indignation, as if it were a false arithmetic, so as not to offend any enemy of the truth or of the twoächslers, and not to provoke his venomous blasphemies? There is no question that we have to thank those blasphemous fighters, who did not fight coldly but with heart, as the instruments chosen by God for this purpose, that our church even in this last, in this midnight time, has the brightly shining candlestick of its truthful confession. And whoever still has an open eye for this sweet, comforting light in this last darkness, will bless in his heart those men, whose worn-out bodies now rest in the grave and whose souls triumph before Christ's throne, for their faithful struggle, look at their end with a moved heart and seek to follow their faith, Ebr. 13, 7. They had, as it is said of Barnabas and Paul, "offered up their souls for the name of our Lord Jesus Christ." (Acts 15, 26.) But the world rejected them during their lifetime as confusers of the people, as once Elijah (1 Kings 18, 17.) and preferred those who limped on both sides (v. 21.) as the respectable, moderate, loving ones; the world was not worthy of them. Ebr. 11, 38.

That one should be strict and relentless in doctrine, firm and sharp against false teachers, and an enemy of a union of love without unity in the

We can see this quite clearly in the example of Paul Gerhardt. This man has the testimony of all German Christianity that the word of the Lord was fulfilled in him: "He who believes in me, as the Scripture says, from his body will flow rivers of living water. Joh. 7,38. His 120 songs are such rivers of living water. \*) Thousands, even millions, have already been refreshed by his fervent songs in all situations of their lives, in the highest trials of their souls and in mortal distress. Countless have already been awakened from their security, brought to repentance and ignited to the love of Jesus and to the joy of the goods of salvation. He belongs to the teachers who have "pointed many to righteousness" and who therefore "will shine like the brightness of heaven and like the stars forever and ever." Dan. 12, 3. And yet he was a man who loved peace, indeed was a right child of peace, but who put truth before peace, seeking first truth and then peace, according to the divine order: "Love truth and peace." Zech. 8, 19. In his heart dwelt true love, but that love which, as Paul says, "rejoiceth not in iniquity, but rejoiceth in the truth." 1 Cor. 13, 6. Therefore he did not give a hair's breadth to false teachers. He did not give an iota of the teaching of our orthodox Lutheran confession. He denied brotherly fellowship to those who wanted to pervert and falsify God's word even in one article of faith. He could not be induced to take the slightest step that could promote church, religion and faith mutiny. He would not shut his mouth to warn publicly against false teachers, to call them by name where the danger to the souls of his sheep demanded it, and would rather be deprived of his office, expelled from the country and driven into misery than to give up his fight against the proponents of divine truth. We want to tell you something about this fight of his.

Paul Gerhardt was born in 1606 in the small town of Gräfenhainichen (between Wittenberg and Bitterfeld). His father, Christian Gerhardt, was mayor there. His youth therefore coincided with the troublesome time of the Thirty Years' War, which raged in Germany from 1618 to 1648, which is why we have such beautiful songs by Gerhardt for the time of the war and for the time after peace was concluded. We do not know the exact date of his birth, because his hometown was ravaged by a great fire in 1637 by the Swedes, and the church records were also destroyed.

Even many non-German speaking Christians have experienced and still experience the blessing of Paul Gerhardt's songs, since many of these songs have also been translated into other languages, e.g. Norwegian and English, and have been included in the hymnbooks of these languages.

Nothing can be said about his youth and youthful years either. The history of these years lies in darkness, as it is God's way to let such people emerge from the darkness, from whom he wants to make a light and also set others to a light. When Gerhardt left the university, Germany was devastated, cities and villages had been turned into heaps of rubble, and there were few sheep to feed for those who wanted to become spiritual shepherds. The Mark Brandenburg resembled a desert. In the whole of Priegnitz there was only one inhabitant left - a preacher; in the county of Ruppin only four villages had escaped devastation; Berlin itself had barely a few thousand impoverished inhabitants. Therefore, it cannot be omitted that Paul Gerhardt remained a candidate until he was 45 years old and had to earn his living as a private tutor. We find him in 1651 in this position in the Hanse of the Electoral Brandenburg Court of Appeal - Advocate Andreas Bertholdt in Berlin. Here, however, he had not been idle and had buried his pound in the sweat cloth. He had directed himself according to the apostolic exhortation: "Sing and play to the Lord." Several of his spiritual songs are already found in the Märkisches Gesangbuche, which Joh. Crüger, music director at the St. Nicolai Church in Berlin, published in 1649. They were sung in the churches with great edification. This is made out of the songs:

Up, up, my heart with joy, I lift, Lord, to thee, Awake, my heart, and sing. And the following refer to the Thirty Years' War and the Peace of Westphalia:

Come in to your gates, O Lord, who formerly had your land, How great and heavy is the burden, praise to God, now is resounding.

He raised his voice not only in spiritual, sweet songs, but also in the pulpit like a trumpet to call sinners to repentance, and God let his lips drip with balm for wounded hearts and troubled minds. At that time he preached frequently in Berlin and became known to the magistrate and the whole city, since his eloquent lectures edified everyone.

On March 13, 1651, the provost Caspar Göde had died in Mittenwalde and the local magistrate wrote to the Berlin ministry to suggest a capable man who would be suitable for the position. In a letter very favorable to Gerhardt, the ministry suggested him. In the letter of recommendation it said: "His diligence and his erudition are known, he is of a good spirit and unadulterated doctrine, at the same time of an honorable, peace-loving mind and a Christian irreproachable life, therefore he is also held dear and valuable by the high and low of our town.

On such recommendation the magistrate transferred

In Mittenwalde, our Paul Gerhardt was given the office of a provost there, and he was therefore ordained on November 18, 1651 in the Nicolai Church in Berlin. On this day he wrote the following lines in Latin in the ordination book, which in the German translation read thus: In the name of the Holy Trinity. Amen. I confess and promise that I will preach and defend the doctrine contained in the first unchanged Augsburg Confession and its Apology, in the Smalcaldic Articles, in Luther's two Catechisms and in the Concordian Formula, which is based on the clearest and firmest testimonies of the prophetic and apostolic writings, and that I will persevere in this faith to the end of my life by the help of divine grace.

He kept his word, that has become clear and known to all the world. In Mittenwalde he administered his office faithfully and

emphatically and led many sheep to the Lord. He remained there until 1657, but had to endure many a suffering and many a grievance during that time, the latter especially from his colleague, Diaconus Allborn, who had been passed over when the position of provost was filled. But God also gave him many a joy and brightened his days. In particular, he married Anna Maria Bertholdt, his former pupil, on February 11, 1655, with whom he led a marriage richly blessed by the Lord, in that they both sought only what was pleasing to their God; but it went through crosses and tribulations. On May 19, 1656, his little daughter Maria Elisabeth was born to him, who died again on January 14, 1657.

The lord of the church, however, had designated a larger vineyard for his servant to cultivate and work. On Oct. 10, 1656, the provost Peter Vehr of the Nicolai Church in Berlin died. The previous archdeacon Georg Lilius took his place; the deacon Elias Sigismund Reinhard became archdeacon and the deaconate was offered to our Paul Gerhardt by the magistrate. He joyfully followed the call, and in July 1657 took up his new office in Berlin, where he was now to fight not only the battle of faith for his own soul, but the battle for the glory of God and for the glory of the Lutheran Church. And he was found faithful and won the crown.

In the Brandenburg Electorate, the Lutheran Church was in a sad state at that time. As early as 1613, Prince Johann Sigismund had left the Lutheran Church and converted to the Reformed Church. He immediately showed great bitterness against the Concordia formula introduced in the Lutheran church of his country, because it was such a powerful bulwark against the intrusion of the Reformed heresies. Since Jakob Andreä, this zealous fighter for the pure doctrine, had made a special effort to advertise the Concordia formula everywhere and to promote its acceptance, this man was a great help to the apostate church.

The prince particularly hated Andreä. Therefore, in a letter to his estates in 1614, he called the honorable Andreä an "ambitious priest," who with the Concordia formula had sought to "introduce a Lutheran papacy over the churches and congregations of God, but not to promote the glory of God alone. But since such a great lord cast this slander, the Lutherans had to keep silent about it and could only sigh to God about it. Sigismund also forbade the students of his country to attend the University of Wittenberg, where the teaching was still strictly Lutheran, and now reformed the churches in the manner of Carlstadt. His like-minded successor was Georg Wilhelm, who died in 1640. Under the government of the aforementioned, however, the Lutherans still survived poorly. But when the son of the latter, Frederick William, who was given the name of the "Great Elector", took the helm, the freedom of the Lutherans, as meager as it already was, was completely gone. This reformed prince, in fact, conceived the plan of a church union, namely, he intended to unite the Lutheran and Reformed in one church. When this endeavor of the Elector became known, the Lutheran preachers of the Electorate, especially those in Berlin, began to warn their people from the pulpit all the more zealously against the heresies of the Reformed Church. The Elector was outraged to learn of this. He therefore issued a special edict on June 2, 1662, in which he forbade zealotry against the Reformed teachings with "severe disgrace and severe punishment. Finally, the edict stated: "If among the candidates of the ministers (of the preaching ministry) or among the preachers in our lands some impious and hardened zealots and zealots were found, who thought that their consciences would be too tightly stretched by this Christian well-meant decree of ours, we can well let it happen that they will look for other opportunities and settle outside our Electorate.

This edict was followed by a letter to the Berlin Consistory on August 21, 1662, in which the "Great Elector" decreed that a friendly colloquium should be held between the Lutherans and the Reformed in order to bring about peace and harmony. Since the Lutheran preachers in Cologne, who were to participate in this colloquium, had shown themselves to be unconfident, Paul Gerhardt protested at first against being united with these false brothers. He raised an objection, in which he wrote: "Shall we conjugate with the Cölnische Ministerio and act together with them in a common cause, since in most of the same place syncretism (religious warfare) has already taken place, and in their hearts they are against us? The Cölnians declared that they also wanted to stick to all the teachings of the Concordia formula, but they did not consider the following

The doctrine of Holy Communion and Baptism and what belongs to it. The Lutherans did not believe that the doctrine of the Lord's Supper and baptism and all that went with it, but that the doctrine of predestination was the main cause of the separation. But this explanation not only did not satisfy the honorable Paul Gerhardt and his colleagues in Berlin, but only made the Cologne Lutherans even more suspicious to them. So they finally agreed that each of the Lutheran ministries, the Cölnische and the Berlinische, should negotiate separately.

The colloquium began on September 8, 1662. From the Lutherans of Berlin, besides Paul Gerhardt, the provost U. Georg Lilius, the licentiate Elias Reinhardt, N. Martin Lobath and the two preachers at St. Mary's Church Lorenz and Hellwig took part in it. The soul of the colloquium was Paul Gerhardt. Since one also negotiated in writing, he had to lead the pen. From what Paul Gerhardt

We want to share only a few things with you.

When the Reformed declared it an "insinuating" speech that the Lutherans had said that the Reformed taught falsely "with constant intent," Paul Gerhardt answered them:

"That the Reformed consider our words, when we say: They teach against God's Word with constant intent, to be insinuating speech, we must let happen and cannot prevent it; but that it is in fact and truth insinuating speech, we by no means concede to them. When we speak of the "intent" of the Reformed, we speak of their hardness, since the heavenly truth and the bright, clear Word of God are before their eyes, and have also been shown to their satisfaction by Luther and his successors, yet they always remain and intend to remain with their erroneous teaching. Since this doctrine of theirs does not come into their mouths and pens by chance, but is spread, protected and defended by them with good deliberation and with all their efforts. We speak of their consciences as they reveal them to us through their works, in that they do not want to allow any teaching that actually happens to their consciences in so many writings and books, but despise it more and more. Whether they act against conscience is otherwise determined when they attribute all kinds of gross errors to the Lutherans, from which many of them themselves absolve us.

When the Reformed declared it a "malicious slander" that they were accused of false teachings on the part of the Lutherans, Father Gerhardt explained:

"And must we now that we say,  
the disputed Reformed doctrines are false, which we constantly say and want to say, until we are presented with another, for malicious slanderers,  
does not affect us, as we are ready, for the sake of our most holy confession, not only to say such harsh words, but also, since it is God's will, to say such words.  
should be due to suffer and to get over one more." Gerhardt knew well why he added this. The "great prince", in whose power he was with his colleagues, took note of these negotiations with anger, and his wrath was gathering like a heavy thunderstorm over the



Lutherans who were steadfast in their faith. Father Gerhardt continued to write on that occasion:

"Our titles, which we have hitherto had to suffer from the Reformierten, we have earned with nothing else around them, as we *pacem syncretisticam*

(a peace of faith), which they offered us, that we also cannot speak their religion and confession rightly for the time being, but have (at their demand and request) had to make our confession and say: 1. that they teach against God's revealed word; 2. that they persist in such teaching with constant resolution after sufficient faithful instruction; 3. that they only statue mere bread in the Lord's Supper. For this we have had to be called agitators, seditionists, calumantes, injurians, malicious, slanderers, etc., and are still called so without any and all conditions, as appearances show, and we may let the whole world judge us here.

The reformers tried to make it seem as if the doctrine of the Lord's Supper was a matter of the Lutherans asserting the oral partaking of the body and blood of Christ. The reformers tried to make it seem as if the doctrine of the Lord's Supper was about the Lutherans claiming the oral consumption of the body and blood of Christ, while the reformers denied it, otherwise they would be united in this article. They declared that the doctrine of the oral eating and drinking of the body and blood of Christ in Holy Communion was not of such a nature. They declared that the doctrine of the oral eating and drinking of the body and blood of Christ in Holy Communion was not of such importance that without its science and knowledge, even confession, God would not want to save any Reformed preacher or Reformed Christian. To this, Father Gerhardt replied on Nov. 7, 1662, among other things, as follows:

"Although I see quite well that this sentence: oral enjoyment is not of such importance, is not absolute here, but only comparative, I cannot hear it without pain to my soul. It is easy for the reformers to think and speak in this way, since they deny oral enjoyment and consider it to be imagination, even madness. But we know that this enjoyment is an ordinance of our glorified Savior, and is founded and commanded in his word in the clearest and most definite manner, for the salvation of our souls: and therefore the weight, the content, and the seriousness of it are heavier than heaven and earth. But that some who do not know and understand this article are not condemned, comes, I believe, not from the lack of weight, but from the abundant mercy of God, which pardons that weakness of men. But whoever does not know that oral enjoyment in such a way that he at the same time denies it and contradicts it obstinately, maliciously hostile, persistently and blasphemously, we can certainly not exclude him from the

The emphasis and the whole weight of the oral enjoyment arises partly from the founder and author, who is the God-man, Jesus Christ. The emphasis and the whole weight of the verbal enjoyment arises partly from the founder and author, who is the God-man, Jesus Christ, partly from the presented object, which is not an ordinary food, but the body of the Son of God Jesus Christ Himself; partly from the final purpose, which is the salvation and the blessedness of our souls.

When, nevertheless, the Reformed demanded that the Lutherans recognize them as brothers, Paul Gerhardt replied: "that neither we can accept them as brothers and fellow believers, nor can they desire our brotherhood. They have cut everything off from us several times, since they have freely let themselves be heard in public, that they would never depart from their confession; we should not think as if they wanted to become Lutheran; it would also be counted to us as a great sin that we should have used ourselves, we wanted to make the Elector of Brandenburg Lutheran.

The Lutherans, Paul Gerhardt at their head, stood like a wall. Since the Reformed were by no means aiming at a mere peaceful toleration, but at an ecclesiastical union without unity in doctrine, the long-standing colloquium finally broke up. On May 29, 1663, they met for the last time and then parted without having reached the goal of a union; rather, the gulf between the Lutherans and the Reformed, which consists in their false doctrine of Christ's person, of baptism, of the Lord's Supper and of predestination, had only become more insurmountable.

However, the Elector did not want to give up the matter yet and wanted to bring other so-called "peaceable" Lutheran theologians from other cities to a new colloquium, while the stubborn Berliners were to be excluded from it. When this did not come about either, the Elector issued a new, stricter edict on Sept. 16, 1664, in which he decisively ordered both parties to refrain from fighting each other and especially from using insinuating names, especially on the pulpit. The preachers, however, were to undertake by issuing so-called "reverses", that is, written vows, to live up to the electoral edicts and to refrain from all hostile attacks. Those who refused to do so were threatened with removal from office. The conclusion of the edict read: "We hereby most graciously (!) command that this edict and decree of ours be held rigidly, firmly and unbreakably, and that not a single pastor or preacher, whoever he may be, be permitted to act contrary to it, but rather, in the adverse, unexpected event that one would allow himself to act contrary to it, to bring this immediately to us most obediently.

This edict naturally caused great consternation among the Lutherans. The collected Lutheran preachers therefore submitted a petition to the Elector on 29 October 1664. October 1664 to the Elector, in which they humbly requested: "to leave them as before with unaltered freedom of conscience and their church; for the electoral edict contains a number of high and important points which they find full of dangerous and soul-disturbing difficulties, and by which, if they wanted to comply with them, they would separate and isolate themselves from the entire Lutheran church, with which they intended to remain until the end of their lives." The Elector, however, let them answer that he had never intended to weigh down their consciences, and added derisively that their freedom of conscience seemed to consist only in blaspheming and heresy against the Reformed. The edict would remain in force, and they would refrain from writing such letters and from further complaining to him.

Now the misery of the faithful confessors became greater and greater. They wanted to give to Caesar what is Caesar's, but above all to God what is God's. They knew quite well that this would mean that their faithful confessors would be driven out of office and fatherland. They also knew quite well, even if they all wanted to be driven out of office and fatherland for the sake of the blessed truth, that this would not help their poor sheep; they knew that the congregations so dear to them would then be forced upon wretched hirelings who, in order to escape the wrath of the "great Elector," would abandon the word of the King of all kings and deliver the congregations still entrusted to them to heresy. In their great distress of conscience, the Lutheran preachers of Berlin turned to the universities of Wittenberg, Jena, and Helmstädt, as well as to the ecclesiastical ministries of Nuremberg and Hamburg, and asked them for a theological opinion on how they should behave in this emergency according to God's Word. Of course, all expert opinions were to the effect that they should not give in but continue faithfully and steadfastly to confess. The Elector was informed that these theological counsels had been obtained. Even this step, taken in obvious distress of conscience, was counted as a crime by the tyrannical prince! He therefore issued a rather harsh letter to them on April 25, 1665, in which he ordered them to deliver all the received expert opinions in the original (that is, not in copy, but as they had been sent to them) to the Consistory on April 28, 8 o'clock in the morning and "to appear there all personally. To the Consistory itself, however, he wrote under the same date: "We graciously order you, when the said ministry appears and also delivers the censures and indicia (judgments) obtained on our edicts, not only to seriously reprimand him such mischief (!) in our name, but also to indicate to him that they will immediately inform our edicts of the year before, as well as those of Anno 1662 and the edicts published in Anno 1614, that they have been or, if they refuse to do so, they should be aware that "we do not want to tolerate them in our country as those who disobey our Christian ordinances" (i.e. as rebels!). According to another instruction given to the secular rulers, Provost Lilius and Licentiate Reinhardt, if they did not immediately sign the "Revers", were to be immediately dismissed from their service in the name of the Elector; against the remaining preachers, however, patience was to be exercised for a short time.

Lilius, who was already a venerable old man of seventy, and Reinhardt refused to sign the demanded conscience-imposing lapel. Thus they were immediately deprived of their office. Later on, in January 1666, Lilius was able to sign the reversal in a softened form, after his own son, who was court preacher in Baireuth, had persuaded him to do so as an innocent thing, he was therefore reinstated in his office; the same died soon after "after heart-rending anguish of conscience, in serious repentance. \*) Reinhardt, on the other hand, who remained steadfast, was accepted in Leipzig, where he became pastor at the Nikolai Church, then Doctor of Theology, Professor and Superintendent. †)

In vain, the Berlin preachers, who had not yet been deprived of their posts, addressed a humble petition to the Elector, in which they concluded: "Finally, we ask in the deepest humility that Your Serene Highness graciously grant us no less freedom in all of our church activities and Christian ceremonies than the popes have to enjoy under Your Serene Highness's most gracious protection and umbrella, which we are all the closer to, as we went out from the papacy." Also, as much right as was granted to the Papists by the Elector was not to be granted to the Lutherans in their churches inherited from their fathers. The Elector also took this letter very badly, declaring that he "could not feel their obedience from it," and that it would remain with the earlier decrees.

When no small movements arose among the congregations over Reinhardt's and Lilius' deposition, the Elector sought to reassure the people by declaring that he in no way wished to introduce a religious war and not to disturb the Lutherans in the practice of their religion; only the Lutheran preachers were to be prevented from "attacking, blaspheming, and heresy against the Reformed and their doctrines;" but when such godly, peaceful, and peaceful people were to be attacked, blasphemed, and heresied by the Lutherans, the Elector was not willing to do so.

The above-mentioned son of the old Mus was later even tempted to give up all his theological offices and became Margrave Christian Ernst's Privy Councillor at Baireuth. (S. Innocence. Nachrr. 1727. p. 1088.) '

†) S. Innocence. Nachrr. 1727. P. ION.

loving, truly moderate men, such as Paul Gerhardt was, a lapel was demanded, so it was easy to see what was behind it: the Lutheran preachers were no longer to warn their listeners of the errors of the Reformers, to become mute dogs, and to do it so quietly that they could not be heard.

The Lutheran Church would be swallowed up by the Reformed Church.

In a letter of June 9, 1665, even the deputies of the estates pleaded in vain with the Elector on behalf of the Lutheran preachers, reminding him that they "could not well be expected to commit themselves to anything with a doubting, resisting conscience, about which they might have to suffer contestation, since in spiritual matters doubt can easily offend tender consciences. The fanatical Elector could not be softened even by this, and replied

The prince argued that the preachers were only using conscience as a pretext, that is, as a mere excuse, and that one could not demand that he, the Elector, should allow his "high respect to be trampled under his feet. The Elector was obviously under the delusion that he had to command and demand obedience in the church as well as in the state.

(Conclusion follows.)

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### Another call for help. \*)

With a deeply moved soul, Schreiber closed the past year and began the new one. It was around this time last year when the thoughts and plans of the new missionary institution to be founded here filled him with life, and as all God's works are almost always created and born with a difficult struggle in faith and prayer, so also this one. My soul hovered between fear and hope; Not as if I had doubted at all whether a work that is to serve the ban of the Kingdom of God and especially in America, where there is such urgent need and such explicit requests for help, is the will of the Lord, or even whether the Lord's hand is strong enough to bring about such a work, oh no, - but this cost me the most inner struggle, the question of whether the Lord had just chosen our Steeden to be a missionary institution for North America and especially whether I was the right man for it. The most difficult thing was to overcome such doubts and, through God's grace, to gain a steadfast and confident heart against them. Well, the Lord helped, and I was able to close the old year with praise and thanksgiving. When the divine blessing,

"This call for help can be found in the first issue of the Blälein von Brunn of this year. It shows that the institution is growing promisingly, but is still in need of our help.  
D. L.

The only thing that legitimizes and confirms the divinity of a work that has been started, is the fact that it rests on it, we may certainly also boast of our missionary work for North America, and I would like to say it with all my might and from the depths of my heart.

We boast and confess in our souls, not to give glory to men, but to give due praise to the glorious name of the great God, who has so visibly demonstrated His strong hand to us anew in the founding of our missionary institute for North America, and has so graciously looked upon and blessed our doings and undertakings in it.

Last time I reported to our dear readers about the existence and progress of our local missionary institution. Today I would like to emphasize the task that the Lord has given us for the new year.

The greatness of the work assigned to our mission for North America moves my soul no less at the beginning of this new year than the retrospective view of the greatness of the divine graces already experienced. - I have already told you how many workers have been assigned to our mission.

Church in North America; among them also those for whom a provisional admission to our local proseminary is in part not possible. completely impossible, at least partly un-

is suitable. I assume the latter to be the case with those among the candidates whose age seems to have advanced too far to learn Latin and who are by no means rejected as incapable of working in the vineyard of the Lord.

or also with those who are destined from the outset only for the office of school teacher. It goes without saying that I have left nothing to be desired in all of these in order to be able to send them to America with a clear conscience and to recommend them for admission to one of our seminaries. It has also not been difficult to obtain the necessary information about the enrollees from the mouths of their own pastors or other close friends. According to the applications received so far, one even younger pastor is ready to leave for America next spring,

who, however, has made his entry into the service of the American church still dependent on whether the ties that bind him to his previous congregation will really be severed in the expected manner; then four school teachers, all of whom have already served in the school office and three of whom have declared themselves quite ready to leave in the spring, while I cannot yet state this so definitely about the fourth. A part of the people mentioned here are already married, and since all of them lack their own assets almost completely, it will be necessary for the time being to bring their families with them (however, all but one of them are still without children), as is done in a similar way in other missions. Furthermore, I would like to let two of the young people who have been staying at my institution here since the fall go to America in the spring, since for both of them a longer stay is necessary.

For the one, not because he has already acquired the sufficient previous education to be able to enter an American seminary immediately; for the other, because his age makes a shorter course of education seem desirable. And finally, in addition to these, I consider the following to be suitable for sending to America: an older young man from the congregation of Pastor Feldner in Elberfeld, then a second from Bavaria, who has already spent some months in Neudettelsau with Pastor Löhe.

But he was dismissed from there because he was not found completely suitable for the holy preaching ministry. At my request, however, he gave an otherwise quite favorable testimony and was highly recommended for an assistant position in the missionary service of the church, which seems to me a sufficient guarantee that in any case the designated person would be suitable for the schoolteacher service for America, especially since his persistent earnestness and zeal are not hindered by any obstacles in the intention to work in any way on the building of the kingdom of Christ.

Finally, there is a third, who comes from Württemberg and is currently in Silesia, and who has been engaged in the education and teaching of children for a number of years in several independent institutions and has acquired excellent credentials, but now wants to devote his energies to the Lutheran Church.

That would be ten workers whom we can supply to the Lutheran Church in North America in this early year, workers who will be able and ready to enter the work, partly already at the moment, but the majority at least after a short stay in the seminary. Above all, I must consider it a great proof of the blessing that the Lord has bestowed on our new missionary work for North America, that He is already bringing such a large number of missionaries to North America in the first year of its beginning. If some other causes, as far as they are not reprehensible, may have contributed to the decision of some of those reported to go to America, that may be, if they are only honest of heart and capable of serving the Lord, as we may hope with full confidence, then it is enough for the purposes of our mission and the joy and blessing with which the Lord has crowned us, that He has given us such a number of workers to send to America, remains completely unabated for us. Otherwise, what good would the richly filled missionary treasury do us if we had no people to send out? But once we have the people and they are really given to us by the Lord and destined for His service in America, I think it will be a small matter with the money that is still missing. - I have already informed my dear readers that the Lord has given our institution in Steeden plenty of what it needed, and the Lord, who has made so many hearts willing to do this in the past year, will probably do it again in the next year.

new ones. However, our institution's treasury does not have so much left that the sending of the above ten could be financed from it, especially with the inclusion of some women and children. It will require a sum of 7-800 Thalers. In the firm confidence and conviction that this is in no other cause than the Lord's, I bring this to the public's attention and ask for the necessary help and support to carry out the work that has been started for North America. The Lord has so visibly brought it to this point and given it such a glorious beginning, and now it should remain unfinished? This should "burn" and hurt me in my deepest heart and I wish that all my dear readers felt the same way. The blessing that the Lord gives us in our mission for North America is truly a mighty challenge for us to direct a work that promises such rich and glorious fruits. After all, it is something great to send ten workers to our church in America, with whom just as many congregations that are already ready for them and waiting for them will be helped out of their ecclesiastical distress and abandonment. Therefore, when I consider the size and importance of this task, in which the eternal salvation of many hundreds of souls, the ecclesiastical care of ten congregations is at stake, and compare it with the active zeal with which Christian love often takes care of so many smaller and subordinate purposes in the field of Christian and ecclesiastical life, then I believe I may cheerfully and confidently hope that my request for help will find enough sympathetic hearts. It seems quite impossible to me, if one willingly gives so many tens of thousands to send some missionaries to the poor heathens, that we should lack the few hundred thalers it takes to provide preachers or school teachers for ten congregations of baptized Christians. And it is not as if our church in America demanded help from us, while it itself remained completely inactive; no, our brothers in America, among whom each congregation has to maintain its own church system, not only provide for their three ecclesiastical teaching institutions, but have also, despite the present difficult war conditions, already made such significant contributions to our missionary institution here that its existence would have been almost impossible without them. They are all the more worthy of our help and support. Oh, that we would forget all other purely human and personal considerations, which have perhaps prevailed here and there to the detriment of our American church, that we would look only to the cause of the Lord, to the need of souls, that we would be willing to build the kingdom of God, where He, the Lord, opens the door for us and gives us the calling for it. Well, the matter is the Lord's, He has begun it. May He also complete it. "He has the way of all ways, He is not lacking in means. Praise be to his name.

In conclusion, I would just like to repeat what

I have already said before that no one sees me as a lesser man than the one who has begun this work, perhaps started it out of his own discretion and presumptuous intention, and who may now also carry it out. No, I think I am only a lowly servant and helper in the whole matter, as one needs one for every work. But the matter is the Lord's and His church's. Therefore, next to the blessing of the Lord, everything will depend on the church recognizing it as its own, so that it is taken in hand in church and Christian circles, and the mission of our church in North America among our abandoned compatriots is no less a sacred duty of faith and love given to us by the Lord than the mission among the Jews and Gentiles.

(Sent by Pastor H. Schöneberg.) **The "lovely and righteous voice to the Missouri."**

Among the annually recurring visitations of a preacher here at home is the so-called subscription praxis of some publishers of periodicals. Other business men spend a great deal of money on advertisements and notices; the literary manufacturers take an almanac, address it in order, and give the Post Office a dollar to earn for every hundred of their products. One of these tireless "volunteer reader" seekers is the Rev. Brobst.

Once you have the paper in your hand, you look inside. That's what happened to me with No. 6 of the Brobstisches Blatt, called "the Lutheran magazine." After the earnest plea to the Lutheran (if the man's heart does not soften in St. Louis, I don't know), Mr. Brobst gives himself and his readers a "lovely and righteous voice from Missouri" for their refreshment. He writes:

"A preacher of the Missouri Synod in the far West wrote us the other day, among other things, as follows:

"I will soon pay for this year's journal. At the same time, allow me to make the following remark: although I do not agree with the journal in all respects, nevertheless, because of the many good articles it contains, I wish to read it in the future as before." "

"Such kind and just brethren in the Missouri Synod we count among our good friends. We do not expect the members of the Missouri Synod, or the members in any other synod, to agree with us in all things, - if they will only let what is good be good, and show us justice, love, and mercy, we are gratefully satisfied."

The name of the good friend in the far West is not mentioned. Good friends do not betray each other. - However, since today is such beautiful spring weather, I involuntarily thought of

The other half of the verse for Mr. Brobst: "So oft ich diese Stimme hör', macht es mir allmal Freude mehr. Cuckoo!" - The good friend in the far West is not right in all the pieces, but because of the many good articles, he also takes the bad ones. That does not go now once differently in the trade - and in the far west the selection becomes ever smaller. The credit in bad time is also still to be struck.

What refreshing consolation the harried editor in old Pennsylvania makes of it! "Friendly and just" brethren in the Missouri Synod *vis-à-vis* his "honored and learned" colleagues in St. Louis. Will the Missouri Lutheran not remain good friend - it lets a Missouri friend from the far West hear his sweet voice. "Oh think that in all zones good men still dwell."

How modest are Mr. Brobst's demands! He does not write, like his college in St. Louis, for a synod. "Lutheran journal;" who measures the scope of the term against: "Lutherans"! Brobst's Lutheran is a many-headed monster. He must make it, as in great inns: Put on all sorts of things. How pleased the man is when, among his warmed-up porridge, a Missourian in the far West also finds out a piece that tastes good to him -and gratefully, though with credit, pays for the whole vegetable. You can't please people in every way. But Mr. Brobst is most annoyed when people do not treat him as a wholesaler and take the bad with the good. A wholesaler who knowingly sells the bad with the good sins against the seventh commandment. Mr. Brobst, however, demands three virtues from his clients so that he can sin against the second commandment. He wants to be grateful if here and there a Missourian is helpful to him. Lutherans who really practice these virtues, justice, love and mercy, will probably never earn Mr. Brobst's gratitude.

But the matter also has a very serious side. - According to the numbers that have been sent to me six or seven times against my will and thanks, Brobst's paper is a dangerous and pernicious paper for the soul. It is not good to play with such goods. False and seclirical doctrine, like any other sin, attaches itself very easily and eats itself in. The fact that a person belongs to the Missouri Synod does not protect him against this approach or cancer. In addition, Brobst's paper is shallow and flatly written, that is, cut together. Does the pastor himself perhaps read the many miserable little articles only with reluctance - who knows what they do in his own house? Sin clings easily. The Lutheran magazine is seldom kept under lock and key or in the oven. It plays the role of a house friend tolerated with suspicion, who is all the more likely to do his business in the corner. We should also

In keeping such publications, we realize that we are partly helping to spread false and shallow doctrine. We make ourselves partakers of other people's sins, and that as a result of our miserable curiosity about the Quasilutherans. We also want to know what people are doing and doing. A pastor who is faithful to himself and his congregation should not tolerate such quodlibet as the Lutheran magazine in his house, if he has no other profession to read through such things. Of course, he does not have this profession with his pastorate. We are not all condemned to be bothered with such stale witnesses.

That would be my opinion about the "lovely and just voice. The brother in the far West is unknown to me. I don't know how he copes with his conscience and the Brobst paper; however, it seems to me that he is not quite calm about Pennsylvanian literature. Otherwise, he would not have defended himself against the editor and told him that he did not agree with him on everything. He would not have harbored the furious hope that Mr. Brobst would omit the articles that displeased a Lutheran Christian. That would be nothing else than asking Pastor Brobst to come to the realization that he has neither profession, gift nor skill to write a Lutheran magazine. Love hopes for everything, but I must honestly confess: more than pigeon-toedness is needed here.

### **To the ecclesiastical chronicle.**

**The Proseminar in Germany.** Concerning the same, Pastor Brunn informs us in No. 1 of his Missionary Bulletin of this year: "In the manner of righteous housekeepers, at the end of the previous year I also took out my account book and counted and compared income and expenditure in it. In order that all my dear friends and brothers who have supported me with their gifts of love in the missionary work I have begun for North America may know what has become of their gifts and how they have been used, I consider it my duty to communicate the results of my annual accounts in a few words. The income of my missionary treasury in 1861 was: 2587 Rhenish guilders or 1478 1/4 Thaler. Expenditures for the establishment of our institution here were 400 Thlr.; the maintenance of the pupils during the nine months from Easter of last year until now (during which time half 7, half 9 pupils had to be cared for) has cost 800 Thaler in total, that is, with household, books, individual expenditures for clothing 2c. Thus, in the first year of the existence of our institution, which has now passed, the Lord has not left us in disgrace, but He Himself has given us some abundance, so that we may both begin the new year without worries about supplies, and also confidently and cheerfully hope that He, who in the old year so mightily overcame the first difficult mountain

I will not lack the necessary funds for the upcoming much larger expenses in our mission to North America in the new year. The Lord willing, this little missionary bulletin of ours shall continue to appear in 1862, and I hope that the more lively our connection with North America becomes, the more it will be possible to give our bulletin a lasting interest through direct correspondence from there and through information about the church conditions in North America. Once the great America with its millions of emigrated Germans has arrived and a vigorously flourishing Lutheran church is rising in it, we cannot possibly withdraw our interest and attention from it.

(Submitted.)

### **To the dear women and virgins in our Synodal Union.**

In No. 16 of this year's Lutheran, it is clearly stated that a debt of K1319.00 is still owed to Concordia College in St. Louis, and that only K15.00 of the debt has been paid off in the past year. I almost think, dear sisters, that we could also do something; if each of us would give a dollar, we could certainly soon pay it all. In the building of the tabernacle, not only men but also women contributed and worked with their hands, as it is written in the second book of Moses in the first chapter. Shouldn't we also be able to do something for the sake of Christ? - Just make a right beginning. Whoever has no pocket money, make a small sacrifice, perhaps buy a somewhat cheaper ribbon, dress, hat, etc., and your dear husbands and fathers will certainly not object. Therefore, dear sisters, let us only earnestly want, then the good God will also give the accomplishment, and in a short time we would have paid everything.

Unity makes strength, and many drops make an ocean.

Your lowly fellow sister in the Lord.

S. S.

What does the word Good Friday mean?

Some write the word Charfreitag and derive the same from the Greek oiwrk (joy) or oimris (grace), others from the Latin word ourus (dear) or ouroro (fast). The connoisseurs of the All-German, however, have proven that the word Good Friday is to be derived from the Old German word karen, that is, to lament, so that Good Friday is to mean the day of the weblkagens and suffering of our Lord.



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## Death notice.

March 10, gently and blessedly passed away in the Lord Joh. Benj. Guenther, hitherto a teacher at the parochial school in Columbia, Ill, in the

26th year of his life. He was born April 4, 1836 in Dresden, from where his parents emigrated with the Saxon Lutherans two years later and settled in St. Louis, where the deceased received his Christian education and schooling. Weak and sickly from early youth - since as a child he fell out of the arms of a female attendant through carelessness and thus received a physical injury that robbed him of his health and straight limbs forever -, he suffered especially in recent times so much from constriction that even the slightest physical exertion became burdensome for him. But in spite of all his physical weakness, he administered his office as a teacher at the local parish school with all fidelity and great blessing, so that he had earned not only the love and devotion of the children, but also the respect of all those who knew him. For what he lacked outwardly, God had replaced inwardly all the more abundantly. Not only was he equipped with beautiful gifts of the mind, which enabled him to do something efficient and thorough in school with the greatest simplicity, but above all, God adorned him with the gifts of the Holy Spirit, with faith, love, and the love of God. Above all, God endowed him with the gifts of the Holy Spirit, with faith, love and patience in suffering, so that he was an example to the community through his word and godly conduct, and a Christian educator for his school children. His death is a painful loss for us. It certainly happened to him, the deceased, that God put an end to his continuous suffering by a gentle and blessed death. And God, according to His great mercy, made him feel this even in his last hours, so that he could leave this world with praise and thanksgiving. He felt so well, freed from all burden on his chest, that he rose from his bed and prayed: "I thank you, my God, that you have redeemed me from death to life, not that I should still live" - then he lay down and fell asleep so gently and quietly that the bystanders did not notice even the slightest sign of a death struggle; and when they listened to his breath after a while, his soul had escaped; it had been redeemed from death to life and had passed through. Death became a sleep for him!

The funeral took place on the 11th afternoon, and the large solemn funeral procession, which was joined by several schools of the town, showed how many friends the deceased had, even outside the community, who appreciated him. In committing his body to the ground, we comforted ourselves with the words of St. Paul, 1 Thess. 4:14: "If we believe that Jesus died and rose again, God will also take with him those who have fallen asleep through Jesus." ' Fr. W. Holls.

**The next Synodal Assembly of** the Western District of the German Lutheran Synod of Missouri, Ohio and other states will commence on the Thursday before Cantate Sunday, May 15, at Trinity Church, Crete, Will Co, Ill.

During the sessions of this synodal assembly, among other things, the following will be discussed: - The proper form of a local Evangelical Lutheran congregation independent of the state, whereby the following will be discussed: 1. its rights, 2. its duties, and 3. the exercise of both. Anyone else who wishes to submit an item to the synod for discussion,

is requested to send it to the undersigned four weeks in advance.

Voting Lords Pastors are reminded that they are to submit their Parochial Reports during the Synod meeting.

Finally, all those who intend to attend the Synod are requested to notify Mr. Pastor W- Heinemann, Crete, Will Co., Ill. by letter at least fourteen days in advance to facilitate the lodging.

St. Louis, Mo, March 17, 1862.

G. Schaller, currently President of the Western District of the Synod of Missouri, Ohio and other Sts.

## Receipt and thanks.

For the proseminar in Germany received through Pastor Büniger from an unnamed 50c. - through Pastor Clans in North st. Louis from school children, nelmlich from Siedelt 50c., Tudesing 25c., Schneider 25c., Giesecke 30c., Giesemann 25c., Schürman" 25c., Günther 30c.- C- F. W. Walther.

For poor students:

received from Mr. Steindruck, St. Clair Co, Mo, \$3.00. - as a thank offering from Mrs. M. G. in Rev. John's branch parish \$3.00 and from Mrs. W. G. deögl. \$1.00. C. F.W. Walther.

For Pastor Sommer received through Mr. Pastor Heinemann, collected at Mr. Diersen's wedding \$3,20. C. F. W. Walther.

With heartfelt thanks to God and the benevolent donors, the undersigned certifies receipt of the following gifts:

Bom Frauenverein der Columbiage Gemeinde des Hrn. HvllS: 1 pack of shirts, undergarments, etc. for poor students.

Bon of the St. Charles parish of Mr. Past. Gräbner: 27 hams. 42Shoulders, 2l sides, 37 sausages, 6pts butter, 2 bags beans, 1 bag dried apples, 32 bags potatoes. A. Crämer.

## Received:

For Synodal Coffee:

By Mr. Past. Beyer received\$10	,10	
To wit:		
From the comm. in Bloomfield harvest festival coll. \$3.65 " " " Belleplin ""	1.72	
""Wincheffer-Laldonia	1.49	
""Pella 0.42		
""New London	0,32	
" himself	2,00	
For sold synodal reports	0,50	
On the child baptism of Mr. Past. Multanowski - - - 1,00		
Bon der Gem. des Hrn. Past. Lemke	5,00	
„ the same for synodal reports	0.55	
" Hrn. Past. Stricker for 1861	1,00	
""Ahner 1.00		
""I. Horst for 1861u . 62 2.00		
""Jor for soldwritings 1,00		
""Guenther	1:27	
" the same for an unnamed	0.25	
"Mr. W. Quandt	2.00	

For Mission in California:

Bon Mr. Wiehn 1, 00

For Heathen Mission:

By Mr. Past. Ruff 4 50

To wit: Bon Treichcl 50 Cts, Collecte in the

Gem. am Meguon \$3,30, from H. Jäger's children from their piggy bank 70 Ctö.

From the municipality in Frankenmuth 15.96

Collecte at the mission feast in the church of Mr. Past.

Link 23,06

By Mr. Past. Günther received for Clb'ter- - - 4.61 And namely: Collected at Mr. Egerer's wedding

\$3.60, by A. Mittelberger \$1.00.

Through Mr. Past. Ahner received 2.75

To wit: Don L. Bodend'rfer \$1, by Wittwe

Bocke 25 Cts, collected at the wedding of Mr. Laabs \$4.50.

Bon Mr. W. Quandt 2 00

"Günther at the baptism of the child of Hr.

A. White for Clöter ges. 3 ,4g

By Mr. Past. Trautmann received 10 00

To wit: From the Frauencasse \$4, collected in MisstonS- ' customers and at baptisms \$6.

Collected by Mr. Past. Jox collected in missionary hours - - 4,77 " of the congregation of Mr. Past. Lemke 3,00

For the proseminar in Nassau:

By Mr. Past. Kolb Collecte in Horikon - 1,00

For Mr. Pastor Hofmann in Hesse: I

Bon J. Höhne 0.50!

For Prof. Biewend:

Bon J. Höhne 0.50 i

For the teachers in the two institutions:

By Mr. Past. Call received 5,10

Namely: Collecte in the commune at the Meguon

3,72, of some members of the same \$1,38.

Bon der Gem. Frankenmuth 22,90

" " " of Mr. Past. Lochner 26,60

„ „ „ " Penalties, collects at the

Harvest festival 7,00

"individual members of the congregation of the Rev. Link 13,00 " of the congregation of Mr. Past. Kolb, Wcilm.-Colt.-- 3,48 " Mr. Past. Penalties for sold

Synodalber. 1,25 "" G. Wolf 1,00

By Mr. Past. Trautmann from the Frauencasse - 10,00

For the community in Pomeroy:

Bon E. Wetzel	1.00
" Mr. Past. Also	1.00
" the Gem. of Mr. Past. Günther	5.40
" of my community	9.40

For poor students and pupils:

Don of the comm. of Mr. Past. Also, Collecte at the harvest festival	5.00
Cathedral Women's n. Virgins club in my parish	12.59

For the general presiding officer:

Bon of the municipality of Mr. Past. Penalties	30.00
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For Mr. Pastor Röbbelen:

Bon Hrn. Past. Also	4.00
" Lemke	1.00
" Also	4.00
" Ph. Tisza, Moselle, Sheboygan Co., Wisc.	1.00
" Past. Kolb	1.00
" " Jor	1.00

For college construction in Fort Wayne:

By Mr. Past. Rufs	3.00
To wit: Bon G. Panier §1, Bolgrim §2.	
By Mr. Past. Spockhard	10.00
Namely: By himself §6, F. Wink, G. L. Schmitt, F. Dvllmeirr G50C1S., M. Bach, F. Bach, G. Bach, Schmidt pcter, N. Isch, W. Emmert, J. G. Schmitt, L- Bergthold, J. Schachermeicr, J. Bernlocher G 25 Cts.	
Bon of the comm. in Frankenmuth	20.00
" Fcrd. Sober there	2.00
" of the comm. of the Past. Noisemaker	11.50
" " Frankenmuth	25.00
" Miss Wiehn	18.04
" Miss Wiehn	1.00
By Mr. Past. Ahner	8.60
To wit: From whose Jinmanuels comm. in Ce-	
daburg §7.60, namely from Fr. Lange §2, J. Grotb, M. Heuer (I §1, D. Rintelmansen. D. Rintelmansen jun., D- Nero, A. Heuer G 50 Cts, F. Dietrich 35 Cts, W. Heidemann 25 Cts, Chr. Henning §1, from IohannisGem. by J. Müller §1.	
From the comm. of Mr. Past. Lemke	16.00
To wit: By P. Finzel §3, F. Finzel, J. Bvbm,	
Past. Lemke G §2, Th. Krug, SchönnamSgruber, L. Stadler G §1, S. Krug 75 Cts, F. Clauß, M. Schaßberger, Mrs. Weissenstein, J. Kornbausch, M. Hofmann G 50 Cts., H.Meinzinger 25 Cts.	
By Mr. Past. Keller received	16.00
Nehmlich aus dessen Gem. in Morrison Brown	
Co. §12.00. Namely: By F. Schneider §4, M. Schneider, K. Gauerke G §2, W> Nohr §3, W. Lemke §1, Fr. Rohrig §2, A.Duchow in Rantout, Calumat Co. 80 Cts, P. Keller §1.20.	
Don Ph. Tisza, Moselle, Sheboygan Co. 2.00 By Mr. Past. Guenther, 2nd Send, his, Gem. - 25.00	
To wit: By A. Streb §2, L. Klemm §1.25, A. Winter, J. GünSbauer, Mittelherger, M.	
G. G §1, Duclaus 75 Cts, Parkenfelder, G. H. Anschütz, Stolzriede (K 50 Cts, A. Gräbner 38 Cts, W. v. Nenner, Hiibschmann, Mießler, H. Gräbner, Stenglein, Stürminger, W. Seidel, P. Weggel, J. Strudel, J. Weiß, J. Anschütz G 25 Cts, Lindner 10 Cts, from a municipal treasury §11.74.	
From the comm. Frankenmuth	18.3t
By Mr. Past. Kolb	4.00
Namely: From Mr. Gerving, Imme, Mclchert, Rinte G TI.	
By Mr. Past. Ahner	4.00
To wit: By C. Rintelmans §1, Fr. Nintelmans §1.25, C. Zeige, L. Birner, C. Trupke	
5> Cts., Mrs. Geyer 25 Cts.	
From the congregation of Hrn. Achenbach	20.00
Broadcast	67.45
Namely: Von Stöckert, L. Reisig, Kurz, J. Löffler, L- Matthes, K. Mohr, M. Kronbach, Kipf, Probst, G- Mohr, Wittwe Beyer, S. Simon, I. Reisig, Kresse, C. Märten, Lochner, Kleemann, Lindörfer, Distler, Knob, G. Anweiler, Hock, W. Seibcr, Kreßbach, A. Wagner, G. Matches, Spuhler, Bicking, Kreuchanf, Wollmer, J. Kaumcyer, M. Schmidt, Chr. Grauf, Kaufler, Sophie Grauf G §1, G. Kronbach,	
Furthermore, Jak. Meier G §1.50, G. Eichbaner, Gutmann, Stcnz, Chr. Buckel, Flesse, Fiedler, Burk, Chr. Müller, J. N. Schmid, J. Müller, Wallinger, J. Nöder, Fr. Schäfer, M. Löffler, Mrs. L. Kronbach, K. Wagner, E. Müller, L. Eichbauer, Mrs. N. N., Emmert, Grüning, Mrs. Kronbach, Wwe. M. Walldorf, Wwe. Gräßle, G. Daubler, A. Gierschke, Chr. Ohr, Gesell, Ph. Schneider, G. Grauf, J. Meier, L. Einzelhrcrger ä 50 CtS., G. Rummel, J. Anweiler, Vogel, Späch, Fagner, Baumgart, Mrs. Lalisch, JulieKnab, G. Rudolf, Strauß ä 25 Cts, M. Schütz 55 CtS., Barb. Melder 55 Cts., J. Daschner, stendbcrdinger, Wwe.Ohr ä 75 CtS., Kohr, L. Rummel, Frau Buckel L35 Cts., We. Siemon 30 CtS., Angerer §2, from myself §2, from my children Louise, W. u. J. Hattstädt together §1.	
Monroe, March 21, 1862.	

W. Hattstädt, Cassirer.

## Received:

To the Synodal-Casse wcstl. districts:

From the comm. of Mr. Past. Baumgart, Elkhorn Prairie, Washington Co., Ill	-	\$3.35
" of the Gem. of Mr. Past. Ottmann, New Mcle,		
Mo.	2.35	
"of the community of Mr. Past. Moll, New Gehlenbeck,		
Madison Co, Ill	5.00	
" Mr. G. F. Krauß,	Cole Co., Mo. 1.00	

To collcge subcasse:

From Mr. Stciubrück in St. Clair Co, Ill.	2.00	" „, Kerkhof in Jefferson Co, Mo. 10.00 " the comm. of Mr. Past. Gräbner, St. Charles,
Mo.	5.00	
"Mr. Past. Lehmann and his Filialgem. in		
Balwin, Mo.	---5	,00
"of the community of Mr. Past. Beyer, Altenburg,		
Perry Co, Mon	--	19.00

For the general presiding officer:

Don of the Gem. of Mr. Past. Baumgart, Elkhorn Prairie, Washington Co, Ill.	10.00
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To the Synodal Missionary Fund:

Collecte der Gem. des Hrn. Pastor Frederking, New Wells, Cape Gir. Co., Mo.	3.00
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By Mr. J. C. Margrander, Rochester, N. A. - - 2,00 By Mr. Past. Stubnatzy, Thornlon Station, Ill. 8.50 Collecte of the Gem. of Mr. Past. Moll, New Gehlenbeck, Madison Co, Ill. 5.00  
 Thanksgiving offering for the happy delivery of the wife of Mr. Heinr. Holle from the commune of Mr. Past. Stretchfoot, Grand Pr., Wash. Co., Ill. 2.00

For college construction in Fort Wayne:

From the comm. of Mr. Past. Fick, Collinville, Ill. 10.85 "	""	"" Mcyer, Proviso, Ill. 35.70
From some Lutherans in Lyonville, Ill, by Mr. Past. Meyer	2.80	
" Mr. Heinr. books, Centreville, Ill	- - 0,50	
From Immanuels Distr. in St. Louis, Mo.	85,13	
From the comm. of Mr. Past. Vogt, Sulphur Springs, Jefferson Co., Mo. 5.55		
" of the Gem. of Mr. Past. Ottmann, New Melle, Mo.-	14,25	
" of the Gem. of Mr. Past. Streckfuß, Grand Prairie, Washington Co, Ill - -	12.00.	
" Mr. Weinhold in Sr. Louis, Mo.	1.00	" the Gem. of Mr. Past. Heinemann, Crcte,
Will Co, Ill. 44.50		
By Mr. Past. Moll, New Gehlenbeck, Ill, by Ludw. Lücker and Wilh. Bettmann G \$5, Gottl. Lücker \$4, Ludw. Brnikmann \$3, Heinr. Pieper \$2,50, Gottl. Müller \$2	21.50	
		For Mr. Pastor Röbbelen:
By Mr. J. C. Margrander, Rochester, N.'l. - - 2.00	"" Past. Gräbner, St. Charles, Mo.	1.00
"" Gunther, St. Charles, Mo. 1.00		
For Mr. Pastor Oestermeier's congregation:		
Collecte der Gem. des Hrn. Past. Moll, New Gehlenbeck, Madison Co, Ill.	...	6,00

Cd. Roschke.

**Correction.** The \$3 for Synodalcasse and \$3 for Lehranstalten acknowledged in No. 14 as being from Hrn. Past. J. G. Schaefer should read: from the congregation of Hrn. Past. Schaefer. Wm. Meyer.

Changed addresses:

kev. IV.

Hoiraräs Orovo,

Oo.,Ws.

Rev. crok. 8LHL, lox 1117, l'ort IVu^ue, luä.

Due to lack of space, the receipts of M. C. Barthel could not be included in this number.

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Volume 18, St. Louis, Monday, April 30, 1862, No. 19.  
Request for peace.\*)

f" ' ! > - ^7 i

Thou Prince of Peace, Lord Jesus Christ, A Starry Helper of Trouble Thou Art.

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-§ .1-^n.-Z-1-^njii i 5 ! s ! !!

true' man and true God, i in life and in death:

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! ! ^ ^5 5^ E

I Therefore we al - lein in diamenDein

G—>—

> i. > s-ii

This song is by M. Ludwig Helmbold, who was born on Jan. 21, 1532 in Mühlhausen and died on April 7, 1598 in his native town, where he had last been superintendent. The wonderful melody is by Gesins from the year 1601. May now quite a few fathers of the house diligently gather their family around their table and devoutly sing and pray with them the beautiful song for the noble peace. 1 Tim. 2:1-4, Jer. 29:7, Ps. 85.  
^77 7 7777

to His Father cry out.

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Quite a lot of hardship is coming our way From war and adversity,  
No one can help us out of this, because you, therefore, lead the matter;  
Ask your father not to ride with us in anger.

Remember now, O Lord, Thy office, that Thou art a Prince of Peace,  
And help us graciously all now and at this time, Let us henceforth Thy divine Word  
In the cemetery resound even longer.

We have earned everything well, and leideu's with patience,  
But Your grace shall be greater than our sin and guilt;  
Therefore forgive according to your love, which you carry firmly to us.

There is great misery and danger, where pestilence reigns,  
But much greater is indeed where war is waged: There it is despised and not considered,  
Which would be right and laudable.

There one does not ask for respectability, for discipline and for judgment,  
Your word also lies at such a time  
And does not go in the swing;  
Therefore help us, Lord, drive away from us war and all harmful creatures.

Enlighten also our mind and heart by the spirit of Your grace,  
Lest we make a joke out of it that harms our souls.  
O Jesu Christ,  
You alone are the one who can do such a thing.

**Paul Gerhardt.**

(Conclusion.)

As soon as Lilius had understood himself to sign the reversal, Paul Gerhardt was summoned before the consistory at the same time and asked to issue the reversal. However, the latter, although far from all quarrelsomeness, was a quite resolute Lutheran, divinely convinced of the truthfulness of the Lutheran faith, and bound in his conscience to the pure doctrine. When Reinhardt was reproached in the consistory for having

Paul Gerhardt had explained with an agitated mind that it was not like that, he himself had rather persuaded Reinhardt when he wanted to give way; he, Gerhardt, was older in years and older in office, and therefore he should be sorry if he had to follow others first. During an illness that had befallen him, he had also invited his colleagues to his home and had seriously admonished them not to sign the reversal. The Consistory now granted him a period of eight days to make his declaration; in the first moment of consternation he accepted it, but still in the same meeting he declared: he had long since thought about it and would probably not change; whereupon his removal from office was announced in the name of the Elector.

If the removal of the old Lilius and the respected Reinhardt had already caused shock and dismay among the magistrate and the citizens, both and a deep pain in the congregation became even more alive when they learned that their most beloved and famous preacher, Paul Gerhardt, to whom everything was attached with the greatest affection and love, was to be taken away from them. The citizens and the trades of the city met and sent a letter to the magistrate, in which they asked him to intercede with the Elector that they would not be deprived of their beloved Paul Gerhardt, who had edified thousands, even other religious relatives, with his unctuous sermons, his spiritual songs and his quiet, peaceful, Christian life. The letter states:

"But it is more than known to E. E. Rath and the entire cities of Berlin and Cölln that this man never spoke against Sr. Serene Highness Faith, or his comrades, let alone reviled them, but he has led all and everyone to true Christianity through teaching and life up to now, and has not attacked a soul with words or deeds.

What will then finally become of us or our city, if we do not keep the pious, and so with their prayer still before the wrath of God, are no longer to have with us? If, according to the Scriptures, no country or city should be saved by this, although Noah, Daniel and Job were present in it; how much more unbearable will it be for us if we do not keep them either, but want to push pious and godly men away from us!"

The magistrate seized this opportunity with joy and sent a letter to the Elector on February 13, 1666, in which he urgently interceded for Paul Gerhardt with the Elector and especially emphasized his impeccable conduct, his peaceful disposition and his special gifts. The magistrate also remarked in his letter that Sr. His Highness had no hesitation in including Paul Gerhardt's songs in the book published under your name.

Therefore, it would not be out of the question that even outside of Germany, many thoughts and concerns would be aroused when one hears that such a pious, witty and in many countries famous man would have to leave this city, who always behaved peaceably against the reformers and for whom the edict would not have been necessary. The refusal of his signature in relation to the Elector's Reversal was not a sign at all. The refusal of his signature in relation to the Electoral Reversal was not at all a sign of his disobedience, but rather of his tender conscientiousness, which must be taken into consideration.

The answer of the Elector was: Paul Gerhardt could not be reinstated to his office without the signing of the reversal. And as for the council's statement about Gerhardt's "strange piety," the Elector was not aware of any of this; however, he knew that Gerhardt had even strengthened Reinhardt before the consistory and all of his colleagues in their rebelliousness at his bedside. "This, the Elector continues, does not at all prove that he is such a pious man as you describe him, but he will prove such in fact when he, according to his duty, accommodates himself to his authority in such matters, which are not at all contrary to his conscience, and does not give others a bad example by his rebelliousness. Such are the thoughts of the false believers. They cannot understand that a man can be conscience-stricken if he is silent about errors, or if he does not show their danger to the soul and does not punish them seriously.

It was in vain that the citizens sent a new petition to the Elector through the City Council. The latter now forbade himself all further letters of petition. Finally, however, in July 1666, the Estates once again addressed a long letter to the Elector, in which they asked him, among other things, to give Paul Gerhardt back to his congregation, "which," as they wrote, "is whining and demanding for it. The Elector did not give any reply to this, but answered in a friendly manner and finally, on January 9, 1667, had the council declare: "Since His Electoral Serene Highness had not heard any complaint against P. Gerhardt other than that he refused to sign the edicts, but the Elector would have to consider that he had not understood the opinion of the edicts correctly, the Elector wanted to reinstate him completely in his office and remit the signature of the reversal to him.

Could this reassure a man like Gerhardt? Should he really not have understood the opinion of the edicts? - No doubt he knew quite well that the Elector, as a Reformed man, thought that there was nothing in the Edicts that weighed on his conscience; but should they not have weighed on his Lutheran conscience, caught up in God's Word? - —

The council informed him of the "gracious" decision the following day. Everything in the city rejoiced, since the "Sonntagsche Mercur", a much

read weekly paper, the news immediately spread generally. Only Paul Gerhardt could not join in this general joy. The Elector had not only informed him of his reinstatement through one of his secretaries, but had also remarked: His Serene Highness lived in the most gracious confidence that he would know how to show himself in accordance with the edicts even without a lapel. It was

precisely this statement that made our Father Gerhardt apprehensive and uneasy. He, like all conscientious Christians, had the principle that truthfulness not only includes that one can bring one's own words and actions into agreement with one's heart convictions, but also that if another person demands these words and actions from us in a different sense, then one must not deceive him by them or at least not allow him to deceive us. Although the Elector wanted to release him from the lapel and reinstate him in his office, Gerhardt knew that this was done by the Elector on the condition that he, Gerhardt, wanted to do what the lapel demanded even without the lapel. He therefore saw in the proposal a temptation to deny by deed what he had not wanted to deny with his mouth and with his pen.

Gerhardt therefore first turned to the council with the request to inquire from the Elector how it was meant that he should be reinstated to his office as a moderate, that is, "moderated" Lutheran. He wrote: "I have never understood myself to be moderate in any other way, nor can I yet understand myself in any other way than that I am left with all my Lutheran confessions of faith, and especially with the Formula Concordiä, and that I may not keep or have kept any of these confessions as a book of shame, disgrace, and blasphemy." Gerhardt knew that the Reformed and also the Elector considered the Concordia Formula to be such a "book of shame, disgrace and blasphemy" and that he did not consider anyone to be a moderate Lutheran who wanted to remain faithful and strict to the Concordia Formula.

In order to calm Gerhardt down, the council now sent the recorded court protocol in which it said: "His Electoral Serene Highness has not heard anything about Mr. Pauli Gerhardt's person except the complaint that he refused to subscribe to the edicts. His Electoral Serene Highness, however, must consider that he did not understand the opinion of the edicts correctly, and so you want to have Mr. Gerhardt hereby *plene* (completely) restituted and allowed to continue his preaching ministry. To this Gerhardt replied: "I cannot understand the opinion of the edicts in any other way than the clear letter presents it to me and to all the world; as the commandments and prohibitions are in themselves, so I can also allow myself to be placed in my office with no less conscience than I have been deprived of it. Therefore, he also has the advice: "At his chur



Princely. Serene Highness to help me that, if I am to resume my office, I may first receive the most gracious favor of the Elector that, after the most gracious release of the obedience of the edicts (since I will otherwise be found in the deepest humility of my heart in the most possible obedience), I may remain unchanged in all my Lutheran confessions, especially with the Formula Concordia, so that I may also instruct my congregation and listeners according to the same and may not presume to any other moderation and modesty than that which has its basis in my Lutheran confessions of faith now mentioned."

Here we have the example of a truly conscientious Lutheran preacher. Thousands would have happily resumed their ministry under the same circumstances and still considered themselves great heroes of the faith and martyrs, but to whom God had given a great victory. But Gerhardt thought differently. He had been deposed because he had not wanted to be deprived of the full confession for the truth and against error, so he did not want to take it up again until he could and was allowed to do so again with the full confession.

But since it caused him great grief to leave his poor congregation, which was in great danger, he turned once again to the Elector and humbly presented him with his great distress of conscience, but he received no answer; and when the council interceded once again, he received his letter back alobald with the decision: "If the preacher Paul Gerhardt does not want to re-enter the office graciously permitted to him by His Serene Highness, \*) which he will then have to answer for before the highest God, then the magistrate in Berlin will at the earliest invite some other peace-loving, skilful people to deliver the test sermon, but will not vocirate them until they have first proven their qualities to His Serene Highness. Serene Highness of their qualities (that is, what they are like).

This decision clearly confirmed that Gerhardt could not, out of a false, mistaken conscience, take up his office again in the way it was to be given to him. If the Elector had meant it honestly, he could have explained to the conscientious man that he should not be bound in his teaching to anything but the confession of his church. But since the Elector wanted to reinstate him with the remark that this was done because Paul Gerhardt had not understood the edicts correctly and because he was expected to keep to them, it was not possible for him to do so.

Leine's Serene Highness here dishonestly puts himself in such a way as if Gerhardt had no longer wanted to accept the office, while Gerhardt wanted to take it up again gladly, and only dates that one should not impose a condition on him, by whose at least tacit acceptance he would promise to refrain from full confession for the truth and against error.

It was clear that he was to take office as a man who was desired by the enemies of Lutheran truth, who had only been offended by the conditions imposed on him out of ignorance.

Gerhardt now wrote another testimony to the Elector. In it, he says, among other things, the following: "I am afraid of God, in whose sight I walk here on earth and before whose court I must also appear at this time, and, according to the way my conscience has stood since my youth and still stands, I cannot decide otherwise than that I will incur His wrath and severe punishment if I should again enter my office in the manner previously mentioned. To avoid such great unspeakable misfortune, Your Serene Highness will graciously grant me the right to go back to my office. Serene Highness will graciously allow me to abstain from the church service I have somewhat resumed up to now and to take the place of the preaching ministry with complete appointment, until I am able to do so according to God's will and with Your Serene Highness's most gracious permission. Serene Highness with a better conscience than can now be done, I will take up such a high, holy and divine office, of which we poor people will one day have to give such a heavy account.

The fanatical and obstinate Elector, whom probably influential Reformed teachers had worked to Gerhardt's displeasure, was not moved by this either, but rather sacrificed the most godly preacher and fame of his capital city than to allow him freedom of confession. Paul Gerhardt remained deposed.

To his congregation he wrote: "I am assured that if you desire me, you will heartily desire that I be returned to you with a free, unimpaired conscience and without some connection to the edicts; on the other hand, if you should hear that I have made myself in the least obligated, I fear that you would no longer desire me so highly, because you might visibly consider that I would preside over you for the time being with bad use, and would no doubt tear down, break up, and destroy more than erect, plant, and build."

In this inner and outer distress he wrote his beautiful song: "I thank you with joy. He sings in it:

You have to apply in hard  
This grace is granted to me. That my enemies quarrel  
My life does not overtake. When in high places  
Me, who never thought, With dozing wrong words  
Very badly attached.

They have often laid themselves together against me, and like flames of fire they have aroused danger and fire.  
There I sat, and sweated blood for fear, As if you forgot mine,  
And yet you protected me.

It was in all lands,  
As far as the clouds go,  
Not a single friend available who wanted to stand with me.  
Then I thought of the goodness,  
Which thou, O Lord, dost daily, And lifted up heart and mind To the high place where thou retest.

From this we see that the battle Gerhardts fought was no child's play. False believers and lukewarm people usually think that when they see the orthodox fighting and making enemies with all the world, it is because they are quarrelsome. They do not suspect the distress of heart in which such fighters then find themselves, and what a crucifixion of the flesh it costs them not to let themselves be softened and not to prefer peace with men to loyalty to God's Word and a calm, unblemished conscience. Gerhardt admitted to the rich comfort of the Holy Spirit, which he felt in his distresses: "This is only a small Berlin suffering, he would also be willing and ready to seal the evangelical truth with his blood, and as Paul with Paul to offer his neck to the sword," but only a few could now faithfully persevere even in such a "Berlin suffering" and especially soon persuade themselves that in such a case giving in is not against the conscience.

Even if Gerhardt's community, as well as the Rarh, did not fully understand the full importance of the fight, it remained high and valuable to them. The council delayed the reoccupation of the position of Gerhardt and his colleague Gigas as long as possible and let both receive the money for the official duties during the vacancy.) When this came to the attention of the Elector, he therefore issued a letter of remonstrance to the council on Aug. 81, 1667. Gerhardt's prospects became gloomier with each passing day. But lo and behold, Duke Christian of Saxe-Merseburg issued an invitation to him to come to Merseburg. Gerhardt had to refuse, but nevertheless the duke insisted that he accept at least a year's salary until his reinstatement. His congregation, which did not cease to love him, also volunteered to provide for his upkeep.

But a new tragedy struck the faithful patient. In March of 1668, the Lord also took his faithful companion from his side by a rather quick death, who until then had shared joys and sufferings with him as one heart and soul. Finally, he received a call to the archdeaconry in Lübben, at that time still belonging to Saxony, where, however, as a consequence of

Gerhardt's fellow deacon, David Gigas, had signed the reversal in carelessness. But when his college Lorenz denied him absolution because he wanted to defend this, he finally came to a clear understanding, demanded his signature back and preached against this compulsion of conscience. The consequence was that he was accused of sedition, taken to the fortress of Spandau and imprisoned there. After a few months he was released from prison, but had to seek his livelihood elsewhere, whereupon he became a preacher at Streso in Pomerania. Lorenz was also deposed and had to emigrate, but together with Gerhardt he was entertained for a time by Duke Christian of Saxe-Merseburg and then became superintendent at Forsta.

He did not take up his new office until the Feast of Trinity in 1660, due to several delaying circumstances. He administered it for another 7 years. As his end approached, only one worry was heavy on his heart, the care of his only son Paul Friedrich, who was only 14 years old. But the tested and proven servant of God also threw this worry on the Lord. Shortly before his death, he made a will for his son, in which he gave him, faithful to his confession during his life until his death, among other things the following rules: "Study the holy theology in pure schools and at unadulterated universities, and beware of syncretists, for they seek the temporal and are faithful neither to God nor to man. Summa: pray diligently, study something honest, live peacefully, serve honestly and remain steadfast in your faith and confession, then you will also die one day and depart from this world willingly, happily and blessedly. Amen." \*) The Lord gave such a willing, happy and blessed death to our Paul Gerhardt. It took place on July 7, 1676, after he had already passed his 70th year. In the feeling of approaching death, he had still faithfully sung from his own glorious song: Warum soll ich mich denn grämen 2c., exclaimed:

No death can kill us, but tears our spirit away

From many thousand hardships;

Shut the gate of bitter suffering, And make way, as one can

Go to Heaven's Reudcn.

May the memory of this righteous man remain a blessing even among us in these times of apostasy and softness!

(Sent in by Pastor F. Lochner.)

## Walking through our hymnal.

(Continued.)

### No. 16. The bride'gam will soon call.

The reader, who should also not know the poet's name below, already notices that this Advent song must come from a musician or from a special lover of the woman Musika, by the fact that the poet also puts the joys of music among the joys of the new world when he sings:

There you will hear the right strings sound, The Mtsikknnst will bring In God of the joys much.

And so it is. Johann Walther, whose time of birth is unknown, was Capellmeister at Torgau only around 1520. Around 1530, he became a master of the seven liberal arts and a docent (teacher) at the University of Wütemberg.

\*) The entire beautiful testament is found in our "Reading Book for Ev. - Lutheran Schools." St. Louis, Mo. available from M. C. Barthel, Agents of the Missouri Synod 2c. S. 291—203.

The first time he was appointed to the office of a churfürstliche Capellmeister. After the Battle of Mühlberg, Moritz of Saxony, who had now become Elector, made him his Capellmeister, under whom he lived until around 1564.

How Johann Walther was Luther's main assistant in the Reformation and the introduction of popular church singing, and how he ended up staying in Dr. Luther's house for three weeks in 1524 together with the other Electoral Capellmeister, Conrad Rupff - this has already been indicated in volume XIII, x. 5 of this journal. In a report written 40 years later, he still remembers this stay with enthusiasm. The sanglust and musical talent of Dr. Luther, his fiery conversations about the noble Musica and the first performance of the German mass that followed. Soon after this stay with Dr. Luther, he published the Wittenberg Chorgesangbüchlein (Wittenberg Choral Hymnal), which he worked out together with Dr. Luther, and of which an enlarged edition appeared in 1537 under the title: "Wittenbergisch deutsch Geistlich Gesangbüchlein. With four and five voices. By Johan Walthern, Churfürstlichen von Sachßen Sengermeistern, auffß neue mit vleis corrigirt und mit viel schönen Liedern gebessert und gemehret." According to the preface, the increase took place "with several six-part and five-part pieces. In addition to the invention of melodies, especially for a number of Latin choruses consisting of Bible words, Walther's merit for church singing consisted primarily in the artistic, characteristic **setting of tones**. He adorned the melodies, which had been taken up unchanged by Dr. Luther from the old church, or improved or invented by himself, with a harmony of four to five voices, most of them melodically led, and only for performance by the choir as the bearer and leader of the congregational singing, the latter having to do only with the melody in the church service. This was generally the work of the tonmeisters of that time, that they provided the harmonic setting for folk tunes and since the originators of these remained partly unknown and the setting was at the same time very meaningful and artistic, it came about that in many cases also such songs in collections bore their name, in which the melody originated from another and only the harmony from them.

As for the present song, it was published in 1561 under the title: "Ein gar Schöner geistlicher und Christlicher newer Bergkreyen, Von dem Jüngsten Tage und Ewigem Leben. To the melody and white: Hertz- lich thut mich erfrewen. By Johann Walthern. In yetziger betrübten zeit, ihm und allen Christen zu tröst gemacht." The original of this "Bergreihen vom jüngsten Tage" has 34

verses, the first of which reads thus:

Heartily thut mich erfreuen Die liebe Sommerzeit,

When God is beautifully bowed All to eternity.

The heavens and the earths God will create anew, all creatures shall become completely glorious, beautiful and clear.

As such, however, it is a parody (imitation poem) of a secular folk song, which is found "Christlich und *moraliter* verändert" (Christian and *morally* changed) under No. 719 in Wackernagel's "Kirchenlied" (Church Song) and whose first verse may stand here for comparison:

Heartily I rejoice in the dear summertime, All my blood is renewed May is full of lust, The lark sings with its bright sound, Lovely the birds sing, Ahead the nightingale.

However, in order to be able to use this song during the service, it was shortened and rearranged early on by making the 31st verse: "Der Bräul'gam wird bald rufen" (The bridegroom will soon call) as the first verse and then letting v. 8, 9, 16, 18, 17 and 13 follow. In this form, the song was included in almost all hymnals of the following period.

As Walther himself indicates in the above caption, his song is made in the manner of the worldly Soinmerlied: "Herzlich thut mich erfreuen". For "Der Bräutgam wird bald rufen" (The bridegroom will soon call), Layritz gives me the melody of the song: "Ach Gott vom Himmelreiche" (Oh God of the Kingdom of Heaven), both in his two-part songbook of 1848 and in the first edition of his chorale book of 1844. The same is found in the second edition of the same under No. 133 and in the third under No. 231, where, however, the mel. has the inscription: "Ich will ein neues singen." In the latter, it is described as a secular tune dating from 1540. Tücher, on the other hand, who also has this melody in his "Schatz des ev. Kirchengesangs" (Treasure of Protestant Church Hymns), gives another one under the inscription: "Herzlich thut mich erfreuen" (Cordially gladdens me) and assumes that this is the one used by Walther. That the melody given in the hymnal: "Valet will ich dir geben" is just as appropriate for this Advent hymn as for "Wie soll ich dich empfangen," is not a question. Whoever has heard the mel. "A ch Gott vom Himmelreiche" will also find it in our Melodienbüchlein. Perhaps, however, many a lover of sacred music might wish to know the melody designated by Tücher as well. It reads thus:

Heartily thut me pleased.

-n : -ij-

s- Ä -

LH

## No. 17: The day is so full of joy.

A translation of the Christmas hymn from the 14th century, which has once again become justifiably famous:

*Dies 68t lustituo In ortu reZali etc.*

However, the translation in the hymnals bears Luther's name only because it was taken up by him from the older German church as an inheritance in his hymn collections. In the translation that already existed before Luther, we find it unchanged in the Roman Catholic hymnal that Mich. Vehe in 1587.

Of particular importance is the second verse: "Ein Kindelein so löbelich." A comparison with the Latin original, which has only the first two lines in common with the verse, leads to the assumption that the verse was already in use as an independent stanza in earlier folk song and was only later incorporated into the Latin hymn. From the Strasbourg "Psalter", Wackernagel therefore also shares, after the song: "Der Tag der ist so freudenreich," from which this second verse is omitted, a Christmas song that begins with it and whose second verse among four begins with the words: "Die Zeit die ist nun freudenreich zu Lobe Gottes Namen. But what has been written about this verse in earlier times shows even more that it was in use among the German people long before the whole carol was written, indeed in very ancient times. I will mention here some passages which will make this verse and with it the whole song all the more dear to us.

In one of his Christmas sermons I)r. Luther refers to him with the following words: "This is what I have said, that one must know how to use this birth... you have also expressed this finely in this hymn; let whoever wishes to do so do so, so that it is well met, namely that Christ, the infant, alone is our consolation; which are great, excellent words and should be taken with all seriousness. For thus you have sung: A babe so lowly is born to us this day, of a virgin cleanly to comfort us poor people. If the child had not been born to us, we would all have been lost. Then you hear that it says that there is no other comfort than Christ alone (and that is true). Of course, the Holy Spirit must be the one who sang this song. Spirit must have taught the one who made this song to sing like this .... Therefore, it is a beautiful song and a thanksgiving, saying: Salvation is for us all: O sweet Jesus Christ, that you were born man, protect us from hell; and therefore I would like you to understand it. Everybody sings it in the whole world and there is no one who believes it.... Therefore see to it that you also say and believe this precious song with your heart as you sing it with your mouth. (Erl. ed. 15, 120. 121.)

To the question whether it is right to sing even now at Christmas: "Ein Kindelein so löbelich ist uns heute geboren," here is the answer of the Lutheran theologian Caspar Fink, which was reported in Vol. XI, p. 63 of this journal: "When Melancthon once went home from the city church in Wittenberg at Christmas, a wise man sent his servant after him and asked him: Why do we sing: "Ist uns geboren heute," since Christ had already been born long ago? Melancthon answered, "Tell your master whether he has no need of comfort today. This answer was pious and appropriate. For although Christ was born of His Father through eternal procreation, but of His Mother in the fullness of time, He is still born daily in the hearts of the faithful and grows therein. Such are the mercies and goodness of God from the world (Ps. 25:6), and yet it is new every morning (Klagl. 3:23). Thus Christ, although he suffered for us long ago, is now as new to us as if he had shed his blood at this very hour, for the fruit of the holy passion comes to us daily for our benefit, and it is always new. The fruit of the Holy Passion benefits us daily, and the person and his merit are eternal. The Lamb therefore is called (because of the conclusion that Christ should die, because of the sacrifices and other examples, and because of the power of his merit) slain from the foundation of the world (Rev. 13:8), and Christ yesterday and today, and the same for ever." - —

The song has its own melody, which is the same for the Latin text, only with the difference that the German one has a suggested note at the beginning of each line. Of the melody for the Latin text, v. Tücher says: "Without proven reason, St. Benno, Bishop of Meissen, born 1011, died 1107, is given as the inventor of the melody. Since the song „ Since the hymn "*Dies est laetitiae*" is said to have been composed only in the 14th century (Wackernagel p. 30), at least St. Benno should have set the melody to another text. Perhaps, however, it is possible that the aforementioned either invented or improved it even more for the verse "Ein Kindelein so löbelich" which exists in the people, and that it was then also used for the Latin text with the omission of the suggested notes.

During the singing of the hymn, the devotion of the congregation can be severely disturbed if the organist and precentor have not noticed beforehand that there is one syllable too many or too few in some verses. In general, with regard to the older songs, not enough care can be recommended to the leaders of the singing with regard to the distribution of the syllables, and therefore a repeated preparation. For the individual verses, one should therefore remember the following:

In verse 1, omit the eighth note h in lines 2 and 4, the eighth note g in line 7, and the eighth note d in line 10.

In v. 3, the same with lines 1 and 3, the first quatrains.

Caspar Aquila, a close friend of Luther and an eager collaborator on the translation of the Bible, wrote a sermon about the saying of Isaiah: "A child is born to us" in connection with our verse: "Such a blessed, highly consoling song was sung by the orthodox

Germans to their dear little children 900 years ago, before the cursed Pope, the true, poisonous, right Antichrist, with his seductive doctrine of the devil, corrupted the noble German land and forced it under his damned yoke, pure humanity and false, fictitious worship of his stinking bulls, indulgences, masses for the souls, pilgrimages, the calling of saints to monasticism, the consecration of bells, and so on. etc. forced them there. Nevertheless, the holy evangelical song has remained until our time; indeed, it has shone like a bright ruby in the frightening darkness of the damned papacy, unhindered and unchallenged, even unpunished. Therefore we Christian Germans should give thanks, praise and glory for eternity for such a heavenly, blessed treasure of this evangelical children's song, where we cheerfully praise and thank God and sing from the heart: A little child so lovely is born to us today. For through this beautiful, strong love of children, Christians can reject and even eradicate the whole cursed papacy with all its gimmickry and human doctrine, so that no salvation, comfort, peace and joy of conscience, nor blessedness is to be found in all the work and merit of the world, but only in the dear, united little child Jesus, as Peter says. 4 We should also give eternal thanks to God, not only for the comforting love of a child, "A little child so small," but also for the blessed Easter song, when we Christians sing and sing from the heart: Christ is risen from the torment all; and for the Christian song: Now we ask the Holy Spirit."

"All Christians have considered these three songs at their end, have been preserved in faith by them and have become blessed in this dark, damned papacy, which has plunged all men into hell with the doctrine of loose human merits until it is theirs. They have forgotten baptism and have trusted in the poisoned merits, intercession and invocation of the saints, and have not relied solely on the merit of Jesus Christ. Here we sing: Salvation is all ours. That is, through the infant Jesus we alone shall be saved, if we constantly believe in him, that he is our righteousness, that through his blood he has redeemed us. Amen." This is followed by the meditation of the song from piece to piece as an interpretation of the prophetic saying. (S. Beste Kanzelredu. 2c. II, p. 99 ff.)

Many other sermons on this verse are available from that time; indeed, as Koch, whose complete work on hymns comes to me just as I am writing this, informs us, Pastor Jbens of Etzelsroda wrote a special booklet on this hymn in 1591 under the title: "*Jesus mel in ore, melos in aure, jubiis in corde*," in German: Jesus, Honig im Munde, Gesang im Ohre, Frohlocken im Herzen.

g, line 7 the eighth note § and line 10 the eighth note ä.

In v. 4, all notes are to be sung, and at m. 9, before the first crotchet note a, the eighth note h is still to be switched in. - —

In the early masses and vespers of the holy Christmas, a pictorial representation of the birth of Christ was shown to the old Germans under the Pabstthum. The children sang this chant with great glee, jumping up and down and clapping their hands - a custom that Luther may have thought of when he sang:

Now rejoice, dear Christians, and let us jump joyfully, so that we may sing confidently and all in one with joy and love, and so on.

May the singing of this exquisite Christmas hymn be accompanied by the feeling that in our churches the **hearts of** young and old of the assembled congregation will "leap" because the eyes of faith are looking at the little child in the manger.

(To be continued.)

## Message from the East Indies.

In the Leipzig Missionary Gazette we read the following:

A few days ago, the "deutsche allgemeine Zeitung" brought a letter from Madras dated November 22 of last year, from which we learn the following: "The year 1861 greeted us with a worrisome riot for public peace, which extended over an area of 25 to 30,000 square miles, as I reported to you at the time, and it bids farewell to cholera. The former, however, is now overcome, and the sending of mild gifts is no longer necessary. But no sooner are the hungry satiated, no sooner have they escaped death, no sooner have their hearts been filled with hope, than the strangler angel in a different guise again roams the land, spreading terror and horror. He does not ask, are you hungry or satiated, rich or poor, old or young. He robs parents of their children and children of their parents. Cholera, the terror of all terrors, has been holding a train through India for several months. It first appeared here in Madras, where even now, after seven months of raging, 70 to 90 people fall victim to it every week. From here, it continued northward and appeared especially in the densely populated cities, such as Hyderabad and Delhi, where it killed 2500 people. It is particularly terrible in Kandahar and even more so in Kabul, where 8000 people died in 18 days. All bureaux and stores are closed, the inhabitants are on their knees in the mosques, calling on Allah to stop the disease. Amir Sultan Mohammed-Khan, who himself had a cholera attack and whose brother died of it, is lying in bed day and night.

night in the Bella Hissa to hear the Koran and dole out alms. On average, 300 still die here every day. According to the latest news, it is also showing up on the west coast of India."

## To the ecclesiastical chronicle.

In Mr. Ludwig's "**Herald**" in New York there was some time ago an article in which not only the whole Missouri Synod, but also the Lutheran congregation in Williamsburg and its pastors were slandered and blasphemed in such a shameless manner that we did not consider it worth the trouble to refute such an attack. The truth lover can tell by the tone from which such filthy outpourings spring. The Williamsburg congregation, however, has managed to prove conclusively that Mr. Ludwig's attacks on them and their pastor are a tissue of gross untruths (invented out of vindictiveness because of the denunciation of his paper) and has sent the refutation to the "Herald". Mr. Ludwig, of course, so that his evil pieces would not come to light, refused to include this justification in his paper. Thus, the dear Williamsburg congregation has asked us to include their rebuttal in the "Lutheran". However, just as we did not consider Mr. Ludwig's attacks on our own synod worthy of a reply, we think that the said congregation should also refrain from defiling our "Lutheran" by exposing Ludwig's slander against them. Mr. Ludwig could just by nothing be better exposed in his unchristian, conscienceless attitude than by his own heartfelt slanders against the Missouri Synod and the congregation at Williamsburg. Those infamous, beyond all measure mean defamatory articles are the most fitting cloak of shame once put on slanderers by the courts, which he has voluntarily put on himself. Let him wear it until he recognizes his sin, repents and mends his ways. Until then, it is the best justification for those who are slandered by him.

**Death.** On March 3 of this year, the great scholar Dr. Rudelbach, who is also known to most of our "Lutheran" readers, died. He was born in 1792 in Copenhagen, Denmark. In the years 1828 to 1845 he was Consistorialrath and Superintendent in Glauchau in Schönburg. In the latter year he resigned from his office in Saxony for reasons of conscience. In the last years of his life he was provost and preacher at Slagelse (near Copenhagen), where he also entered into his rest.

**Saxony.** From the Pilgrim from Saxony we see that since the beginning of this year a weekly magazine is published in Dresden, which has the title "Satanino" (in German: Teufelchen). The title of each

The first number shows in large letters a number of little devils with tails, horns, horses' feet and the like. The first article is titled: Letters of the Devil to his Grandmother; it is followed by an answer of the grandmother, telegraphic dispatches from the underworld

2c. In short, the whole paper aims to make the doctrine of hell and the devil a basis for all kinds of foolish antics and thus to entertain the public and provoke laughter. One can see from this that even the devil becomes wiser and wiser with time and, in order to be able to dwell all the more undisturbed in the hearts of the unbelievers, even instructs his own apostles to make fun of him as a child's buffoon. But how such newspaper writers, if they do not convert, will be surprised, or rather horrified, when they see and feel what they now laugh at and mock as a ridiculous fairy tale! "Laughter will become expensive there."

**One must not ask who says something, but only what he says.**

Three hundred years ago, when God reformed the church through the monk Luther in Wittenberg, a then unknown little town on the Elbe, many of the papists, including bishops and other high prelates, were convinced in their consciences that the Roman church was in need of a reformation of its head and members in doctrine and life, and that Luther was teaching nothing but honest morality; But they thought it was against their honor to be taught by a poor Augustinian monk and to accept a reformation that did not emanate from a city like Rome, but from a city like Wittenberg, which they regarded as a Krähwinkel. Luther therefore wrote in his "Warning to his dear Germans": "They themselves know well that our teaching is right, and yet they want to eradicate it. As a great Niclas (i.e. a comedian bishop), bishop of Augsburg, himself said: He would like to suffer that everywhere such things should be held as in Wittenberg; but that out of the hole and corner such doctrine should begin and come forth, that is not to be suffered." (Luther's Werke, Hallische Ausgabe XVI, 1973.) This is still the case today, even in America.

### **Church News.**

Since the I. Pastor Albrecht Brand has had to resign due to illness (he has been suffering from a very malignant eye inflammation for almost a whole year now), the Lutheran Trinity congregation formerly served by him at Town Hard, Winona Co., Minnesota, in fellowship with a branch in the same county, has appointed Mr. Past. H. F. C. Ch. Grupe. Having now recognized and accepted this calling as a divine one, on March 5, by order of our Honorable President, Mr. Past. Fürbringer, he was inducted into his office there by the undersigned.

But the faithful God give the I. Brother Brand



Christian patience in his difficult cross and suffering, and let the temptation come to an end so that he may endure it. But to the newly called servant, may he give much grace, that he may proclaim the word of life with all joy and many blessings!

Address: Uev. II. 6. Gk'.

Iranlr 8ill, ^Vinona Oo., Ninn.

capolis, Minn, April 1, 1862, Johann Horst.

On Sunday Laetare (March 30) of this year, the venerable Mr. Ge. Bernthal, hitherto pastor at Kankakee, Ill, on ordinary and lawful call of the Lutheran congregation of Frankenhilf, Mich. by the undersigned with the assistance of the neighboring HH. Pastors Elsfaller and Günther, of which the former had previously united Frankenhilf with Frankeutrost, into his holy office. Office investirt and instructed. The address of the same is: liov. Oe. Oo., bliest.

May the Lord God be your sun and shield, may He give grace and glory!

Frankenmuth, April 2, 1862.

O. Fürbringer, P.

### Church consecration.

On the fifth Sunday in Lent, when on April 6, the brick church of the "First German Ev. - Lutheran Congregation at Iowa City, Johnson Co., Iowa," was dedicated to the service of the Triune God. Unfortunately, the roads were so bad that the dear fellow believers could not come. Nevertheless, the church was quite full. The undersigned said the consecration prayer and Pastor Mennicke from Rock Island preached both in the morning and in the afternoon, since the former could not speak because of a bad throat. The festivity was especially heightened by the singing of the local singing society.

May the good Lord grant by grace that this church will never be profaned by false doctrine, but that only God's pure Word will always be taught in it for the eternal salvation of many immortal souls.

It should also be made known to the friends of Zion that already last fall the "Lutheran St. Paul's congregation" in Beuton Co., Iowa, had their small board church dedicated by the undersigned. The congregation has been lukewarm and especially troubled by the Albrecht people. Although quite dwindled, it has nevertheless survived until now. It has a reading service every Sunday. May the faithful God grant that there will be more and more congregations and churches in this state, in which the pure value of God is preached without lies and deceit.

Br. Doescher, Rev.

Iowa City, April 8, 1862.

### Display.

Upon request, it is hereby notified that during this year's sessions of the Northern District of our Synod, there will be acted upon, among other things, "Of the right and simple order of the holy ten commandments in cases where one must give way to the other." Whoever else would like to have a

Any person wishing to submit the subject matter for discussion is requested to send it to the undersigned four weeks in advance.

Frankenmuth, late April 1862.

O. Fürbringer, d. Z. P.

### Message.

I have just learned through Father Heinemann that those who intend to travel from St. Louis and vicinity to the Synod at Crete will do best if they take the following route: they go on the Chicago, Alton and St. Louis Railroad to Joliet, there immediately get on the Iron Balm, which goes to Lake Station, and get off at Bloom Station. If they leave here midweek morning, they will arrive at Bloom Station about evening and find wagons there ready to take them fully to Crete.

A. Crämer.

**The next Synodal Assembly of** the Western District of the German Lutheran Synod of Missouri, Ohio and other St. will commence on Thursday before Cantate Sunday, May 15, at Trinity Church, Crete, Will Co, Ill.

During the sessions of this synodal assembly will be dealt among other things: The proper form of a local Evangelical Lutheran congregation independent of the state, whereby the following will be discussed: 1. its rights, 2. its duties, and 3. the exercise of both. Whoever wishes to submit an item to the Synod for discussion is requested to send it to the undersigned four weeks in advance.

Voting pastors are reminded that they must submit their parochial reports during the synod meeting.

Finally, all those who intend to attend the Synod are requested to give at least fourteen days' notice to Mr. Past. W. Heinemann, Crete, Will Co., Ill, at least a fortnight beforehand, in order to facilitate the accommodation.

St. Louis, Mo, March 17, 1862.

G. Schaller, currently President of the Western District of the Synod of Missouri, Ohio and other Sts.

**German church hymns,** mostly from the 16th and 17th centuries in their  
original rhythms and sounds, according to **Dr. Fr. Layriz.**

Finally, this booklet, which has certainly been eagerly awaited by many, has appeared in a new, rejuvenated edition. More details about this revised edition are given in the preface, which reads as follows:

"After some lovers of Christian chanting have printed plates of this booklet.

The first edition of the German Lutheran Synod of Missouri, Ohio and other states has been published here in a new edition. A not insignificant number of printing errors, which had crept into both the superscriptions and the melodies themselves, have been eliminated by a careful review. Otherwise, the booklet is essentially in its former form, except that it has been increased by a few melodies that might be welcome to some, especially in the present time. Thus, no. 189 would add to the song: "Verleih uns Frieden gnädiglich" also the unknown melody of the second verse, whose opening words are thus: Gib unserm Land und aller Obrigkeit 2c. Likewise, at the end of the booklet, in addition to the sauctus, as it is sung in several congregations of our synod, there is also the lovely melody to the song by Ludw. Helmbold: "Du Friedefürst, Herr JEsu Christ," which is found in many older hymnals and is especially recommended for our time, especially since young and old will certainly enjoy singing it.

May this booklet continue to contribute to the cultivation and practice of Christian congregational singing according to the original rhythmic tunes, so that the glorious, powerful songs of our godly ancestors may resound in churches, in schools, in homes and outside the home everywhere, as they did in ancient times, as St. Paul writes in Ephesians 5: "Be full of the Spirit and speak to one another of psalms and hymns and spiritual songs in your Lord. The apostle Paul wrote in Eph. 5: "Be filled with the Spirit and speak to one another of psalms and hymns and spiritual songs, singing and playing to the Lord in your hearts."

The booklet is available from Mr. M. C. Barthel, the General Agent of our Synod in St. Louis. The price is: single Er. 25 Cts, the dozen \$2.50.

**Odd - Fellow - Book,**  
investigates  
in the view of the holy scripture and reason of  
J. T. Cooper.

The "Baltimore Jünglings-Verein" (Baltimore Young Men's Association) has long ago announced its intention to have this work translated into German and to publish it. Unfortunately, this intention had to remain unrealized, because the number of subscribers (500) necessary to cover the printing costs was not available. However, it has not been abandoned, but it cannot be carried out if a sufficient number of subscribers is not received. The book will be 300 pages thick and nicely bound at the low price of 50 cts. Non-subscribers will not get it later for less than 62 Cts.

All preachers, school teachers and friends of the company are kindly requested and authorized to collect subscribers and are asked to send in the number of subscribers as soon as possible. Whoever sends in 4 subscribers will receive a free copy.

As soon as the necessary number of subscribers is available, it will be announced until when it will be sent. The money does not need to be sent until it is announced.

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The Balto. Young. club.

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## Receipt and thanks.

For the proseminar in Germany received from Mr. Aug. Gockel at Pilot Knob, Jron Co, Mo, 82.00C . F. W. Walther.

For poor students

received through Pastor Wunderlich, collected at the infant baptism of Hrn. W. Engelhardt's, 81.12

T. F. W. Walther.

For pastor summer

received from Pastor Jox 81.00 and from Mr. Höhne in Kirchhayn, Wis. 25c. - from the women's club in R., Mich., 85.00 - on H. Blum's wedding collected there 81.82 - from an unnamed person there 82.18 - from Mrs. Feuerriegel in Cincinnati 81.00 - from Rev. J. G. Kunz in Cumberland, Marion Eo., Ind., 81.00 - from his congregation 84.00C . F. W. Walther.

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Fort Wayne, March 21, 1862.

Wm. Meyer, Cassirer of the Middle District.

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## The Peace of Westphalia.

As is well known, the Peace of Westphalia mentioned in the title was preceded by a thirty-year war that devastated everything and was in its innermost essence a civil and religious war. It was a civil war because the inhabitants of a common, German fatherland were hostile to each other; it was a religious war because the papists were intent on exterminating the church that protested against Rome. The real driving force of this horrible war was the poisonous mob of the Jesuits. This brood of the Jesuits, covered by the devil, has, since its origin, always dealt with inciting the empires of this world against each other, to unleash the fury of war, and to overthrow all divine and human order, in order to quench in this way the bloodthirst of the Roman whore and to gain for itself and the antichristic empire of Rome earthly advantages, money and goods, honor and power. For these (money and goods, honor and power) are - next to the antichrist doctrine, by which the pope sits in the hearts of millions of people - the main pillars of the papacy. In order to achieve this, even the worst and most shameful means must be at their disposal; for the Jesuit principle is: the end justifies the means.

Now, it is not our intention to give a rambling description of the Thirty Years' War and its abominations, but these lines should only serve to remind us in this time, when our country is still embroiled in a raging civil war, how great a thing it is "for the golden, precious, noble peace," for civil peace, of which Luther says: "Who on earth is so well preserved and so high of mind who would refrain from telling what peace is good for; it is probably half the kingdom of heaven where there is peace." This peace is a good that cannot be valued enough, a precious gift of God, which we should never forget in our daily prayers, and which our warlike times teach us to appreciate.

However, in order to gain a better understanding of our subject, we must go back to the year 1530. This is the actual year of birth of our visible Evangelical Lutheran Church. It was then that it came forward before emperor and empire with the good confession of its faith, well founded in God's Word-with the Augsburg Confession. This, however, did not reconcile her enemies, the papists, but only made them more bitter, because they did not want to suffer the bright light of the Gospel, which shone under their eyes in the Augsburg Confession and revealed their darkness. There, too, Christ's word was fulfilled: "I have not come to bring peace, but a sword," for those "who are not obedient to the gospel."

In spite of the fact that the papists could not find anything in God's Word against the Lutheran doctrine, they condemned it in the harshest terms, and the faithful confessors of the Lutheran truth were threatened with punishment by the emperor and the empire. At the Imperial Diet in Augsburg, they left with thoughts of war. But because the emperor needed the help of the Protestant princes against the Turks, he felt compelled to deal with them amicably; and so a religious peace was concluded at Nuremberg in 1532, which can only be called a truce between papists and Protestants. This peace was often threatened, but it lasted until 1547, one year after Luther's death. As a true Israel, i.e. God-fighter, Luther, this great man of God, had often pleaded with the Lord in prayer that He would preserve the noble peace in the German lands during his lifetime; and Gort had also given him the confident trust in his heart that his prayer would be heard. But also many times in his life as Germany's prophet, the dear man proclaimed severe punishments to Germany, which exactly came to pass. Soon after his death, war broke out. In this war it was obviously intended to suppress the Protestant doctrine and its confessors: for the allied Protestant princes openly declared that the Roman Catholic emperor, who was advancing against them, was acting at the instigation of the pope, whose intention was to do so,

## 154

to stop and suppress the joyful course of the Gospel. This war went badly for the Protestant princes, because God wanted to teach the Protestant church that his kingdom, which is not of this world, is not defended with the secular sword but only with God's word, prayer and tears. But the emperor, although victorious, had to allow the Protestants free religious practice in the Treaty of Passau in 1552 and at the Imperial Diet in Augsburg in 1555. But anyone who saw how Emperor Charles V stamped the pen with which he had signed the treaty in two on the table out of displeasure could hardly have confidence in such a peace. An enforced peace is a treacherous thing, a tethered, tearing animal that must surrender to its fate for the moment, but which only waits for an opportunity where it can take revenge. This is the case with all living conditions that are not based on heartfelt goodwill and honesty, but on deceit and secret treachery; they have no guarantee. It was the same with the peace concluded between the papists and the Protestants. The Lutheran princes and countries were serious about this peace; they wanted nothing more than to be allowed to live their faith undisturbed; but the papists were not serious about it. How could the papacy make peace with the Lutheran Church without committing suicide? By doing so, it would give up its existence, undermine its reason for living, deny its own self, and thus go toward its certain downfall. - However, the peace was concluded, and the war ceased in so far as instead of the Roman Catholic Emperor's battle armies, the poisonous mob of the Jesuits entered, who took it upon themselves with all their might to exterminate the "heretics" (the Lutheran Christians). The persecution scenes of that time are horrible; faithful confessors of the truth were killed secretly and publicly at the instigation of the Jesuits, wherever the latter could only somehow lead them out. But the morally as well as legally irresponsible treatment of the Protestants increased the fuel of hatred to excess, and it needed only a small spark for the war flame to blaze up again high and bright. Such a time also came, but only after the end of the sixteenth century, the age of the Reformation; the Thirty Years' War broke out, and how and with what it began and ended, we will now tell.

Even before the end of the 16th century, the Calvinist doctrine had taken hold here and there in Lutheran Germany in a more or less successful manner. Even several princes had converted to Calvinism, demonstrably for political or even more dishonest reasons. This apostasy from the Lutheran church, the cause of which was a great indifference in divine matters among the people, had, among other things, the consequence that the Lutheran church at that time had to deal with one, and that is

In this confession, the church, in its last confession - the "Concordia Formula" of 1580 - came forward, in which it spoke out even more firmly than before against the false doctrine of the reformed church. Thus this apostasy, which took place in many cases, as well as in general the extinction of the first zeal for pure doctrine and Christian life after the Reformation, had to enrage the holy and just God and bring about his punishment; and in this we must seek the deepest cause of the terrible Thirty Years' War. - The princes who had "converted" to Calvinism must naturally have found themselves in a most embarrassing position, since as reformers they had no legal ground under their feet in Lutheran Germany. They now formed an alliance with each other, headed by the reformed Elector Frederick of the Palatinate, the oppressor of his Lutheran subjects. But it was only under his son, to whom the oppressed Protestants in Bohemia aspired the Bohemian royal crown, that the war broke out in 1618. This war was a religious war from the beginning and became more and more so the more it spread; even the Lutheran Elector of Saxony, initially on the side of the Roman Catholic Emperor, soon turned to the side of the Protestants. The war with all its horrors had already lasted twelve years (from 1618 to 1630) and seemed to be going badly for the Protestants, when all at once things took a completely different turn. A man, coming with a war army from the far north, stood up for the cause of the Protestants and announced war to the Roman Catholic emperor. This man, the main hero of the Thirty Years' War, was the brave and pious Swedish king, Gustavus Adolphus, who landed on German soil on June 24, 1630, with his warriors devoted to the Lutheran confession. Without the intervention of this man, who undoubtedly had the welfare of his fellow believers at heart, the Protestant Church would have gained - in human terms - fewer advantages; for it had already come about, at the instigation of the papists, that by virtue of an imperial order the Protestants had to return all the so-called ecclesiastical properties (Kirchengüter) that had been in their possession since the Treaty of Passau in 1552. Without the appearance of this man, however, Germany would also have been spared eighteen years of war that devastated everything. For the burden of war had already weighed down princes and peoples, and they had long since tired of the thing; even the hostile papist party was leaning toward peace, convinced that the Protestants could not be exterminated by the sword. And oh! how many a heart sighed to God in this distress, until it finally broke in death! Parents lamented the loss of their sons, the stolen honor of their daughters, and the goods lost through robbery and flames. And if now the rider on the black horse - the hunger, and the one on the pale horse - the pesti

If we consider that the wars in the city of Eilenburg in Saxony, for example, killed 8,000 people in one year, it is easy to understand how the pious poet Martin Rinkart, a preacher in that city, could sing such a lamenting song in the midst of the turmoil of war:

Our Father of the miserable,  
Don't you want to be a father anymore?  
Will you turn your heart away from us, your little children?  
Jesus, Jesus, Son of God, You who are in the throne of heaven, Shall Your throne on earth be completely overthrown?  
Will you give us no more bread, or is your hand too short?  
What are we supposed to live on?

Enemy and friend devastate the land; everything lies fallow and desolate,  
Everything is full of war and feud;  
Oh, shall there never be peace on earth?

That there was much sighing for peace in such heartbreaking distress is well to be considered. In genuine Protestant songs, the Jeremiah laments of Paul Gerhardt were sung:

Extinguish, O Lord, thy great wrath In the fountain of thy mercies, Pleasure and comfort us again After harm done!  
Will you then be angry forever, and shall your floods pour out without end?

Oh, that I might hear the word soon resounding on earth, That peace might come to every place where Christians dwell!  
Oh, that God would tell us at the end of the war, the end of the weapons, and the end of all misfortune!

It is certain that in this time many a soul has been born to a new life and many have been taught to pray in the face of adversity. Lord, when there is tribulation, they seek you, and when you discipline them, they cry out fearfully. The affliction teaches to remember the word. In miserable lines, in the storm of affliction, in hard strife, Zion was always built; for in the midst of the floods, God nevertheless always has thoughts of peace over us. Even in the time of the Thirty Years' War, the Lord raised up to His people highly pardoned men of the Lutheran Church, such as J. Arndt, Joh. Gerhard, P. Gerhardt, H. Müller, Ch. Scriver and others, who abundantly comforted the highly afflicted Ephraim from the inexhaustible source of consolation of the divine Word, and raised up the lax hands and weary knees. But for a long time it seemed as if the sky was brazen and the clouds impenetrable. Noble peace is easily dispelled, but it is very difficult to regain it; this was also evident here. Even though enemies and friends were tired of the unfortunate war and were inclined to peace, it came only very slowly, for the long years of terrible war had made people hate the



The trust of the people in each other was completely shattered. It was as before the children sang on the gaffes:

Truth has flown to heaven, Faithfulness has passed over the sea, Righteousness (and peace) has been driven out; Unfaithfulness has remained in the world.

As early as 1641, there was talk of peace negotiations at Regensburg and the two Westphalian cities of Osnabrück and Münster were designated as the places for concluding peace; but seven more years passed before the sweet word "peace" could be proclaimed in German lands. On the one hand, it was the French who dragged everything out. In the beginning of the war, France had supported the cause of the Protestants against the Roman Catholic emperor out of political considerations, but now that peace was to come, it supported the demands of the emperor against the Protestants. Thus - by the way - France has always been the peacemaker of Germany, whose lifeblood it still tries to poison to this day, admittedly with sweet speeches and splendid words. Oh how many a heartache Germany has gorged itself on the sinful fruits of the French! When the French envoys had reached Münster and the Swedish envoys Osnabrück, there were still many disputes about rank and honor, about sitting in the "peace hall", so that months and months went by before mau began to negotiate seriously about the proposals that had been made. - Another circumstance that prolonged the negotiations was that the Protestants did not want to let go of the church properties that belonged to them by all rights. In addition, the Reformed also made special claims. The Reformed wanted to be legally recognized in Germany as well. This would have been granted to them, but they demanded even more. They demanded the right: a reformed prince should also be allowed to force his Lutheran subjects to convert to Calvinism, as the reformed Elector Palatine had already done. This despicable demand was naturally rejected with indignation by the Lutherans. It revealed anew the unevangelical spirit of the Reformed Church. It thus proved that it had never really understood the nature of Christ's kingdom, namely that Christ's kingdom is not of this world, and that it is therefore not ruled by the arm of flesh and police power. Only through the gospel are Christians born, and through the gospel alone does the Holy Spirit govern Christianity. Spirit rules Christianity. But those who want to assert another power in Christianity, the Lord Christ calls out to them: "My kingdom is not of this world! and: Do you not know what children of the Spirit you are? As if he wanted to say: You know that you are children of such a spirit, which is not subject to any police power.

If you use violence, you shall not do it. But if you want to use carnal weapons in my kingdom, then you also know (or should hear it now) which spiritual children you are, namely of the devil! - The demand of the Reformed at the Westphalian peace negotiations was all the more strange, since on this occasion they all at once began to profess the Augsburg Conf. Conf. Obviously, this confession was in contradiction with their demand (to be allowed to force the Lutherans to Calvinism); for if their confession of the Augsburg Conf. was sincere, why did they want to force the Lutherans to Calvinism? Conf. sincere, why did they want to convert the Lutherans to Calvinism - and that with the police beadle? Their demand belied their confession. Therefore, the honest Swedish envoy Orenstierna answered them very well with these words: "Well, I will believe that (that your confession to the Augsburg Conf. is sincere), until you start to reform my (Lutheran) fellow believers.

ren. But then I will never believe that you belong to the (Lutheran) religion that you want to change and reform. The reformers finally gave in, but persistently refused to give a written explanation. Thus they believed - dishonestly enough - that they had left themselves a loophole. They used it honestly afterwards and introduced Calvinism by force in some places. As late as 1648, the reformed Count of Lippe had Calvinism introduced by force in his country, where the Lutheran doctrine had been generally introduced by Luther's faithful disciple, Hamelmann. A worthy side piece to this is that in the course of this century a reformed king on the Prussian throne forced the unification of the Lutheran and reformed churches by force, with shillelagh and beadle externally - and as far as he succeeded.

While, as we have heard, the peace negotiations dragged on and on, the war raged on with looting and plundering, scorching and burning. Each party sought its advantage and finally wanted to stand as the victor in order to be able to make the greatest possible demands. The people's cries of lamentation were indescribably great. The war had devoured millions of people with its companions, hunger, plague, terror and misery; hardly the third part of the people that had existed before the war was left. In Berlin, for example, there were only 300 living people left after the end of the war. Countless towns and villages were turned into piles of rubble. In some areas, e.g. in Bohemia, a hundred villages and castles were often in flames in one night. The people still waited in vain for the call for peace, for when the desired goal was reached in Osnabrück on March 24, 1648, and in Münster on September 5, weeks still passed before agreement was reached on the order in which the peace treaties were to be signed. Finally, on October 24, 1648, the peace treaty was signed.

Call for peace from Münster to the waiting lands. Hardly ever has a proclamation of peace been received with such joy as the one that went out from Münster on the aforementioned date; for the people had learned to know and appreciate the treasure that the word "peace" contains during the thirty years of war. Now thousands sang after Paul Gerhardt with all their souls:

Praise God, now has sounded the noble word of peace and joy, That now shall rest  
The spears and swords and their murder. Go on! and now take out your strings again,  
O Germany, and sing again! In high full chorus!

Lift up your mind and thank God and say: Lord, your grace and goodness remain forever.

Martin Rinkart, the above-mentioned faithful Lutheran preacher in Eilenburg in Saxony, who had gone through all the tribulations of the Thirty Years' War, also sucked his now:

Now give thanks to God, with heart, mouth and hands, which is still sung today, when a festival of joy and thanksgiving is celebrated. - Thus the long-awaited peace was concluded, although under harsh material conditions for Germany, which was already bleeding from a thousand wounds, but with the guarantee of complete freedom of conscience and religion for the Protestants. The next day, on Sunday, October 25, the Lutherans held a thanksgiving service at the home of the Swedish envoy, Count Orenstierna, during which Dr. Schuppius preached on the 126th Psalm. After the service, the German Lutherans extended their hands to the Swedes in heartfelt thanks for the help they had given them in the war and in the work of peace.

But that all peace concluded between two religious parties is a patchwork and piecemeal if it is not founded on heartfelt unity in doctrine and faith was also shown here. One would have thought that, after thirty years of war, there was not a single person left in the world who did not look with heartfelt pleasure upon the work of peace that had come to fruition with much effort and expense. But there was an old enemy in the world, inflamed by hell (and he is still there, and will remain until the imminent last coming of the Lord to judgment, 2 Thess. 2, 8.), who excluded himself from the general peace. Admittedly, this old enemy would have had to give up his own self and cease to be "the right true Antichrist" if he had joined this peace. For as the devil would have to cease to be the arch-enemy of Christendom if he made peace with it; so also the pretended governor of Christ of Rome would have to cease to be "the man of sin, and the child of perdition",

if he should make peace with the Lutheran Church and grant it toleration. Not even four weeks had passed since the peace treaty of Westphalia when the pope issued a bull in which he lodged a solemn protest against the concluded peace. Why? Had his unholiness not learned of the peace negotiations? Yes - yes; for the pope's ambassador was himself involved; but the concluded peace, which assured the Protestants free religious practice, was not according to the pope's wishes. If the peace treaty had condemned all those who protested against Rome to the stake, that would have been a good breakfast for the pope; for more than a thousand years of experience have taught him that the Roman Herod and his courtiers are more interested in a Parisian blood wedding than in the glorious, joyful course of the Gospel. However, the pope's bull had no detrimental influence on the peace once concluded and confirmed by all governments. The Viennese bookseller who had printed the Pope's bull was even punished; and when the various "envoys" met again in Nuremberg in 1649 and 1650, all protests against the peace (including the Pope's) were declared null and void. Nevertheless, Rome protested again in 1654; and when, in the course of this century, Russia and Prussia had helped the exiled pope back to his own country, he still refused to recognize what he called the unfortunate Westphalian peace treaty. From this it is sufficiently evident that the papacy is a sworn enemy of Christianity, and that it does not lack the will, but only the power, to carry out the war of annihilation against all Protestants.

We have told something about war and peace. May this be a motivation for us to sigh diligently to God:

Bring peace to church and schools, peace to the police, peace to the heart, peace to the conscience.

Gieb to enjoy.

So shall thy goodness be lifted up in time, So shall eternal and without end praise thee, O thou guardian of thy poor host!  
Heaven and earth. Amen.

(Sent in by Pastor Brauer.)

## The "Lutheran Herald"

cannot yet remain silent. In no. 263, another brave knight appears again, who does not give his name. Stohlmann hides behind his Ludwig, his first defender hides behind the name "Herold", the second defender only just looks around the corner and calls himself "K." The brave crowd keeps it cautious! So a new protector of Dr. Stohlmann! Well, the first "Pulsirungs - Vertheidigung" was also really

too braided, too Chinese, a true insult to the herald audience to tract them as the enlightened sons of the Middle Kingdom with braid theology.

The new protector says to Stohlmann's defense, Stohlmann "also no longer stands in the 16th century.... but in our time." But precisely because he stands in our time, he should treat the doctrine of justification with the utmost caution, clarity and firmness, and not help to undermine it by confusing, pietistic talk. For there is no doubt that the devil wants to steal the pure doctrine of justification from our time by the so-called "believers". This is the aim of the attempts of the false doctrine of the church, ministry, ordination, baptism, the Lord's Supper, the state of the natural man, and so on. But I will not dwell on Stohlmann's un-Lutheran synodal sermon; for those who can and want to see, the matter is clear enough. Nor do we want to argue much with Mr. K. about the fact that he claims that Stohlmann's theme, "He who believes has it," allowed him to "treat sanctification before justification," for Stohlmann did not in fact make such a distortion; he only mixed the two together. But to treat sanctification before justification, that is, to tamper with a sick child even before it is born, and to cite this as Stohlmann's justification and want to assert it, is just as weak as the attempt of that foreigner who declares the works to be pulsations. Stohlm. should dismiss his friends who defend him as soon as possible, otherwise he can lament with that famous knight: "Society, vile society, has corrupted me. - Nor do we want to quarrel much with Mr. K. about the sentence when he says: "If of one, then it certainly applies of Past. Br. what Fengler generally implies, that though he leads the pure doctrine of justification, his heart is not in the least affected by it." For it is simply the business of a sacrilegious man to put himself in the place of the omniscient God and to want to judge the heart. Also, this tender judgment would hardly unite with the profession that Mr. K. emphasizes with particular emphasis. "But we know," he says, "that we also have a calling, namely, to work so that love does not grow cold and injustice does not gain the upper hand.

If we have spoken against the false doctrine of justification of Dr. Stohlm., it was for the reason that it is a favorite talk of "our time" on the part of all the unrighteous that the various Protestant denominations are all united in the doctrine of justification, while it is obvious that not even those who call themselves Lutheran lead the same doctrine, by which falsehood souls can then easily be deceived. For the same reason we want to call attention to another doctrine of "our time", with which the sad "Luth. Herold" has been deceiving its readers.

poisoned. We are not surprised that Ludwig, this ignorant bookseller, who in order to make money and do business, has also presumed to publish a "Lutheran" magazine, brings up such things. But it is incomprehensible that Stohlmann, the invisible head of the "Herold", and many other preachers of the New York Ministry read and tolerate such disgraceful modern heresies in a paper of their synod, and even spread them among their congregation members, instead of testifying against such a paper and keeping it away from their congregations as a dangerous leaven, if they wanted to be faithful.

In one of the last numbers of the "Herold" is the final conclusion of seven successive articles from Schindler's "Call to Decisiveness." In it the doctrine that the Holy Scriptures, and indeed the whole, "all Scriptures" are inspired by God, is flatly denied, and the foul waters of unbelief, that true devil's doubt: should God also have said? are poured out upon the poor, sick church. As is well known, it is also a progress of "our time," namely toward the antichristian lie and darkness, that one distinguishes the holy scripture and the word of God from each other, and claims that there is indeed the word of God in the scripture, but that all scripture is not the word of God. Accordingly, the poor Christian people would have to ask with every line in the Bible: Is this God's word or man's word? Is it truth or possibly error? Then the holy scripture would not be a light on our paths, but a will-o'-the-wisp, especially for the unfortunate unlearned, simple-minded people, who would not have the nose of the scholars, with which they could finely distinguish between the divine and the human. Only the masters of scientific scholarship and development could take certain steps toward salvation, and we would have to wait for this master's spirit to purge the work of the Holy Spirit of all false human admixtures; we would have to hope and trust in this master's spirit to sweep the threshing floor of the Holy Scriptures clean of weeds, and when the work is done, to purge the word of God from the word of man in the Holy Scriptures, which would then be done. What then? Would that be certainty, completion? How would that be possible! The spirit of development is always evolving, that is its essence. One learned Hans Fool displaces the other, and the devil makes them look deeper and deeper into the weak composition of the holy scripture, until they begin to write new scriptures themselves. The devil makes them look deeper and deeper into the weak composition of the Holy Scripture, until they begin to write new Bibles themselves, like Bunsen, who was so highly celebrated by Dr. Schaaf, wrote the Japhet Bible. - Nothing was once so repugnant to the devil, as that the Lord Jesus in the temptation always only answered: "it is written", and nothing pushes the modern "believers" on the scientific heights of our time so much under the witty noses, as when the Lutherans wield the same weapon against the mirror fencing and miserable "soap bubble" of scientific enlightenment.

The "believers" of our time are "dead orthodoxy", "rigid, heartless literalism", which only "outwardly uses words", "rigid, heartless literalism", which only "outwardly uses words", "rigid, heartless literalism", which only "outwardly uses words". Such standing on the written word of God is "dead orthodoxy" to the "believers" of our time, "rigid, heartless literalism", which only "fights outwardly with words". Of course, the devil would prefer that the few faithful Lutherans also abandon the doctrine of the inspiration of the whole of the Holy Scriptures and, like the few faithful Lutherans of our time, to be "unfaithful to the letter". Of course, the devil would prefer that the few faithful Lutherans should abandon the doctrine of the inspiration of the whole Holy Scripture and, like Eve, be made "wise", become modern progressive people with original inventions and "inquiring eyes". And to such apostasy of our time from the Word of God the "Lutheran Herald" helps and calls for it. Schindler is quoted in the "Herald" as saying: "That the so-called dead orthodoxy, as a rigid, heartless literalism, that orthodoxy which outwardly fights with words, and which shies away from allowing even a single inquiring look at where the word comes from, but for whom what is written in the Bible demands faith simply because it is written; that this orthodoxy is often unjustified, has already been written about many times, and about this the Lutherans have written many times. The fact that this orthodoxy is often unjustified has already been written about many times, and most people are so clear about it that we need not go into it any further." And under this Schindlerscheu Auszuge Ludwig then places the following request: "The editor of the Herald has well noticed that the more than 200 pastors who hold the Herald only sniff at it (peculiar pastors, but guided by quite good instinct!) and will not read it so carefully, but he would like to urge them here to take it out again, to examine it more closely and to preach about it, so that faith in a living, personal God may again come vividly among the people." How is it, will Dr. Stohlmann and the other preachers of the New York Ministry follow the instruction of this their enlightened newspaper editor and also "preach" about this shameful doctrine of the inspiration of the Holy Scriptures? Do they want to "preach" about this disgraceful doctrine of the inspiration of the Holy Scripture, or do they want to leave it at "smelling"? Do they really think that the faith in a living personal God will again come alive among the people, if one tries to teach them "inquiring looks" and gives them to understand that the holy scriptures are not completely from God, but that they are only from God? Does this mean that the Holy Scriptures are not entirely from God, but that "the clergy" also had a hand in them? That this is only "dead orthodoxy, rigid, heartless literalism," which demands that a Christian, for God's sake and for the sake of his own soul, firmly and unshakably believes what is written, and breaks and throws away every whisper, as if it were uncertain, as Satan's fiery arrow.

Do not the preachers right, who before the Herald and seek to remove him from their communities? Should not the New York Ministry have so much love for the truth and for its congregations, and so much earnestness, and prove that it seeks to put a stop to Ludwig's newspaper writing? Or does it like Ludwig's doctrine of the Holy Scriptures? Or does it like Ludwig's doctrine of the Holy Scriptures and still think it can be Lutheran?

In the excerpts provided, there is also the quite miserable semi-Pelagian heresy, this false doctrine of the state of the natural man, where one does not believe that the natural man is "dead in sins", but one still ascribes a "spiritual content" to him. It is said, "The natural man is neither as rejected as some think, nor as good as others think." "Is it not time, then, that theology should take the trouble to investigate the spiritual content of the natural man?"

This much is now clear even to the dumbest eye that the "Lutheran" Herald is a very un-Lutheran Herald. It can therefore only be gratifying to anyone who loves the church that some preachers of the New York Ministerium have the courage, despite Ludwig's mean outbursts, to warn against such a paper and to abolish it, for the goal of the work of faithful Lutheran preachers must not be the filling of the pouch of an editor who is always begging in his newspaper, but the welfare of their congregations.

(Sent in by Pastor F. Lochner.)

## Walking through our hymnal.

(Continued.)

No. 18: Rejoice, all you Christians.

M. Christian Keymann, the poet, was born February 27, 1607, at Pankraz in Bohemia, where his father was a preacher. In 1631 he became a rector and four years later a rector in Zittau, only four miles from his birthplace, where he had once attended school as a boy. "Koch says that he was a very learned and pious schoolman, who accustomed the youth with special zeal to reading and listening to the divine word, and for this reason he had printed for them in 1646 a memorial Bible (mnomos'nem saorsm) written in thought verses, and in 1655 Greek-Latin-German Sunday verses (micas evangelicas), so that they should serve them instead of an illuminating torch. In general, he also took great pleasure in the art of poetry and preferred to write sacred odes, which he left to the Zittau organist A. Hammerschmied for composition, for which he was rewarded with ingratitude. In 1650, he received the poet's laurel from the Silesian chancellor Hern v. Löwenthal. Eleven years later, however, his Savior offered him a much better treasure,

namely the unfading crown of righteousness, which all believers have to wait for from his hand in heaven. In his last private lesson, which he gave the day before his fatal death, he said:

When he was still ill, he had dictated to his students an ode from Gryphius' poems, which presents a learned man's last speech from the grave and whose last stanza is thus called:

Farewell, you guests of this earth, I go before you, you follow me: What I am now must become everyone, it is for me today, tomorrow for you.

Farewell! You may inherit this from me today; The greatest art is to die blissfully.

Soon he died on Jan. 13, 1662, not leaving his Jesus even in death. His name symbol was: *me Christe corona*," (i.e., Crown me, Christ).

Of his 80 spiritual odes and hymns, 13 came into church use. Among them is the well-known, beautiful Jesus song: "*Meinen Jesum laß ich nicht*," which is missing in almost all later hymnals and which is therefore also included in our hymnal under No. 255, along with the above.

Joy over joy in Jesus, who through his incarnation joined himself to our flesh and blood, v. 1, - who lies in the manger full of burning desire for our redemption through his blood, v. 2, - from whom all our blessedness derives, v. 3, - and who, as the heavenly Joseph, faithfully takes care of his brothers, v. 4: these, on the basis of the angel's preaching of the joy that befalls all people, are the thoughts of this Christmas carol, every single verse of which closes with the refrain (final phrase, ring rhyme): "*Joy, joy upon joy 2c.*"

Whoever knows the melody of this song, however, will find it obvious that the composer was the poet's other self. How delicious sounds the refrain "*Freude, Freude über Freude 2c.*," which begins in the upper register, descends in double notes stepwise to the sixth and then, at the new beginning: "*Wonne, Wonne über Wonne*," swings upward again in immittent fourths until the voice rests again at the same pitch from which it started. Also, so that the melody does not get lost in the performance, it is necessary 1. that it be sung in a more rapid tempo; 2. that the notes not be drawn into one another, but rather be sung *staccato*, i.e., pushed off, which is achieved in particular by a quite deliberate and short pronunciation of the individual syllables; and 3. that the dotted notes, such as in the word "*Freu - et*," be observed correctly, because this helps not a little to freshness. Now, if one has an organ, it increases the impression if stronger stops are pulled out in the refrain, and if one can make use of a somewhat singable choir, then the composition of choir and congregational singing in this song might be recommended, as Layritz describes it in his "*Kern des deutschen Kirchengesangs 2c.*" 3rd edition, II. abth. No. 189. This consists of the choir first beginning with a Hallelujah in three-four time, followed by the congregation singing the song *Freuet 2c.*, after whose last verse

the choir repeats its Hallelujah nine times.

However, with the help of my above-mentioned guarantor, I must also finally acquaint the reader with the composer of the melody.

Andreas Hammerschmied, born in 1611 at Brix in Bohemia, was organist first at St. Peter's Church in Freiberg, but since 1639 at St. John's Church in Zittau, where he died after 36 years of service there on Oct. 29, 1675. His epitaph in the Kreuzkirche there reports his fame by calling him "the noble swan, who now ceased to sing here, but before God's throne increased the choir of angels, Germany's Amphion, Zittau's Orpheus. He published "sacred concerts" or "musical conversations about the Evangelia", through which he became significant in the field of sacred art singing and a predecessor for many, in that he inserted old church tunes in simple movements into concert-like movements, or interwove tunes he had invented himself into songs with them. "In his "conversations", he opposes the scriptural word, which is emphasized in the form of the concert, with a church song with its own singing style, which he inserts at the appropriate place, in a lively conversation, as it were, as an answer. In this way, he not only preserves the song form in the art song, but also puts its significance in the brightest light through the contrast. Sometimes he also juxtaposes a hymn and its manner with another hymn with an artfully decorated manner of his own invention and intertwines the melodies of both hymns. Thus he gives e.g. for example, he gives a concert-like figured melody, invented by him, to the hymn: "Ach wie voidig, ach wie fleüchtig ist der Menschen Leben," and weaves into it the old church melody: "Mitten wir im Leben sind," (We are in the midst of life), which he lets enter here and there under trombone coverings, or he first gives the old church melody: "Alone to you, Lord Jesus Christ," and then weaves into it his own concert treatment of the scriptural word: "Fear not, I am your shield and very great reward."" (Cook II, 463.)

As already noted, he invented the melodies for most of Keymann's songs. Although they usually appear as a part of a "sacred concert", "the concert-like adornment that he gives to his tunes consists more merely in the effective juxtaposition of strong and quiet, of light and shadow, of greater or lesser vocal fullness, and is therefore easy to strip off, so that the congregation, if they liked these artfully decorated songs from the choir, could quite easily strip off that decoration and make the core of his melodies right for themselves, and then formally take them up in their singing." (Koch II, 464.) In this way, the melody in question has also passed into the use of the congregation, and the form mentioned above, given by Layritz, shows how the choir and congregation can still sing this song "around each other".

#### No. 19: Rejoice, all you children of men!

Above this little Christmas carol, Schamelius places the following note in his song commentary: "Here the *Lauds begin in* some places in the Christmas Vespers, which consist of five songs: 1. this present one; 2. now sprout forth 2c.; 3. let us all be merry 2c.; 4. now hear ye Christians 2c.; 5. since Christ was born. At each ending two verses from the *Magnificat* (My soul exalts the Lord) are sung. See Zwick, (besangt), p. 196. 378." The three songs not included in our hymnal are just as short as the above and the other "Laßt uns alle fröhlich sein."

With simple words summarizing prophetic prophecies, this little song preaches joy to all the people about the birth of the serpent. Its author is Cornelius Freuud from Borna, who died as cantor and teacher in Zwickau in 1591. It seems as if it also received its own melody from the poet, at least Schamelius does not transcribe it with any melody. By the way, the melody "Vom Himmel hoch da komm ich her" given to him in our hymnal fits quite well.

(To be continued.)

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### Invocation of the Saints.

In 1543, in Louvain in the Netherlands, 28 men and women were suddenly arrested at night as suspected of Lutheran heresy, as it was called. The theological doctors of the place, among others. Jacob Latomus and the dean Ruardus Tapper, who were considered to be the most learned, went daily to the prisoners to dissuade them from their faith. Among the prisoners was also the wife of an apothecary of that city. The learned gentlemen asked her what she thought of the invocation of the saints. She answered that she did not think anything different from what God's word taught her; but our dear Lord Christ himself said: "You shall worship God, your Lord, and serve him only" (Matt. 4:10.); she also read in St. Paul that there is only One God and One Mediator between God and man, namely the man Christ Jesus, who gave Himself for our salvation, who hears our sighs and brings our prayers before His Father (2 Tim. 2:5, 6) The Löwen theologians now continued in the woman, saying: "Yes, it is true that one should worship God alone; we do not deny it either. But how can you be so bold as to come before the face of God with unwashed hands, as it were, whom you have angered manifold and grievously? You would not even dare to do so before a mere man. Consider, if His Imperial Majesty came to this city and you had to have something from him, would you not turn to the Lord of Granvella or a who is highly esteemed by his majesty, and ask him for his intercession?" The woman replied: "Let me also put a question to you. How? if it happened that His Imperial Majesty happened to look out of the window above and knew that I was in need of her mercy,

and called out to me in her own voice: "Listen, woman, I realize that you need my help, therefore come up to me, I will help you willingly and graciously according to your desire; just tell me what you have on your mind. Will you forgive me for a long time, until I have first made some intercessors my friends? Now I have an emperor in heaven, Jesus Christ, the Redeemer and Savior of the whole human race, who calls out to all men in clear, bright, clear words, saying Matt. 11. Come unto me," not one or two great prelates, but "all," not you who are puffed up with your own righteousness, but "you who are weary and burdened," who, weighed down with the burden of sins, long with all your hearts for the relief of your sorrow. But I confess that I have sinned not only often, but also to such an extent that I am not worthy to lift up my eyes to heaven. But with this my heart is lifted up again, so that it hears the voice of my emperor, who has made my life a reality.

will graciously help me in my misery. What need have I then of another Advocate? Shall I, as you think, give this answer to the calling God: I would wait until St. Peter and St. Paul came with me? (Although I cherish the glorious examples of their godliness in my heart). But it would not be right for me if my desire were then completely denied and rejected." At such a speech of the believing woman, the scholars of Louvain were not a little shocked, but they only said that they could see that she was Lutheran - and went away.

"Be ready for your adversary soon, while you are still with him on the way, lest the adversary deliver you to the judge, and the judge deliver you to the servant, and you be cast into prison." Matth. 5, 25. "Let not the sun go down on your wrath." Ephes. 4, 26.

At the beginning of the last century, two merchants of advanced age, an Englishman D. and a Dutchman J., lived in Cuxhaven in the Hamburg district of Ritzbüttel at the mouth of the Elbe. Cuxhaven is the port of refuge and winter port of the great trading city of Hamburg; and most of the merchants there live off the ships that have made port, i.e. that enter the port of refuge damaged by the storms. Since many of them feed on the same trade, they are set up for a formal race, in which one tries to deny the other the booty; and thus



there is much cause for quarrel and enmity among them. Even among those two foreigners who had been close friends before, longstanding quarrels had broken out in their old days; and the passionate J. pursued his old friend with bitter hatred and sought to hurt and harm him wherever he could. One morning J. came to D's house in a hurry and in visible agitation. He asked to speak to him; and D's wife was already trembling with fear. J.'s wife was already trembling in anticipation of what was to come; for as often as J. had set foot in the house, it had always been a sure sign that he had again found something to offend him in particular and to vent his anger on him. D., too, was frightened when he saw his enemy enter the room; but this time he fell weeping around his neck and begged his old friend to forgive him all his bitter offenses and to restore the old friendship. D's gentle heart was soon softened; the two old people were reconciled from the bottom of their hearts and rejoiced like children that they had found each other again. Then D. left his friend for a short time to call his wife and fetch a bottle of wine from the cellar for the happy celebration of this blessed hour of reconciliation. In the meantime, J., exhausted by the inner excitement, had sat down in his old friend's armchair; and when D. returned, he found him asleep there: yes, so fast asleep that he could not be awakened again: he had gone home to the huts of eternal peace!

J's Daughter found after his sudden end in his room an open book, in which she could not read, because it was written in a foreign language. Many years later, when she showed it to Pastor Walther in Ritzbüttel and told the story, he found that it was a Dutch translation of Johann Arnd's True Christianity: and the open chapter was about reconciliation. There the source of poor J.'s sudden salutary change of heart was revealed.

Thus relates Past. E. Becker in his tract: "The House." Neu - Ruppin by Bergemann. 1800.

### The millennial empire of the papists.

Thomas Campanella, a learned Dominican monk, who died in 1039, has written a book in which he indicates the means that must be used to raise the fallen papacy. Among these means he counts that one must diligently preach to the people about the golden age, when there will be One Shepherd and One Flock and patriarchal innocence will reign again. The people's longing for this must be awakened. But when asked when this happy state would come about, he answered: "When all worldly principalities will be done away with and the governor of Christ, the pope, will rule over all the earth. - You see, everyone paints himself his millennial kingdom, as it is according to his heart's wishes. Some think that the dreamed-of golden age will come when all Gentiles and Jews are converted, others when the Jerusalem temple with its sacred ceremonies is rebuilt, still others when all men attain equal political freedom, and the papists when the pope is universally recognized as Lord and God of the earth. All these different kinds of chiliasts agree with each other only in not being satisfied with the church of the New Testament as Christ established it on earth.

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### Church decorations.

When once Bonifacius, Bishop of Meinz, was asked whether it was permitted to celebrate Holy Communion also with wooden vessels, he answered: "In former times golden priests used wooden cups, now, on the contrary, wooden priests use golden cups. And, indeed, that is how it is. The church always flourishes best in poor conditions, under shame, pressure and persecution; if the church gains wealth, complete freedom, even honor in the world, it is highly dangerous for it. It is a matter of sad experience: as much as the church rises outwardly, so much it usually sinks inwardly.

"Remember this, you who forget God, that I do not even run away, and am not a  
Nicer more there." Ps. 50, 22.

A young man from Canada told as an eyewitness the following sudden judgment of God, which happened on a steam sawmill near Montreal: As the machine was pulling up a heavy block on a chain from the ground to the saw, the workers had started a conversation about sudden deaths. One of them made the remark that it would be desirable to be ill for a few days before death, in order to be able to prepare properly for the hour of death. "No!" exclaimed another mockingly, "I don't want that!" And quickly passing his right flat hand over his left flat hand, he continued: "When I die, it must be like this: "Healthy and dead!

But no sooner had the word escaped him than the over-stretched chain to which the saw-block was attached broke, and as one turns one's hand, the unfortunate man was struck by the saw-block as it sped back - "sound and dead," that he showed no more sign of life.

### The rich maternal legacy.

When the mother of the famous first East Indian missionary Bartholomäus Ziegenbalg (born June 24, 1683) at Pulsnitz in Upper Lusatia called her children to her deathbed in the last hour, she said: "Dear children, I have collected a great treasure for you, I have collected a very great treasure for you. When the eldest daughter asked where this treasure was, she answered: "In the Bible, look for it, my dear children, there you will find it, for I have wetted every leaf with my tears. These words remained unforgettable to the children and they did according to them. Thus relates Past. C. Becker in his beautiful booklet "The House," published in Neu-Ruppin in 1860.

## Invoice filing

about the "Tasks for digit arithmetic".

With reference to an earlier declaration that the surplus of the above arithmetic book should go to the School Teachers' Seminary at Fort Wayne, it can now be announced to the delight of the purchasers of that book that the printing costs of the same have been covered and now the surplus distribution begins.

Issue:

10,000 Erpl.Aufg. I. and II. over 3 Cts. K300,00 1,000 Planned reversal of I. and II. I. u. II. ö 7 Cts. 70,00 Dispatch and distribution costs of

Mr. A. Wiebusch, plus commission 55.25 Freight and distribution costs from me 13.41 Gifts in copies 11,56

^450.22 Revenue:

By sale of 5565 Erpl. I. u. II.

Tasks and 396 Erpl. I. u. II.

Dissolutions, the gifts with counted as revenue K450.22

Inventory:

4435 Erpl.I. u. II. Aufg. L 100 K7,00 K310,45 604 Erpl. I. tt. II. Diss. ö 10 Cts... 60.40 Outstanding receivables 22.00

H392,85

Mr. A. Wiebusch and Son deserve our sincere thanks for their undemanding efforts in this printing matter. From now on, Mr. M. Barthel is the sole sales agent and sends the proceeds to the relevant bank under the heading "Rechenbuch-Ueberschuß". The outstanding claims are still to be sent to me for acknowledgement. - The printing of the III. and IV. According to the inquiries made so far, the printing of the IIIrd and IVth issues would consume the proceeds of the Ith and IIth, so it could only be done by subscription, which would be sent to M. C. Barthel.

I would like to say a few words about the misuse of the notebooks: He who makes all arithmetic into counting, misses the purpose of arithmetic, he does not calculate, but merely counts, on the board and in his head. The other way around is right. All arithmetic must become numerical arithmetic, including numerical arithmetic, since although one writes numbers with the fingers, one nevertheless deals only with numbers in memory.

Adell, Sheboygan Co, Wis, April 29, 1862.

A. Brose.

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## Church News.

Mr. W. Stubnatzy, until then pastor at St. John's parish not far from Thornton Station, Cook Co-, Ill, having received and accepted an appointment as second pastor at the parish at Fort Wayne, the same has been appointed by order of the Mr. District - President, Father Schwan, by the undersigned, assisted by two Professors Fleischmann and

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Selle, was installed in his office on Sunday 1<sup>st</sup> June in the midst of the congregation.

May the Lord also bless him here, that he may produce much fruit for eternal life.

Dr. W. Sihler, Past.

Fort Wayne, April 1862.

On Sunday *Miser. Cat.* (May 4), the candidate of theology, Mr. Moritz Hamann, was appointed by order of the Reverend. Presidium of the middle district, as parish vicar of the evang. Intb.

I ordained and installed him in his office at the Holy Trinity Parish in Cincinnati, O., with the assistance of Pastors Kunze and Schürmann.

May the Lord of the Church give grace to this servant of His to make known the unfathomable riches of Christ with the joyful opening of his mouth. F. r. King.

Cincinnati, O., May 5, 1862.

Address: Rev. M. Hamann, care of .

Dr. König, Cincinnati, O.

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### Introduction.

Rev. W. Kolb, since pastor of the congregations at Woodland and Horicon, Wisc. having received a regular appointment from the Lutheran congregation at Town of Herrmann, Wisc. and having accepted it with the approval of his congregations, the same was inducted into his new field of labor on Sunday (March 23) by the undersigned by order of the Honorable Vice-President of the Northern District.

Our dear Lord and Archpastor, Jesus Christ, let this servant of his also produce much fruit for eternal life among the souls entrusted to him here. E. d. Multanowski.

The address of the dear brother is:

U.6V. IV. XOV, Hovara's drove, Lüdo^ZLN Oo.) IViso.

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### Synodal display.

The meetings of the Northern District of the German Lutheran Synod of Missouri, Ohio, &c. St., will be held this year at Watertown, Wisc. from June 18.

All those intending to attend the Synod are requested to give fourteen days' notice to Rev. Strasen, Watertown, Wisc.

W. Achenbach, Secr.

### Conference relocation.

The Southwest Indiana Pastoral Conference, which according to the conference resolution was to begin May 20 in Evansville, will, in accordance with the wishes of various members who wish to attend the Western District Synod, be held at moved the 17th of June.

The circulating and backlogged conference work is all the more expected by this extended deadline.

A. Weyel, President p. t.

Darmstadt, April 28, 1862.

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### Conferenz display.

The Southwest - Indiana District Conference will, God willing, hold its meeting this year May 20-22 at the home of Mr. Past. Sau-

per hold in Evansville.

P. Seuel, Secr. p. t.

### Announcement.

Mr. H. Habermehl, formerly a school teacher with the German Lutheran congregation in Baltimore, no longer belongs to the Synod of Missouri, Ohio, etc. This is made known to our synodal congregation to the end that he may not be entrusted again with any school office within our synod.

Ms. Wyneken.

### Hosts.

The undersigned requests to recommend his hosts to the Venerable Pastors, noting that the pastors in Wisconsin have been purchasing them from him for several years and praise their goodness. The price for a box with 1200 pieces is K2.00. Appreciating orders, signed devotedly stErnst Wüst.

Address: Vrn8d 1Vü8d, cousin lox 296, vubuHue, lo^L.

## Receipt and thanks.

For poor students

received from Jgfr. Louise Meier in St. Louis H2.50

C. F. W. Walther.

With thanksgiving to God and the benevolent donors, the undersigned certifies receipt of the following gifts:

Bon Hrn. Korkhoff, from Hrn. Past. Wolff's parish: 26 dtzd. Eggs, 106 w hams and shoulders, 30 pieces of smoked sausages.

From the congregation of Mr. Past. Bilz, namely:

By L. Stünkel, Mrs. Stünkel, F. Stünkel, Kammeier, G. O. Frerking, Wittwe Frerking, A. Frerking, D. Kastens, Brinkhoff, Jungklaus, Stürmer, Kücker, Wol- ters, Bergmann, H. Frerking, Schle, Nvpe sen., H. Röpe, R "dekohr, H. D. Bruns, Henke, Blume, Firne sen., Flandermeier:

221 ü> shoulders, 254 hams, 29^ tb sides, 4ll> sausage, 824 Dtd. Eggs, 4 bush.beans, 4 bush.apples, 26N>peaches. From the comm. of Hrn. Past. Moll in Neu- Gehlenbeck, Ill. r 2 pairs of woolen stockings, by procuracy of Mrs. Römer. A. Crämer.

## Received:

To retire the debt of Concordia College in St. Louis:

From Ms. Kammcier and Ms. Past. Lightning, Lafayette Co., Mo.

Pl,M

„ " Louise Schubert!) in St. Louis, Mo. .... 1,00

„ Striibing in St. Louis, Mo.

1.00

Through Mr. Bergmann in New York, N. Z.

3.00

"" Past. Hattstädt, Monroe, Mich.

1.00

To the Synodal-Casse Westl. Districts:

Don the Gvn. of Mr. Past. Wolff, Tandy Creek,

Irfcrson Co, Mo. 3.60

From TrinityS District in St. Louis, Mo. --- 12.30 From the comm. of the Rev. Wagner, Pleasant

Ridge, Madison Co, Ill.

10.00

From ImmanuelS-Distr. in St. Louis, Mo. 17.55 From Mr. TeacherGroße in St. Louis, Mo.

1,00

"" Erk ""

1,00

""Cabbage cane

1,00

"the Gem. of Mr. Past. Miracle, Chicago, Ill. 7,13

„ „ " " Biltz, LafayetteCo., Mo. 6.15 " Mr. Past. Renniecke, Paitzdorf, Perry Co., Mo. 1.00 "the comm. of Mr. Past.sVeyer, Altenburg,

Perry Co, Mo.

10.25

" Mr. Past. Beyer, Altenburg, Perry Co, Mo. 2.00 " " Teacher Beyer, Cape Girardeau, Mo. - - - 2.M " " Past. Löber, Frohna, Perry Co, Mo. - -, 1,00

From the comm. of Hr". Past. Löber, Frohna, Perry

Co., Mo. 3,70

From the cent fund of the community of Mr. Past. Holls,

Centreville, Ill. 5,00

I By Mr. Past. Birkmannbei

Waterloo, Ill. 1.00

To the Collkge Unterbaltscaffé:

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From TrinityS Distr. in St. Louis, Mo. 11.60 „ Immanuels Distr. in St. Louis, Mo. 11.00

From the comm. of Mr. Past. Fick, CvllinSville, Ill. 5.85 „ an unnamed person in Collinsville, Ill.

1.00 I "

derGem

. des

Hrn. Past. Meyer,

Proviso, Ill.-9.

18

„ „ „ "Polack, Trete, Will Co.,

Ill.

8,00

„ „ „ „ „Küchle, Mattesvn, Ill. 5.38

""""Löber, Frohna, Perry

Co., Mo. 1.60

" " " To the holy. Cross of Mr. Past. Birkmann at Waterloo, Ill.

3.35

To the Synodal Missions-Casse:

From Mr. C. F. Krause, Cole Co., Mo.

1.00

From Drcieinigkeits-Distr. in St. Louis, Mo..... 3.30 From the comm. of Mr. Past. Fick, Collinsville,

Ill. 6.60 From the lungsranen Association in Collinsville, Ill. 5.30 From an unnamed person in Collinsville, Ill. 1.00 From the Immanuels Distr. in St. Louis, Mo. 0.95

From N. N., by Mr. Past. Küchle, Matteson, Ill. 0.60 From the "Martin Luther Women's Association" in Hrn. Past.

Popp's Gem., Warsaw, Hancock Co, Ill

5.00

From the comm. of Mr.Past. Wolff, Jefferson Co.,Mo. 2.10 „ „ „ „ „Blitz „ Lafayette Co., Mo.

9.00

""""""Renniecke, Paitzdorf, Perry

Co, Mo

3:10

" the schoolchildren of Mr. Teacher Jung, Collins- ville, Ill. 2,00

" derjGem.dcLHrn.Past. Gotsch, R>pleyCo.,Ja. 4.00

For college construction in Fort Wayne:

Bon of the Gem. of Mr. Past. Hanser, Carondelet.Mo. 9,50 " " " " Baumgart, Elkhorn

Prairie, Ill.

73,50

" F. Militzer, through P'.i. Past. Löber, Frohna, Perry Co.,Mo. -0.50

For Mr. Pastor Röbbelen:

By Mr. Past. Wagner, Pleasant Ridge, Ill. 1.00 By Mr. Past. Heid, Peoria, Ill.: Mr. Past. Heid,  
G. Schmidt, Aug. Sommer, Fr. Gräber, L. Nagel ä P1, G. Wieburg u. G. Bindeburg ä 50 Cts. 5,50 By Mr. Past. Biltz, ges. on Hrn. Decke's High  
time, Lafayette Co., Mo. 3.85  
From Mr. Past. Bürger, St. Louis, Mo. 1.00

For Mr. Pastor Oestermeier's congregation:

Don Mrs. Rebecca Hauelsen, by Mr. Past. Bingcr, St. Louis, Mo. 1.00

Ed. Roschke.

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Rev. 8. 8^VM^P2L, ears ok Nsv. Dr. 8iüler, l'ort luä.

**St. Louis, Mo,**

Synodal-Druckerei von Aug. Wiebusch 'u. son.

## Sermon

held on Green Thursday 1862 in the Immanuel Church of the St. Louis congregation and on

Requests handed over to the printer by Prof. A. Crämer.

The grace of our Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with you all. Spirit be with you all, Amen.

Epistle 1 Cor. 11, 23-32.

"I have received it from the Lord, which I have given you." Thus, beloved in Christ, the Apostle Paul begins, as he wants to repeat the doctrine of the Lord's Supper to his dear Corinthians, who unfortunately have already lost their way in doctrine and life. He wants to repeat to his dear Corinthians the doctrine of the Lord's Supper, which he had brought to them, and which he here inculcates in order to attach to it an earnest exhortation to the worthy enjoyment of this most holy sacrament. He was, of course, an apostle not of men, nor by men, but called directly by the Lord Christ Himself, who, as he expressly testifies in his letter to the Galatians, neither received nor learned the gospel from any man, but through the revelation of Jesus Christ. Thus, the mystery of the Most Holy Sacrament of the Body and Blood of Christ was revealed to him directly by the Lord, and the Corinthians knew this without a doubt, when they had recognized by experience that he was a true apostle of the Lord. When he nevertheless repeats that he received it from the Lord, he obviously wants to bring the greatness of this mystery, the importance of this teaching and the majesty of this sacrament close to their hearts. As if he were saying: How important this matter must be to our faithful Lord and Savior Jesus Christ, how high must he think of Holy Communion, who instituted it for our good alone. How high must he think of the Lord's Supper, since he did not refer me to the other apostles, who were present at the institution and received it from his hands, but also gave me this. He did not refer me to the other apostles who were present at the institution and received it from his holy hands, but revealed this most holy mystery to me directly. And what I have received from him, I have given to you without the slightest alteration or abridgement. How highly you should esteem this gift, how important the doctrine of the Holy Communion should be to you, how you should respect it. How highly you should esteem this gift, and how you should use it with thanksgiving and joy toward God in a right and blessed way. Now see, dear brethren, this piece is preached to you today, who also by God's undeserved grace have the same pure and unadulterated doctrine of the Holy Communion and the same correct and unadulterated doctrine of the Lord's Supper. This piece is preached to you today, dear brothers, who, by God's undeserved grace, have the same pure and unadulterated doctrine of Holy Communion and the same correct and undiminished administration of this reverend sacrament as was once given to the Corinthians through Paul's faithful ministry. Therefore, all of you, too, let the fact that the Lord Jesus Christ and his faithful apostle have shown you the high, inestimable value of Holy Communion, be a sign to you.

Let your hearts be moved, so that you may hear with devotion and learn with right eagerness. You will listen with devotion, learn with right eagerness, receive it into a fine heart and let it bear rich fruit:

### **The sweet but also serious sermon of the Sacrament of Holy Communion,**

that is happening to you now. Let me especially put the three pieces closer to your heart:

First, what this sacrament is. Secondly, what it benefits and creates, and finally, thirdly, how to enjoy it worthily.

But you, you kind and good Lord Jesus Christ, who left such a precious testament to your own in the first supper. You, who left such a precious testament to your own in the Lord's Supper, and in it fed and watered them to eternal life with your body given for us and blood poured out for us, who also graciously gave us, the undeserving in this last sorrowful time, the pure doctrine and right administration of this most holy sacrament and let it be abundantly administered to us: give thanks for this unspeakable goodness of yours, and grant that I may worthily receive the honor of your holy name and the praise of your precious legacy to your people, as is fitting. name and the praise of your precious legacy to your people in a worthy manner, as is fitting. Give your church your spirit and divine wisdom, that it may faithfully preserve the pure doctrine and right action of Holy Communion to the end and defend it gallantly against all attempts, but that it may also guard against unworthy enjoyment of this heavenly food, thank you from the bottom of its heart for this precious treasure, and proclaim your death until you come. Help us to do this for the glory of your holy name, amen. -

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Beloved in Christ!

That the holy sacraments, and especially the Holy Communion, are high, unexplored divine mysteries and blessed means given to us by God alone! That the sacraments and especially the Lord's Supper are divine mysteries and blessed means of grace only from God does not need to be proved among you. We could not have them if He had not instituted them, and what would we know of them if He had not told us. Or I ask you, what good would it do us if we presumptuously wanted to propose to God ourselves the means by which He would grant us His grace? What does it help the Roman Church that, in addition to the two sacraments of the New Testament, she has arbitrarily set five others and knows how to say much about their power and effect from her own whim and imagination? In the hour of temptation, in the biting fear of death, in the last judgment, all such human thoughts and dreams will vanish like chaff before the storm wind, and only the firm foundation of God, His certain, true, eternal Word, will remain. And if we wanted to conclude and judge about the holy sacraments of God from our own blind reason, how could we make the right decision? How does the reformed church, which is unfortunately guilty of this sin, want to make some soul divinely certain of its opinion? In the hour of trial and on the day of judgment, its wisdom must become foolishness; this cannot fail, God's honor will not suffer otherwise. No, what the holy sacraments are, what they give and benefit us, God tells us in his word, especially in the words of institution, just as the apostle Paul, when he wants to instruct his Corinthians about the Holy Communion, repeats the words of institution. They are therefore at the same time words of doctrine, namely words that substantiate the doctrine. Notice this, for it is already certain that they cannot be put in a figurative manner of speaking, in images and parables, as this would make them incapable of infallibly substantiating divine truth. What do the words of the institution of Holy Communion, which the apostle Paul, this faithful but late-born witness of Christ, also received directly from the Lord, tell us? They begin: the Lord Jesus took the bread in the night when he was betrayed. There we hear for the first time clearly and definitely who instituted this most holy Sacrament, namely none other than the Lord Jesus Christ, the incarnate Son of God, the true God from the true God, the Savior and Redeemer of the world, the Lord and King of His Church. We also learn the time of the appointment, namely that it happened in the night when he was betrayed, when soon after he had gone over the brook Kidron and had wrestled with death in Gethsemane, Judas Iscariot came with the thugs and they dragged him bound before the high priests and the Jews condemned him innocently to death and delivered him into the hands of the Gentiles, and they crucified him among the transgressors.

This can remind us of two things. First, it gives us a deep glimpse into the faithful heart of the Savior and reveals to us His infinite love. He knew all his innocent, bitter suffering and his weak and painful death on the cross beforehand; five different times he had foretold it all in detail to his disciples; he was, after all, the omniscient God. In view of all this, he still deals only with the fact that he quiets the heart of his own, that he leaves them the most precious pledges of his grace behind him. Now, on the other hand, these words of his are true testament words and he, who is the eternal wisdom, has certainly considered them with all diligence and it is blasphemous to say or even to think that he has left us in doubt about their actual meaning by his clumsy speech and has given cause for misunderstanding, quarrels and disputes. This is what a poor, miserable man does with all his diligence, and Christ, the Son of God, the true God and the eternal light, should not have wanted or been able to do this? Fie, of the vile blasphemy. No, the words, the dear words of God, are so masterfully put that they cannot be said better. But they read thus: He took the bread, gave thanks and broke it, and said: Take, eat, this is my body, which is broken for you; do this in remembrance of me. The same also took the cup after supper, saying, This cup is the new testament in my blood: as often as ye drink it, do it in remembrance of me. So he took bread, gave thanks and broke it, and as the evangelists Matthew, Marcus and Lucas expressly say and is also included here in the command to take, he gave it. We now know, of course, that it was Easter cakes that were on the table of the paschal lamb; But he does not call them paschal cakes, neither this nor that kind or form of bread, but commonly bread, and therefore miserable conscience-makers they are who set this or that kind or form of bread as necessary, and truly not because of that we stay with the hosts, as if we had to have them and could not celebrate communion otherwise, but because they are also bread, and we do not want to let the reformers make us conscience. He gave thanks or blessed the bread and broke it because it had not yet been broken; he broke it in order to distribute it. Nothing else is indicated, neither here, nor in those evangelists, nor elsewhere in Scripture, but what is not written cannot be believed without superstition; thus the little Reformed argument that the bread must be broken in order to cover the breaking of the body of Christ is sufficiently refuted. He gave the bread, not an empty form or shell of the bread, not a sham bread, as the Romans with their doctrine of transubstantiation without any Scripture, - and said: take, eat, this is my body. And what he expressly called in the presentation of the bread, what he told them to take and eat in, with and under the bread, that must have been there, that he must have handed to them, otherwise he would have been

Not truthful, let alone the truthful God and the truth itself. So he gave them his body, not a sign of his body, not a mere meaning of his body, an Old Testament shadow work, as the rationalism of the Reformed wants, but his true, natural body, which he took from the Virgin Mary, which he gave to death for us on the cross, as he expressly adds: my body, which is broken for you or according to

the report of the evangelists, which is given for you. He gave it to them - not for sacrifice, as the Romans without and against all Scripture freely write and in their sacrifice of the Mass to great dishonor of the one atoning sacrifice of Christ blaspheme, but to eat, to eat with the mouth, as one eats the bread with which his body is presented, admittedly not that the same goes the natural course and is led into the stomach and digested, But this is not because the eating is not oral, as it is expressly commanded by Christ, the eternal King of currency, but because of the nature of the food, which is not natural but heavenly, and is not given for bodily nourishment but as a sure pledge of the forgiveness of our sins. Likewise also the cup after supper, saying, This cup is the New Testament in my blood. He took the cup for the sake of the fruit of the vine, for the sake of the wine that was in it, and commanded them all to drink of it, as Matthew tells us, and as is expressly stated here in the words, "Do this as often as you drink it. The Romans may well see how they will answer the Lord when he calls them to account for having so rudely stolen the cup from the laity. There their vain reasons will leave them in the lurch, and the clear word of institution will condemn them inexorably. But in, with and under the blessed wine, he calls them to drink his blood of the New Testament, as Matthew and Marcus say and also the words in our text clarify, since the cup is called the New Testament in fine blood, because it contained the blood of Christ, by whose shedding on the trunk of the cross the New Testament, the new covenant was established. Thus, the clear words of the institution here and in Matthew, Mark and Lucas, which testify to it as if with one mouth in the most exact agreement, stand unshakably firm, which testimony is not contradicted by any other of the passages that deal with this matter in the Holy Scriptures. This testimony is not in the least invalidated by any other of the passages that deal with this matter in the Scriptures, but is only confirmed even more by any of them, as we can see from two of them in the course of our text, that the Holy Communion - to speak with the unsurpassable words of our dear little catechism Luther - is the true body and blood of our Lord Jesus Christ, under the bread and wine instituted by Christ himself for us Christians to eat and drink. And whether the blind ! conceited reason from the mouth of the



If the Reformed and the fanatics say to us, "How is this possible?" we say, "It is written here in clear words," and "He has said it who does not lie and who can fulfill what he promises, for he is the Almighty God. If she says: "You yourselves confess that the Lord Jesus is a true man, with a human body and a rational soul, but how can a body be present in many places at the same time? we reply: that Christ is also true God and has taken mankind into personal union with the Godhead and in the end has given it divine power, majesty and glory. But, says reason, Christ has gone to heaven and sits at the right hand of God? Well, we say, the right hand of God, which bears all things, is his eternal, ever-present power and divinity, but by no means an enclosed space in heaven above. For this very reason, because after his assumed humanity he was elevated to the right hand of power and entered into the completely free, uninhibited, inalienable use of the divine glory given to him, for this very reason it is so easy for us to believe that his human body is also present everywhere here on earth, where Holy Communion is held and celebrated under the Holy Spirit. For this very reason, it is so easy for us to believe that his human body is truly, really, and essentially present and received verbally by all and sundry who come to it, everywhere here on earth where Holy Communion is held and his body and blood are distributed under the blessed bread and cup. But if they say, "This is horrible, for then the unbelievers, if they join in giving, would receive the body and blood of Christ in their unholy mouths? We answer: yes, it is appalling that they receive Him for judgment, but it is no less appalling to judge divine things with blind reason and to make God's truthfulness and faithfulness dependent on the condition of the people on whom His works are done and to rob Christ of the most glorious honor, namely, that He is so gracious as to prefer to take the dishonor of His holy body in the blood of Christ. He is so gracious that he would rather suffer the dishonor done to his body by unbelieving fellow believers than leave even one of his faithful in any doubt as to whether he has really received the precious pledge or not. For it is certainly his dear faithful who are targeted by the precious bequest of Holy Communion, which is irrefutably shown to us when we now

## II.

deal with the benefit, fruit and effect of this holy sacrament. Here again, we would never make the right decision if we were to consult our blind reason and follow its foolish, insane inspirations. This can be taught to us quite vividly by many cautionary examples, especially in our time, since now not only in the false-believing communities, but even within the Lutheran Church the most fantastic ideas about the effect of the holy sacraments have emerged and in part have gained widespread acceptance. For example, Holy Baptism is said to be organically connected with the body of Christ in this way.

that even the apostate remains in this union, and even if he remains in apostasy to the end, he is nevertheless united to the body of Christ until the last day. It is praised as one of the main purposes of the Holy Communion that it should produce and nourish a germ of the resurrection body in this mortal body of ours, which, like the butterfly in the chrysalis, is already growing inside it. These are all sad proofs of our great natural blindness and where we have got to when we follow the false light of our reason instead of the unmistakable word of God in divine matters. No, even what the Holy Communion is good for and creates, we never know from ourselves; God's word must tell and teach us. And so the word of the promise of grace, which must be connected with the action of the holy sacraments, if they are to be otherwise effective means of grace, is here immediately interwoven into the words of institution, since it says: this is my body, which is broken for you, or as the evangelists Matthew, Marcus and Lucas say, which is given for you, where at the same time it is also testified of the blood: this is my blood, which is poured out for you, as Lucas reports, or for many - as the others have. Matthew adds explicitly: for the forgiveness of sins. So it is that when we receive the body and blood of Christ in Holy Communion, through the blessed words: given for you, poured out for you, the priceless fruit of the offering of his body and the shedding of his blood, namely the forgiveness of all our sins, is offered to us to be sealed to us by the most precious pledges of his body and blood, and to each one in particular. Forgiveness of sins is, of course, unfortunately an empty, meaningless word for sure sinners, for careless, carnal souls, for lapsed Christians who have fallen back into the world and have again fallen under the dominion of sin and the devil. But for the poor, bruised and anguished consciences, contrite from the killing curse of the law, there is no sweeter, more blessed word in heaven and on earth than forgiveness of sins. For as sin has plunged us into all misery and wretchedness, so forgiveness of sins brings us heaven and blessedness again; as sin threw us under God's wrath and disgrace, so with the forgiveness of sins we are granted God's grace and mercy; Just as sin deprived us of all the heavenly goods we possessed in paradise, so the forgiveness of sins brings them all back to us, for as our catechism says, where there is forgiveness of sins, there is also life and blessedness, there is also the adoption as children of God, the gift of the Holy Spirit, the new life and hope of God. Spirit, the new life and the hope of eternal life full of blessed delight and inexpressible glory. All this is offered to us in Holy Communion, not only with the forgiveness of all our sins, and in particular to each one who adds to it, but also as the most certain seal and

As a pledge, it also gives us the same body to eat that was given for us in death, the same holy, precious blood of God to drink that was poured out for us and for many for the forgiveness of sins. But while everyone who goes receives the body and blood of Christ in his mouth, because he cannot eat the bread of the Lord's Supper and drink the blessed cup in any other way, because he eats and drinks with it and under it the body and blood of Christ, it is different here, because forgiveness of sins, righteousness, life and

salvation are not offered in the mouth but in faith, cannot be grasped and appropriated with the mouth but only with faith. So if you do not believe, do not think that you will get anything from these goods of grace, that you will get something else than new curses and new condemnation, which will fall on your head again because of your unbelief, that cannot be missing. Therefore, woe to the antichristic seduction of the papacy, because it teaches the *opus operatum*, the work done, namely, that the sacraments have a salutary effect even if the participant has no good movement in his heart, no faith, since it is impossible without faith, Without faith it is impossible to please God, and God only counts faith as righteousness, because only faith grasps the merit of Christ and in it righteousness, life and blessedness, and it is expressly written in the Old and New Testaments that the righteous lives by faith, not by the *opus operatum*, nor by any other work. But he who receives the Holy Communion in faith. But whoever receives Holy Communion in faith and thus, with incontrovertible divine certainty, receives in it the forgiveness of all his sins and, on top of that, is sealed with nothing less than Christ's body and blood himself, will certainly not hear it said in vain, "Do this in remembrance of me, Indeed, he will not be able to refrain from commemorating Christ, the faithful Savior, who purchased all this for us, who gave it to us freely and in vain, with praise and thanksgiving, with glory and honor, and from proclaiming to all the world the unheard-of act of love of his substitutionary, bitter suffering and his shameful death on the cross, as St. Paul did here. Apostle Paul demands of all the guests of this blessed banquet when he says: "As often as you eat this bread and drink this cup, you should proclaim the death of the Lord until he comes.

### III.

But since, as a result, not every partaking of the Lord's Supper is wholesome, indeed, since we hear in the course of our text that the unworthy guests at this Holy Supper become guilty of the body and blood of the Lord - how could they, of course, if the Reformed were right and the body and blood of Christ were not present to them at all? Since we rather hear in the course of our text that the unworthy guests become guilty of the body and blood of the Lord at this holy supper - how could they, of course, if the Reformed were right and the body and blood of Christ were not present for them at all - and that they eat the meal themselves, so that they do not distinguish the body of the Lord - which must therefore also be there for them and eaten by them - the question is, however, how we can receive such a sacrament worthily from the Lord.

the meaning and greatest importance for us. First, however, it should be noted here that there is a great difference between being worthy of the Lord's Supper and receiving it worthily. For this has certainly become irrefutably clear to all of us again, that Holy Communion is such a precious jewel and high, heavenly treasure that it would be presumptuous to esteem it worthy of any sinful person, as we are all of a kind. No, here again Christ praises his love for us that he gives us unworthy ones such a high gift freely and free of charge out of the abundance of his grace. On the other hand, to receive the Lord's Supper worthily means to receive it in the right readiness. The only right readiness, however, is faith, as we have already seen above, through which alone we become acceptable to God and partake of his grace. But the Holy Spirit does not want to - and therefore cannot - work faith in the hearts of the impenitent. Therefore, in order to protect us from the severe judgment of unworthy communion and from grave sin against the body and blood of the Lord, the apostle Paul admonishes us so earnestly in the Holy Spirit and says: "The faith of the unrepentant is not to work in the hearts of the unrepentant. He says: "Let a man examine himself, and so let him eat of this bread and drink of this cup. This serious self-examination is to be done according to God's holy law as the eternal, unchangeable divine guideline, how we should be inwardly, what we should do and what we should refrain from doing, so that we may, through the enlightenment of God the Holy Spirit, be able to overcome our sin and great evil. Spirit, we may learn to recognize our sin and great need rightly and penitently, and thus take refuge in Christ, the only Savior and Redeemer, believing in his dear promises, in his most holy merit, which faith the Holy Spirit kindles in the hearts of broken sinners through the Gospel and the reverend Sacraments, and in which faith alone we are worthy guests at the Lord's Table. Unfortunately, the Corinthians, who had to a large extent become secure and overconfident, were no longer faithful enough to this serious self-examination, and had therefore fallen into the grave sin of enjoying Holy Communion unworthily. What was the next consequence of this? Divine judgments, that sickness and death came among them, as it is written here: Therefore there are also so many weak and sick among you, and a good part sleep. But this was still meant by God according to His infinite longsuffering in grace, namely, to lead them to repentance, as Paul expressly testifies when he sets a common sentence and says: "When we are judged, we are chastened by the Lord, so that we will not be condemned together with the world. At the same time, however, he rebukes them seriously and admonishes them punitively, saying: "If we judge ourselves, if we sit in judgment of ourselves strictly and judge our sinful nature according to God's law and repent properly, we will not be judged, so God should not deal with such temporal ones, and if you do not repent, with the eternal judgment, will fall upon you. This is written as a warning to us, as it is today. Or could we be in doubt, in view of the serious judgments with which God has afflicted our poor fatherland and thus also ourselves, some of which have already affected us so severely and will affect us even more severely, that we, too, will often have lacked the serious self-examination, the strict, inexorable judgment of ourselves, the God-fearing, prudent conduct of daily repentance? Oh, we must not hide it from ourselves for the sake of our blessedness; we have to a large extent departed from Lutheran simplicity and faithfulness, have often made ourselves equal to the world, have entangled ourselves in its pursuit of the goods, pleasures and delights of this world, have even allowed ourselves to be charmed into taking part in its diabolical striving for false freedom and equality, thinking that we are doing God a service by doing so. That is why he has come to us with his serious judgments and his hand is heavy on us. He still chastises us as a father, so that he does not have to condemn us together with the ungodly world. Oh, let us recognize the time of such a gracious visitation, let us relentlessly judge our life and nature and sincerely and heartily repent and turn back to him. His door of grace is still open to all of us. We still have his holy, righteous and saving gospel and the certain comfort of absolution and forgiveness of all our sins; he still sets before us the table of grace of his holy supper, to feed us blessedly with his body given for us, to water us with his blood shed for us; the call of grace still resounds: come, all is ready. Oh then, all of you, return to the old Lutheran simplicity and faithfulness. So let everyone return to the old Lutheran simplicity and faithfulness, to the old firm Bible faith, to the old diligence of good works, to the old prudence and sobriety, to the old earnestness of sanctification: He will mercifully turn the hand of chastisement away from us again for the sake of Christ's bloody merit, he will let his friendly face shine on us again, he will protect our weakness with his strength, he will bless us with the fullness of his grace, with his almighty power he will contain us in all the adversities of this poor sinful life on earth, and finally carry us out of all the strife of this time to his peaceful and joyful eternity, where we will hold the great, eternal supper with him and be with him always. Amen, amen.

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### To the ecclesiastical chronicle.

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**Dr. Kahnis**, professor in Leipzig, was previously considered a man who was faithful to the Lutheran Church. But behold, now that so many have fallen away, some of whom were even considered pillars of our church - we remember Pastor Löhle - the former has also fallen away. Thus the pilgrim from Saxony writes: "Not a small stir makes at present In Saxony's non-theologically educated circles, too, the communication of annoying doctrines that Prof. Dr. Kahnis of Leipzig has exposed to public scrutiny in the thick first volume of his *Dogmatik*. These consist essentially in doubts about the authenticity of many pieces of the holy scripture, which are partly justified with the old reasons of proof of the rationalism believed to be dead. The

5th book of Moses, the second part of the prophet Isaiah, the book of Daniel, as well as the revelation of St. John are recently no more to the professor than products of skilful but still deceptive authors. The theologians rightly give the book a very sharp trial, and especially Professor Hengstenberg in Berlin, in this year's preface of the widely read Evangelische Kirchenzeitung, has thoroughly and comprehensibly rejected the doubts of Professor Kahnis, which, in his opinion, arose from insufficient knowledge, even for the non-theologians.- The pilgrim would have preferred to keep silent about it. But since the matter has been brought to the attention of the people, he would not have thought of it without pointing out to his readers how the old evil enemy is now in earnest and how everyone who lets himself think that he is standing must see to it that he falls right. To this end, he would admonish not to condemn or even revile the person of the errant teacher, but to command both to the Lord, so that the person may be converted from his error by the gentle rebuke of God's scholars, and that the vexatious teaching may be revoked."

**The Lutherans in Prussia.** The Pilgrim reports from Saxony of March 22: "The church regiment disputes, which have divided the Prussian Lutherans into two camps, still seem to be very far from a decision. The conference held in Berlin at the end of September last year, of which Pilger (1861 No. 47) reported, has so far remained without considerable fruit. A little later, from October 5 to 7, the pastors Ehlers, Crome, Frommel, Meinel, Lohmann, Ebert II, who had not resigned, held a conference in Berlin, Gumlich and the Geheimrath von Haugwitz, who are incomparably closer to Diedrich's party and its doctrine of church government than to the Oberkirchenkollegium with its sharply emphasized "divine right," held a conference in Reinswalde near Sokau, in which they discussed the questions of what the communities that had left with Diedrich, Rāthjen, etc. were to be regarded as, whether church fellowship could be held with them, and what could be done to heal the damage. The first two questions were decided in favor of those who had left; but the third, the actual main question, remained unresolved, no matter how seriously it was discussed. Finally, the assembled pastors made the unanimous declaration that they considered the suspension pronounced by the Oberkirchenkollegium on Pastors Diedrich, Rāthjen and Wolf to be unjustified. - In the meantime the movement

gained in size. In the parish of Rogasen (Posen), 50 to 60 people have chosen Father Könnemann, whose doctrine of the church has recently given just impetus, as their pastor, and in two other parishes there, about 150 people have called Father Witte from Altkranz near Glogau, who, after a difficult internal struggle, has also fallen away from the High Church College and the Wroclaw Synod. In Thorn, too, Father Schröder has broken away from Breslau and serves a small congregation. So it seems that those who have left were not mistaken in their hope for growth. They formed a synod separate from Breslau at the Reformation feast. On the other hand, the people of Breslau were unfortunate in the choice of the commissioner who was to conduct the investigation against Pastor Rsthjen. He had to give up his work in the middle of the investigation, because he himself had to be called in for investigation in another matter and had to be imprisoned. At the request of Sup. Lasius in Berlin, the three pastors Diedrich, Rsthjen and Wolf received an order from the authorities to hand over church seals and church records. In general, their position vis-à-vis the state is becoming more and more untenable, because the general concession of July 23, 1845, by which the ecclesiastical rights of the Prussian Lutherans were secured, refers only to the congregations under the Breslau Oberkirchencollegio. Therefore, the official acts of the separated pastors cannot be recognized as valid by the state until the separated congregations, like those under the Oberkirchencollegium, are granted corporate rights by law. And these will not be distributed so quickly that the legal status of the seceded communities would be straightened out within the two-month period that has been set for them to settle their disputes with the High Church College. - However, so that the pilgrim does not forget the pleasing aspects of the regrettable affairs, out of which the Lord in grace will bring a blessing to the church, he will also mention that the Lutheran congregation in Cologne on the Rhine moved into a simple little church on November 3 of last year. Sup. Feldner from Elberfeld performed the consecration and introduced the congregation to its new pastor. God's blessing on the new branch!"

**Palatinate.** Here, in 1859, a better hymnal was introduced and the old rationalistic one was generally abolished. Good-minded people rejoiced as a sign that it would be day again in the Palatinate, we mean the day made by the Sun of Grace Jesus Christ. But what happened? A so-called "Protestant" movement was formed.

Association," which worked towards the abolition of the better new hymnal and the reintroduction of the old rationalistic one!

An ungodly paper, called the "Kurier," faithfully assisted the association, and both dug around in the communities as much as they could. Their godless work was not in vain either;

they got their way. Of 242 congregations, only 20 still have the new book. Those of the pastors who had resisted were suspended from office. Some congregations celebrated the reintroduction of the rationalist hymnal, worthy of it, with fakes and pretzel festivals, with "harmony music" and balls on Sunday afternoon. But peace is far from being achieved. The pastors, they now cry, should also no longer need the apostolic blessing, because that was also in the new hymnal. The "Protestant men" do not want any more "pietistic" pastors at all, as they call all believing pastors. This is a great pity. But remember, once there was a time when pastors, consistories and princes wickedly robbed the poor people of their old good hymnals, catechisms, etc., and sowed the infernal seed of rationalistic unbelief in them. This seed has sprouted and is now in full bloom and fruit. But it is easier to take away a people's faith than to restore it.

**Waldeck.** The Pilgrim from Saxony of April 12 reports the following about this little state: The Lutheran movement in Waldeck has not yet been subdued. The fact that Pastor Rocholl of Sachsenberg has been deposed is only a spur to those who are fighting against the union desires of the government to act more forcefully. In the middle of last year, several members of the congregations of Corbach, Sachsenberg, Waldeck and Berich formally objected to being considered members of the Union. And while the Uniate Consistory instructs the clergy, i.e. the Lutheran-minded, to perform ecclesiastical acts on the afflicted only if they bring dismissal certificates from the Uniate clergy, with whom they want nothing to do, the Lutherans do not consider themselves obliged to request such certificates. I do not yet know what has become of it. A fight, certainly; for our time is generally forgetting to let someone have the right without a fight, and it will soon have come to the point that only injustice will find paved paths.

Help God, my Lord, where does it come from, that no one here can tolerate us poor people, who unhesitatingly obey Your name, patiently quiet in pain, gladly guard us from sins,

Since without sorrow, Pope, Jew and Gentile always find room and space for you?

You can read the detailed answer to this question in the song that begins with the above words. - —

**Bremerhaven.** The pilgrim from Saxony reports the following about the events in this small town: The situation is similar in Bremerhaven, except that things have progressed a bit further there. A small Lutheran congregation has formed there, and the Bremen Senate has made life very sour for it. In its church order it had of course stated,

that it wanted to keep the confession of the Lutheran church, especially the unchanged augsdurgische Confession as a doctrinal norm and to oblige its pastors to it. But this was too strong for the Senate. It declared the establishment of a confession of faith, by which congregation members and preachers would be bound, more than was the case anyway according to Bremen church law, to be absolutely inadmissible and gave the 40 or so impecunious congregation members, who took the first steps, the task of showing the external means necessary for the existence of a congregation. The poor people collected a few hundred Thalers of money, also

received the offer of a partly interest-free loan of about 3000 Thlr. and could thus satisfy the latter demand of the Senate. Yes, in their distress they understood themselves to "shorten" the above provision of their church order to the only provision: The pastor should be obliged to teach according to the confession of the Lutheran church. - What was the consequence? Even that was too much for the Senate. In November of last year, it gave a decidedly negative answer to their repeated request. The Lutherans, however, were not deterred by this from joining together in an association, elected a preacher, which they were whimsically permitted to do, and reserved for themselves (65 family fathers in number) the further judicial pursuit of their right. Then the Senate finally recognized them as an "association" and also confirmed their elected pastor, the previous preacher at the emigrant's house, Ruperti. This will not prevent us from considering them as the Lutheran congregation in Bremerhaven and fraternally assisting them with intercession and God's box gifts.

**The General Synod met in** Lancaster, Pennsylvania, from May 1 to 8. That it is still the old un-Lutheran, unionist one can see from the reports which the "Zeitschrift" gives of the last meeting. From it we learn, among other things, the following. The well-known enemy of Lutheran doctrine, Dr. Benjamin Kurtz, editor of the *Lutheran Observer* in Baltimore, was elected president. A proposal by the Rev. Weiden, which was aimed at getting the Society to publish more decidedly Lutheran writings, i.e., those especially distinguished by doctrine from the writings of other non-Lutheran book societies, was, after a long discussion, disposed of by parliamentary rules and thus not adopted. The English edition of the Liturgy of the Synod of Pennsylvania was presented to the General Synod and handed over to a committee consisting of many members, who praised the ecclesiastical language etc. of this church book, but were not inclined to recommend it to the congregations, because in it certain ecclesiastical doctrines (the Lutheran doctrines of baptism and the Lord's Supper etc.) are strongly emphasized, which do not agree with the views of many members of the General Synod.

The matter was then handed over, after it had been discussed for some time, to a new Liturgy Committee, with the task of working out a liturgy suitable for the General Synod. The Hymnal Committee submitted the question of whether the time had not come to improve the English hymnal of the General Synod, i.e., to organize a new, more Lutheran collection of hymns. The Synod replied by resolution that it was not yet ready to begin such an improvement.

(Submitted.)

### **Luther's letters.**

Rarely will a man have written so many letters as Dr. Luther. The number of letters found so far and saved from destruction amounts to 2686, of which 2324 have actually appeared in print. Already in 1516 Luther complained to his friend, Joh. Lange, that most of his time was taken up by the business of letter writing. How much this work must have increased since his name was mentioned far and wide in and outside Germany. Certainly, those 2686 letters are only the small minority of all letters written by him.

If one takes into account the work that his actual teaching ministry laid out for him, the preaching, book writing, the many journeys that he had to undertake in the service of the Gospel, the numerous visits that he received, one can get an idea of the immense powers with which the man was equipped.

What gives his letters a peculiar interest is that they are addressed to so many different persons. There are letters to the emperor, to the pope, cardinals and prelates, letters to kings, princes, dukes, counts and knights, letters to scholars, pastors, lawyers, physicians, artists and craftsmen, letters to communities of entire cities and countries, Letters to those who were chased away or imprisoned for the sake of the Gospel, letters to all kinds of the afflicted, the afflicted and the miserable, letters to his trusted friends, to his father, mother, brother, his wife and even to his four-year-old son, Häuschen.

As diverse as the persons to whom he wrote are, so diverse is the content of his letters. Some contain concerns and advice about the most important and difficult political issues of his time, others advice in matters of the gospel and the church, others instruction and comfort in severe distress of conscience, others solve difficult theological questions and doubts, still others are friendly, amicable, even joking content, but always seasoned with God's word.

All of Luther's letters bear the unmistakable stamp of the man's loyal disposition and Christian modesty on their foreheads; in addition, they are evidence of his loving, sympathetic heart, as well as of his great theological wisdom and prudence, with which he often knows how to skilfully unravel the most tangled knots and hit the nail on the head with his answer. It has been said that Luther's talents can be recognized from his books and his character from his letters. Certainly a very true remark.

Luther's letters indeed provide the Christian reader with the most delightful entertainment, if one has not otherwise allowed his taste to be spoiled by the wretched reading of newspapers or novels. Here one is transported in spirit to that great time of the Reformation, so rich in gifts and powers, and becomes acquainted with it, as if from one's own experience; one becomes, as it were, a familiar associate of Luther and his most intimate friends. This reading is at the same time a highly instructive activity. From Luther's letters, one could easily compose a theological casuistry or a pastoral theology, as old Conrad Porta actually did to some extent. If one compares other learned men's letters and concerns, which are often so turgid, prolix and dark, with Luther's light and lively, concise, short and simple letters, there can be no doubt as to which one is to be preferred. A lively, fresh spirit wafts through them all and is suitable to awaken liveliness and freshness in the hearts of the readers.

As the honored readers have seen from No. 17 of the current volume of the Lutheran, it is the intention to publish a selection from the German letters of Dr. Luther for the current year of the Luther Association.

When I set out to make the selection, I soon found that this was not an easy thing to do. Often I had to put aside this and that beautiful letter to make room for an even more beautiful one. I am far from thinking that I have always made the right choice. I can only say that I have taken care to select letters which I could assume would be interesting, instructive and comforting to all, especially to unlearned readers who do not have access to Luther's complete works. If it should turn out later that some important letters have been passed over, it would not be too late to provide a gleanings in a future year.

I have not arranged the letters according to their content, but according to the years, following the Erlangen edition of Luther's works. The 7th volume should contain letters from the year 1530, the 8th volume letters from and after 1530. Since the Erlangen edition has so far provided only the German letters, but the Latin letters are no less important, often even richer and more instructive, so shall, if the Lord gives grace, later also a selection of the Latin letters be given in German translation.

In No. 17, the Cassirer reported on the occasion of the filing of the accounts of the Luther Association, that in the last year 1412, fewer part

than in the year before last. Truly sad news! It is hard to believe that the war and the time without food are the sole cause of this decrease in attendance. To all lovers of the Luther. Writings, especially the pastors and teachers, I take the liberty of urgently bringing this matter to their attention, so that one does not have to say that the Luther-Verein has perished due to the indifference and indifference of the Lutherans.

Although the subscription is open until the end of the year, it is desirable that the names and funds of the subscribers be sent in soon. I would like to remind you once again that Mr. Adolph Heinicke (address:

A. Heinicke, care of Heinicke & Estel, 26 North Main Street) is the Cassirer of the Association. To him and exclusively to him all business letters concerning the Luther-Association have to be addressed.

Th. Brohm.

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(Submitted.)

**The Synod of Missouri, Ohio and other states of the Western Districts**, held its eighth annual meeting from May 15 to 21 of this year at Erste, Will Co. Ill. Ten meetings were held, each of which opened with a liturgical service, and two pastoral conferences. Wyneken preached on Gal. 1, 3-4 and in addition four services with sermon took place. In total, this district now counts 106 standing members and 54 affiliated congregations. Presently there were 32 voting pastors, 17 voting congregational deputies and 25 consulting preachers, professors and school teachers, in total 80 synod members. In addition, the synod had the pleasure of having in its midst two preachers from the northern district and one each from the central and eastern districts, as well as six pastors from the Norwegian synod. The main subject of the proceedings, to which most of the time was devoted and which kept the general interest alive until the end of the sessions, was a paper on "the right form of a local Lutheran congregation independent of the state. Of the 66,88 which it covers, 16 were discussed in detail, together with the corresponding testimonies of the fathers, which had also already been compiled. The participation of the congregation members in the discussions was most gratifying, so that the newly built, spacious church was filled at every meeting. The annual report of the president shows that eight candidates for the holy preaching ministry were ordained, one assistant preacher as an independent pastor and two pastors from other districts were introduced into the congregations of this district. One teacher was received to the joy of his master. The treasury report shows that \$1876.83 has been received for various funds and \$850.63 for the missionary fund.



The synodal delegates were very well received by the congregation, and the rich blessings that this synod visibly granted to everyone 2c., but since this is only a statistical report, it must "spare such thoughts for another occasion.

**Death penalty.** The parliament of Saxony-Weimar decided by 19 votes to 10 to abolish the death penalty. So reports the "Evangelist.

**A Chaplain from the MissouriSynod.** Our dear brother Rev. F. W. Richmann of Schaumburg, Cook Co., Illinois, has responded to a call he received to serve as chaplain of an Ohio regiment. We hope soon to be able to inform our readers of his devotion and work in this position. May many brothers remember him diligently before the Lord. The complaint goes almost through the whole country that the chaplains mostly neglect their duty in a horrible way; may our dear Richmann belong to the few who recognize the responsibility of their position, prove themselves faithful and teach many of the poor soldiers before the gates of eternity to recognize the one who alone is the door, Jesus Christ, the Savior of all sinners.

### Important saying of a pagan.

Cicero, the famous Roman orator, writes in his writing about the nature of the gods: "Since the opinions (concerning divine things) are so different and so divergent among themselves, the one is indeed possible that none of them is true, but the other is impossible that more than one is true". (1,2.) Even a wise pagan has thus recognized from the light of reason what many, e.g. the unlearned, now do not recognize or do not want to heed; for on what else is the union between Lutherans and Reformed founded than on the delusion that of two different and divergent doctrines both can be right and true?

### Where to look for Jesus.

Henry the Younger, burgrave in Meisten, died in 1572 in the 36th year of his age, said shortly before his end: "I do not know how to look for my Jesus anywhere else, but in his Word Mtd Sacrament. Yes, said the preacher present, these are the swaddling clothes in which the dear JEulein is wrapped. But the pious prince immediately added: And the manger, in which he is lying.

### Good arts are to be honored.

Once, when one of Emperor Marimilian's courtiers scoffed at the fact that the emperor held the ladder himself for the famous painter Dürer, while Dürer climbed a high painter's scaffold, he said to that courtier, "Don't you know that I can make a nobleman out of every peasant, but not a Dürer out of every nobleman?"

### God must give good preachers.

When Prince Wolfgang of Anhalt, who died in 1566, shortly before his end inspected a church building that he had begun at his own expense, he said: "I will, if God wills, help this bird builder to build completely before I die; may the Almighty God then provide good songbirds in it", who preach and praise God and His Word purely and loudly. This godly prince repeatedly said to his preacher: "I would rather clean someone's boots, give the land and the people to them, and walk away on a stick than to accept a different and false doctrine.

### Church consecration.

This feast of joy and thanksgiving was celebrated by St. Paul's Lutheran Church in Pomeroy, Ohio, on the third Sunday after Easter. - We were, as you know, dear brethren, smitten hard, but the Lord strengthened us, and healed smitten wounds. We were outcasts and defeated, but God had mercy on us and took care of us in a fatherly way. Our loss was great, but it could have been even greater if we had been deprived not only of our earthly goods but also of our spiritual and heavenly ones. However, God has given us the latter by grace, and the former he has given us anew. We have built a friendly little church in God's honor through the contribution of our dear brothers, which was truly great without expectation, as the published receipt testifies. So, no matter how bleak things were for us when we stood there as a small group without a place of worship, and no matter how difficult it often seemed to us when we thought about building a new church or discussed it, the good Lord has already helped us get over all that. A look at past conditions of the congregation could therefore contribute not a little to our joy on the last Sunday, and must encourage us to give even greater thanks. Many of you, dear brethren, have certainly taken our distress very much to heart, - you have suffered with us, have faithfully helped us to bear our burden, therefore now also rejoice with us, and praise and give thanks to the Lord God, who has helped us until now.

After the church was formally dedicated, Pastor Schäfer of Indianapolis, preached on the Kirckweih Gospel, Luc. 19:1-10. to a numerous assembly of listeners, for our little church had never been so full as on this day. A few four-part songs by our singing choir increased the festive joy of the assembled crowd. In the afternoon, I preached on Ps. 87. God grant that in this house, which we have built for His glory, His glory may also dwell, through the truthful preaching of His Word and the unadulterated administration of the Holy Sacraments, and that this may serve to establish His congregation ever more firmly and to increase it, amen.

**Pomeroy, May 12, 1862.**

**F. W. Oestermeier.**

## Church News.

After the candidate of the holy preaching office Mr. Richard Heinrich Biedermann. Richard Heinrich Biedermann, a native of Nuremberg, completed his theological studies at our seminary in St. Louis and, after passing his exams, received a call from the Lutheran congregation of St. Matthew U. A. C. in Calhoun Co, Ill, the same was ordained by the undersigned, by order of the Reverend Presidency of the Western District on Sunday last (Uwerworaws Oomiui), according to the form in our Agende, and installed in his office.

At the ordination, not only the congregation of St. Matthew's was assembled in large numbers, but also five young Christian men from the congregation in Hamburg, 40 miles away, were present. And so now also the dear Lord Jesus Christ grant grace that His pure Word and Sacrament may bring forth abundant fruit in Calhoun Co. and crown the faithful pastoral work of dear brother Biedermann with rich blessings, Amen.

J. H. Ph. Gräbner.

The addresse of the dear brother is:

Rov. R. 8.

8evs8 ^.0., Ousiivuu Oo., Isis.

After Pastor Friedr. Wilh. Gotth. Matuschka, until then assistant preacher of the congregation in Augusta, St. Charles Co. Confession at Washington, Franklin Co, Mo, the same was received on Sunday Jubilate, May 11, I. J., he was solemnly inducted into office by the undersigned with the assistance of Pastors J. H. Dörmann and F. Ottmann and thereby committed to all the symbols of our faithful Lutheran Church.

May the Lord, the faithful Archpastor, make him a blessing for many and may the young church grow and prosper under his care.

A. Crämer.

Address: kev. IV.

WasüiuZtou, I'rLukliu Oo., No.

The one-day St. Louis Pastoral Conference gathers at Concordia on Pentecost - Wednesday.

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## Receipt and thanks.

### For poor students

received through Pastor Lochner of the Women's Association of Trinity Lutheran Church in Milwaukee. Wis.: 14 bust shirts. 9 undershirts, 9 underpants, 12 pillow overziige, 12 white fine neckerchiefs, 12 towels, 12 pairs of stockings, 6 handkerchiefsC . F. W. Walther.

### For pastor summer

received from Rev. Jüngel in Cooper Co, Mo, 71.00 - from an unnamed rW,M - from Rev. Frederking in Neu-Wells, Perry Co, Mo, 75 CtS.

L. F. W. Walther.

For the California Mission received from Rev. Frederking at Nrn-Wells, Perry Co, Mo, 50 Cts. - from Mr. Jos. Meyer there 50 TtS.

**C. F. W. Walther.**

For the proseminar in Germany received through Pastor Ottmann from the congregation in Neumelle, Mo., \$4.10 and from Will). Meier there \$1.00 - by Pastor Frederkknng in Neu-Wells, Perry Co, Mo, 50 Cts.- by Mr. Jos. Meyer there 50 Cts. by Pastor Jüngel in Cooper Co, Mo, \$1.00 C. F. W. Walther.

To have received again one hundred and thirty Thaler gold through Mr. J. H. Bergmann certifies with heartfelt thanks

K. Röbbelen.

Gronau near Elze (Hanover) on April 21, 1862.

With heartfelt thanks, we hereby certify that we have received the following gifts of love for our church building:

From the comm. of Mr. Past. King in Cincinnati-- \$51.00 " " " " Heiv in Peoria 26, to

""""""Werfelmann 1.25

""""", Tramm 22.00

""""""Sour 5,00

""""""Sprengler , in Canada

West 3 ,00

By Mr. Past. Jä'bker by Mr. Stoppenhagen-> 2,00 """" Hattstädt by Mr. Wetzet 1,00

" , W. Meyer " , E. Boukke-- 18,60

,, " Past. Daib received, collected on the

Wedding of Mr. Christoph Klump 8,21

By some members of the congregation of Mr. Past. Daib 0,75 Received by Mr. Past. Daib, collected at the

Wedding of Mr. G. Weber 2,42

From the comm. of Mr. Past. Swan 38,00

""""""Engelbert 6.27

""""""Link 11,23

""""""Eisfeller 2.33

""""""Eirich 10,00

"" Hattstädt 9,40

""""""Rolf 4,50

""""""King, 2nd show-- 5,00

""""""Werfelmann 7,00

""""""Beyer 11.20

" , """"Günther 5.40

""""""Wonder 4,00

""""""Lindemann 38.43

""""", Brew" 16,00

""""""HollS 2.00

""""""Bode 5,W

""""""Wichmann 11.18

""""""Nütze ! 4,00

" " """" Cobble 12,00

by Mr. Past. Hattstädt 1.00 F. W. Oestermeyer.

Correction:

Instead of No. 16 of this issue of the "Luth. it read: Von der Gemeinde des Herrn Pastor Fritze und Schürmann \$13,50, it should read: Von der Gemeinde des Hrn. Wamsgans \$6,50.

## Received

**in the** Preachers' and Teachers' Widows' and Orphans' Fund: H.. Contributions from pastors and teachers:

For 1861 L 1 dollars by Claus (7), Dulitz, Eisfeller, A. Ernst (5), Härtel, O. Hanser (2), Heid, Johannes, Lehmann, G. Löber, C. Meyer, Pollack, Röder, Strieter, For 1862 L 1 dollars by W. Bartling, J. H. Bartling, Birkmann (1.50), F. Bünger, Prof. Crämer, Claus, Franke, Fricke, Friedrich, Fürbringer, Fürstenau, Geyer, Gräbner, O. Hanser, Härtel, Heid, Hermann, Holls, Johannes, Jüngel, Jungk, König, Küchle, Läufer, Lch- mann, G. Löber, C. Meyer, Müller, Nagel, Nickol, Pol- lack, Rauschert, Rippling, Roschke, Schliepsiek, Schwcnson, Dr. Sihler(2), Sievers (2), Sprengler, Strieter, Werfelmann, Wunder, Gönner, Stubnatzy (2), Rennieke, Frdrking, Fischer, Bilz (1.50).

L. On gifts!

Bon derGem. inNeugehlenbeck , Madison Co, Ill \$6.05.

""""Middleton, Can. 5 .37^

""""Elkhorn Prairie, Ill. 4,374

""""Crete, Will Co, Ill. 3.00

Collecte on Mr. Stratemeiers child baptism 2.15 "" " Jos. Schuhmachers wedding---- 1.60

From the congregation of Mr. Past. Sievers 2.50 **By** Mr. Bergmann from the Eastern District,

acknowledged by the same in No. 19 - -- 54.34 I. F. Bünger.

## Received:

To the Synodal Treasury:

At the baptism of Mr. Samse's little daughter at Sheboygan Falls ges. \$1.00

From the congregation of Mr. Past. Lemke 4.34 " " , inMonroe 4.75

By Hrn. Past. Stecher collected 6.19

To wit: in Sheboygan \$4.07, Mosel \$1.03,

Wilson \$1.09.

For Mr. Pastor Sommer:

By Mr. Past. Lemke at the wedding of Hrn.  
M. Schönamsgruber ges. 6,00

To the Synodal Missionary Fund:

From Mr. Deeg for the mission in Isabella Co. - - - 1,00 " C. Schröder 0 ,25  
,, the Detroit community-- 4 .35  
" " " Monroe 7,37

" a soldier from the camp outside Yorktown,  
Va. (member of my congregation) 5,00

For the teachers in the two institutions:

Collected by G. Ortner in Frankenmuth 15,00  
From Mr. Past. Anch 3 ,25  
" B. Kaiser 0,50  
" of the community in Town Abbot, Wisc. 8,00  
" " " Frankenmuth (Easter Collecte) 27,00

For the community in Pomeroy:

From Mr. Deeg 1,00  
" C. Trupke 0,50

For poor pupils and students:

Don the community in Saginaw City for the student Partcnfelder 15,00  
From my community 15,46

To wit: From the Women's Association \$9,20, from the Young Women's Association \$2,38, from the Young Men's Association \$1,46, on the infant baptism of Mr. J. Löffler ges. \$1,42, from Mr. Ferner \$1,00.

By Mr. Past. Rauschert collected 2,20

To wit: On W> Siebings child baptism \$1,00;  
and on Adolph Beckert's wedding \$1,20.

For the general presiding officer:

By Mr. Past. Also received 4,00  
And by himself \$1,75, Chr. Bach \$2,10,  
I. Muller white 25 Cts.  
From the cent fund of the municipality of Frankenmuth 7,00

For Mrs. Pastor Röbbelen:

From Frankenmuth 50,00  
Namely: From women's club \$34,00, from confirmands \$6,00, from some men \$10,00.

To pay off the debt of Concordia - College in St. Lou.s:

From Mrs. N. N. in Monroe 1,00

For college construction in Fort Wayne:

! From the municipality Frankenmuth 13,69  
Collected by M. Hubinger in Frankenmuth - - - 15,63  
" Mr. Past. Sievers- 35,00  
To wit: From B. Koch u. Past. Sievers L \$10, by his children \$2,17, F. Keith \$2,08, M. Schwab \$3, J. G. Lang, M. Bcißer, L. Wegener, St. Roth, M. Ziegler L \$1, I. G. Fischer 75 CtS., M. Förster \$1,50.  
By Mr. Past. Ahner 8,25  
To wit: From its parish in Cederburg by L. Bodendörfer u. H. Wiepink ä \$1, W. Lemke 75 CtS., C. Meier u. H. Rintelmann L 50 Cts. From whose parish in Grafton by CH.Äothe, F. Kohlwey L \$1, Past. Ahner \$2, H. Neudahl 50 CtS.

By Mr. Past. Auch, vierte Sendung 22,75 And namely: By himself and G. Bock \$5, by Fr.  
Schilling u. J. Müllerwciß ä \$2, Chr. Bach \$3, M. Gremel, A. Jriion, Mrs. Schilling, J. Gremel L \$1, G. Auch 50 Cts, G. Weidner 25 Cts, C. Hertwig 25 Cts, J. Weidner 75 Cts.

From several members of the congregation of Mr. Past.  
Also, fifth shipment 6,00  
" C. Schröter 0,25  
" B. Emperor 0,50

By Mr. Past. Stecher > - 4. 81

To wit: By G. Heineke, Chr. Rathsburg L \$1,  
H. Engelking \$1,50, M. Charveus 50 Cts." Kaufmann, Bräger, Bollmann 25 Cts., N. N.

6 Cts.

From my community, third broadcast 6,R  
Namely: Don J. Stöckert, A. Röder, G. L. Engelberger L \$1; Frischeisen, J. M. Güttler, Mrs. Lutz, L- Schmid, G. Schäfer ü 50 CtS., H. Cron 60 Cts., N. N. 25 CtS.  
Monroe, May 19, 1862.

W. Hattstädt, Cassirer.

For the Lutheran have paid:

The 16th year;

The gentlemen: G. Stein, K. Brauer, E. H. Burmann, Past. J. P. Beyer, L. Stünkel, D. Bruns, Past. H. Wichmann \$1,25, Past. E. Riedel, Fr. Heckendorf.

The 17th year;

Men: A. Nohnke 50c., H. Güster 50c., F. Stallmann 50c., J. G. Schmidt, C. Noeilc, F. Müller, G. Stein, W. Jagow, Past. H. Eisfeller, G. Gerstenberger 50c., H. Hallfeldt, M. Fellwock, F. Christian, Past. A. W. Müllev Past. Rafsmusen, L. Stille 50c., Past. J. Rennicke, H. Rudolph, A. Vogel, A. Reuter, P. König, M. Seitz, G. Mom- bergrr, H. Beckcl, Past. W. Hattstädt, H. Stünkel, P. Flen- dcrmeier, Past. J. P. Bey", E. Estel, Schöttle 50c., Past. E. Frederking 4 Er., Past. H. Wichmann

§3.75, E. Schnell, Bauer, Schulz, Egel, Past. E. Riedel, W. Brunc, Fr. Hecken- dorf, E. Hillmann, G. Garbisch, J. Jacobus 50c., G. Eich" horst, Past. J. Birkmann6 ex., P. Munzel5 ex., L.FalkSIH

Further: Wittwe Bück.

### The 18th year;

The gentlemen: A. Kohnke50c., H. Gilster50c., F. Stallmann 50e., H. Rullmann, B. Bieder, G. Stein, W. Jagow, H. Allbrecht, J. Krüger, G. Gerstenberger, H. Halle feldt, P. Wille, Past. J. A. F. W. Müller, C. Seepers, F. Volberding, F. Marquardt, W> Meyrr, F. Stünkel, F. Schulze, G. Kießling, H. Habermehl, Stille 50c., E. Wetzcl, G. Johel, C. Nohrborn, F. Twick, Prof. Fleischmann, J. Hilgärtner, E. Ortmann, J. Worterwcsten, L. Läpp, H. Dräger, Tb. Weddegcn, L. Warnken, N. Möch, A. F. Siek, L. Waldschmidt, G. Mombergcr, C. Spielmaun, Dr. A. Häyuel, J. Meß, H. Bröning, L- Rössel, J. Dodler, P. Mehrlng, W. Schaumlöffel, M. Krcndel50c., G. Brackmann, H. Röpe, A. Frerking, G. O. Frerking, G. Schmidt, H. Grebing, C. Deusr, H. Lauemann, L. Slicgemcier, W. F. Vettkötter, H. Brumwort, Tcgtmeier 50c., Schöttle, Past. C. Frederking 5 ex., W. Hillskötter, Past. M. Hahn 5 ex., M. Botsch, H. Sträub, G. Merz, Thoms, H. Becke- brede, D. Helsingher, Past. H. Wichmann §2.50, E. Schnell, I. Schäfer, Past. E. Noeder, W. Brune, H. Natzke, I. Jacobus, A. Gädkr, H. Krüger, E. Hillmann, F. Radle, D. Fclbaum, A. Schneider, Past. J. H. Jox, C. Kickhäfer, ' C. Retzlaff, F. Bublitz, J. Last 50c., Diestler, Kringeh W. Schröder, G. Eichhorst, Past. J. Birkmann 4c., E. Stock, Eder, Past. Jüngel, L. Falk 50c., F. Fischer.

Furthermore: Ms. Eppinger.

### The 19th year:

Mr. M. Kreudel 50c.

M. C. Barthel.

### Changed address:

ss. ^II.

I^edror.

Orote, MII Oo., IIIs.

With the undersigned as well as with Mr. A.  
F. Siemon in Fort-Wayne, Ind. is available:

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**A. Wiebusch & Son.**

Due to special reasons, this issue is published a few days later than usual.

D. Editor.

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## Volume 18, St. Louis, Mo. 11 June 1862, No. 22.

(For the Lutheran.)

### Morning song.

Translated from the Norwegian by Pastor Fick.

Ge -- blessed - ne - ter day we her-

a from heaven now se-hen pran-gen: o

--D-L-HPm 1^i shine on us all with a bright glow, to the

Joy, as we ver - lan - gen. As children of the

Light be it known to us: The night is now

more - gan - gen.

Blessed hour of midnight, When Christ was born full of goodness, How bright in the east full of splendor The most glorious morning bloomed! Then the light went up, so that the world shone and glowed in it.

If life were in all the trees, And if the leaves had tongues, The mercy of the Lord would never be sung after a fashion; For eternally the light of life now shines To the old and also to the young.

In vain man, so weak, thought to soar to the top of the mountain, What nevertheless the little bird is able to do, When wings of the air lift it: ..  
The Holy Spirit also strengthens us to give thanks to the Savior.

God the Father and the Son and the Holy Spirit, Together with His angels, Keep us safe today most of all.  
From Satan and all dangers, Illuminate his countenance upon us Full of grace, as the day, the clear.

The cross that the Savior suffered for me, His holy merit I mean, That strengthens me, so that I appear confident before Satan today.  
The blood that trickled down from the cross blots out mine among the sins.

Meanwhile, the day is not so long, it goes towards the evening.  
So our life's course ends one day, Alas! would we consider that! Then we shall be laid there in the narrow grave In the silent grove.

O give God, we would gladly have served Him in faith here, And known Christ as our Lord With heartfelt joy and peace!  
So that we may then hear the word: Heaven has been granted to you!

So we travel to the fatherland And part from all misery, Command the sea! into God's hand: The world it happily turns away! Yes, grant us in JEsu's name,  
God, So blessed and gentle an end!

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(Submitted.)

### In honorary memory of the

On May 6, the late Mr. Georg Wolfs, a faithful school teacher in the local community, passed away in Christ.

According to the unsearchable counsel of the Lord and according to the ever good and gracious will of our God over His children, we have been dealt a heavy blow. It has pleased the Lord to bring home from this sorrowful, laborious life our warmly honored and beloved teacher at our parish school, then Mr. Johann Georg Wolf, into eternal joy and glory. He passed away gently and blessedly in his Lord and Savior on the 6th of Thursday morning at 1/2-5 after a fourteen-day illness with smallpox and after recently completing his 43rd year of life.

Of Würtemberger descent and already thoroughly converted to his Savior in Germany, he was one of the first eleven children sent to Fort Wayne in the fall of 1846, accompanied by Rev. Röbbelen, were sent here to Fort Wayne by Pastor Löhe. They were the firstlings of the local seminary, whose most distinguished teacher and caretaker, from November 1846 to September 1849, was the unforgettable, dear Professor A. Wolter, who, after a short but richly blessed work, entered into eternal rest with his Lord about 13 years ago.

Since it soon turned out with our I. Wolf that he had predominant gifts and inclination for the teaching profession at a community school, so he was appointed as my assistant in the pasturing of the lambs by my community and me and took up his office on January 1, 1847. At that time my community was four times smaller than now, so that he alone had to care for a mixed school, namely children of all ages and educational levels between the 6th and 14th years at the same time. With the growth of the community, the number of school children naturally also increased, so that the appointment of several teachers became necessary, of which we now have four, three in the city and one in the country. They have children in three different classes, each of the same age and the same degree of knowledge and ability. Our dear Wolf was assigned the little ones, children between 6 and 8 to 9 years of age, so that he, as a knowledgeable and experienced Christian and at the same time a practiced and skillful teacher, especially in biblical history, would imprint the great deeds of God against the children of men in oral narration from a living faith view into the tender and receptive hearts of the lambs of Christ as deeply and lastingly as possible and thus at the same time lay the right foundation for the later teaching of the catechism.

It seemed no less important to us that these prospective schoolchildren, of whom he taught about 70 in the mornings and 60 in the afternoons, were accustomed to school with Christian love and wisdom.

How faithful and efficient he showed himself in teaching and discipline towards his schoolchildren during his 15 years of service, and what lovely fruit of knowledge and a moral, disciplined nature grew in them, was not only evidenced by the annual school examinations, but every person who happened to attend his lessons could convince himself of this sufficiently. And how many of his already grown-up former school children, some of whom are already married, young fathers and mothers - how many of them show their faith in Christ through love and other Christian virtues, who also owe this fruit of righteousness to his pure teaching of the divine word and his faithful Christian fatherly discipline and care, which they heard and experienced from him during their school years. There are also enough of them who have occasionally testified to such benefits and grace of God with their own mouths.

Since it is written in Proverbs 10:7: "The memory of the righteous remains blessed," the following lines are intended to help honor and preserve the memory of this righteous man in grateful love, but in accordance with the truth, without all carnal boasting and euphemism.

As far as his ruling attitude is concerned, he was in fact and in truth a Righteous, that is, a Christian man who lived his faith and therefore also a righteous Lutheran. For through the pure evangelical doctrine of justification, the pathological pietistic, legalistic - workmanlike emotional being, so that we Christians of our time The Lord Christ alone was the one who, even without all sense of grace, held fast to the divine wrath in the law. - The Lord Christ alone, whom he held fast in the simple faith of the Gospel, even without all feeling of grace, even against the feeling of divine wrath in the law - He alone was his righteousness in sin, his peace in temptation, his comfort in tribulation, his riches in poverty, his strength in weakness and, as it also turned out in the end, his life in death. From this faith flowed his righteous, genuine, evangelical godliness and especially his great faithfulness, with which he attended to his profession as a school teacher and householder and also revealed the same attitude as a Christian brother and friend.

He was faithful in the exercise of his teaching profession, for in it he was persevering in obedience to God's word and will, which had set him to feed Christ's lambs; and no less was he persevering in the love of Christ for these children commanded to him. He was not a mere school teacher or even a teacher of lessons, but had a fatherly heart towards his school children, and in the power of grace and faith he was able to teach and educate them at the same time with the most equanimous and friendly earnestness possible, and in such a way that the fourth commandment was the basis of everything. And from this came the wholesome and lovely fruit that his schoolchildren had a reverent awe as well as a heartfelt love for him.

With excellent skill he knew how to tell the biblical story. His simple narration of God's acts of grace and punishment struck the hearts and consciences of his still tender children without any special application; and likewise it impressed itself more deeply on their minds when he told them how men behaved toward those divine acts, whether they showed faith and obedience in the power of grace, or resisted grace and let innate unbelief and disobedience break out all the more forcefully. And in this, as in the revelation of the natural unbelief and disobedience of men, which is reported to us in the sacred history, he did not lack some short and striking applications, so that the children might learn from it their hereditary sinfulness. the better they would be able to recognize them.

On the other hand, he did not neglect to present Christ to them in a simple way, even as their Savior, so that they would learn more and more to have a heart for Him and to receive forgiveness of sins from Him through faith.

As for his school discipline, he did not need much and various punishments. Since he waited for his office in the fear of God, was always mindful of his high and noble profession before God, and maintained a firm attitude and an even hand. The way in which he displayed lasting kindness in his entire way of dealing with the children had a greater and more salutary effect on them than all kinds of punishments could have had. But even these were not lacking against the naughty flesh of the children,

and indeed also with seriousness and emphasis, where it was necessary.

In connection with his faithfulness in teaching and educating, which are so variously intermingled in the school, there was also his faithfulness in preparing for his lessons and in using the time for his further training. Unfortunately, it is often the case that school teachers, when they have gradually acquired a certain degree of teaching skill and have become familiar with the subject matter and the form of what they have to teach, are no longer very careful in preparing for their lessons, even where they have to act on God's word; They also show little zeal and ambition to broaden the scope of their knowledge and skills through diligent study of relevant sound and proven books and oral discussion, and thus at the same time to keep the already acquired property of both in lively flow and motion. And what wonder, then, if such schoolteachers become more and more arid and dry in themselves and less and less invigorating and stimulating in their handling of the subject matter?

. But our blessed brother was also faithful to the expansion and ever deeper substantiation of his Christian knowledge for the benefit of his own soul. He especially loved and read Luther's writings, which he himself possessed; and these, as is well known, have the characteristic that they do not only promote healthy evangelical knowledge, but through it also strengthen the faith, take hold of the whole person, establish and build him up ever more deeply in Christ, and lead him toward manhood in Christ.

From the same source of true and living faith in Christ flowed in our dear deceased also his faithfulness in the domestic regiment and in the truly Christian discipline of his own three children. Towards his spouse he was neither slack nor domineering, but serious and gentle, according to God's word and order, so that Christian love and wisdom ruled and permeated him also in this.

And because he also had a housekeeping, diligent helpmate at his sweetheart, they were able to practice the noble virtue of Christian hospitality and of being accommodating in abundance, even in their earlier narrower and more limited circumstances. For years, they fed and entertained one poor student after another in the house free of charge, even though he had only about 100 dollars income at that time, and even then he gave several dollars annually to the seminary treasury.

As he did with his schoolchildren, he also knew how to divide the law and the gospel properly with his physical children, and how to use both in the



He applied discipline with wisdom and emphasis. Here, too, he avoided the pampering slackness and the excessive release as much as the mere legal severity, the capricious harshness and the excessive restriction; and the fatherly heart also guided the ruth.

If he was faithful in the strength of faith as a schoolmaster and housemaster, he was also faithful as a Christian friend and neighbor; for he was always willing and ready for all kinds of service of love, without expecting any thanks or retribution. In Christian social circles he was neither monosyllabic and closed, nor talkative or even garrulous. He was always more interested in listening and learning than in making a greater contribution to instruction and entertainment. What he spoke, however, was intelligent, simple, plain and true. There was no trace of the rightly infamous schoolmaster conceit, with which especially the splendid specimens and superfine art products of German schoolteachers' seminaries are afflicted, either in or out of the schoolroom. And unfortunately, this arrogance is not uncommon even where there is only a very mediocre talent and education.

As he was faithful to his God in health, so was he in sickness, after it pleased the Lord to lay him on the bed of the sick, to make his faithful servant elect in the furnace of misery. Completely covered with evil blisters, ulcers in his intestines, his body highly distended and bearded and painfully tense, without opening, heavily frightened on the chest, paralyzed in the legs, tormented by constant burning thirst, he lay there, a picture of misery and wretchedness. From the outside, of course, it seemed as if the Lord had hidden his merciful face from him, had turned into a cruel man, and had closed his merciful heart to wrath. But if one looked at the sick brother according to the prevailing condition of his soul, it was obvious that his heavenly Father in Christ had put him into the furnace of fire of this painful suffering only in order to make the power and beauty of the justifying faith and the life of Christ in him clear and obvious to all seeing eyes. This faith was manifested in many ways.

First of all, he showed exemplary patience and surrender to the good and gracious will of his faithful God, so that neither in words nor in gestures did any sign of impatience, hesitation or grumbling come forth, and the Lord gave him grace to suppress by the power of faith the upheavals of his heart, which was corrupt because of his original sin, sometimes despondent, sometimes defiant, and with which even the born-again are still afflicted.

This healthy faith of his also manifested itself in words, for although the dear brother testified that he desired to depart and be with Christ, at the same time he feared that his crucified flesh would be involved in this transgression.

He therefore withdrew steadily into the third petition, willingly submitting it to the will of the Lord, whether he would let it go with him to recover or to die. His faith was strengthened by the recitation of the glorious psalms of consolation, and especially the 23rd psalm was a sweet refreshment for him, the end of which has now been so sweetly fulfilled in him that he remains in the house of the Lord forever. The song "Herzlich lieb hab ich dich o Herr" ("I love you dearly, O Lord"), which he had sung to him several times, gave him special joy and comfort. His true unfeigned humility, which is a daughter of faith, was also revealed to him from time to time. Someone reproached him for his faithfulness in the exercise of his office as a schoolteacher and householder; and indeed a true healthy Christian should be clothed with the cancer or breastplate of righteousness and keep himself in truth and love toward everyone, so that he can testify with St. Paul, 2 Cor. 1:12: "Our glory is this, namely the testimony of our conscience, that we have walked in simplicity and godly integrity in the world. But since it seemed to our sick brother as if the Comforter could somehow attribute his faithfulness to his own natural strength, he answered twice in quick succession in heartfelt zeal for God's glory: "All grace, all grace!"

Furthermore, just as he always considered his achievements to be the least during his administration, he also said during his illness that it would perhaps be better for the school if God recalled him, since in the end he would only stand in the way of someone more capable. But at the same time he said that this illness should serve him as a lasting blessing if it pleased God that he would rise again.

In this humility, he also considered himself far too inferior for all kinds of services of helping and caring love, which also happened to him from community members who had already had the smallpox themselves in earlier or more recent times. And this humility was combined with a shameful gratitude even for the smallest assistance.

With regard to his spouse and his three sons, 10, 7 and 4 years old, he said that he would gladly stay with them if it pleased God; but if God decided otherwise, it was all right with him, since the Lord could provide for his wife and raise his children better through others than through him. So he threw all his worries on the Lord and cared only for one thing, that he held on to Christ as his righteousness in the faith, for which the faithful God also gave him his grace through his sweet and comforting gospel. Finally, he also sent heartfelt greetings to his dear schoolchildren, as well as to all his closer friends in the community, as well as in the synod, which may be ordered herewith.

On the day before he went home, it seemed as if things would get better for him, and the physicians gave hope for his recovery. During the night, however, his weakness increased to such an extent that he could no longer speak, and on the 6th of Thursday morning at 5 o'clock he passed away gently in Christ.

His mortal remains were buried in church on the same day in the evening, accompanied by his friends. The funeral sermon took

place the following Sunday afternoon on 1 Cor. 4, 2. in a crowded church and with heartfelt expressions of sympathy and great movement of the congregation. For the congregation knows well what it had in the blessedly deceased and what it had lost in him. It has also honored his memory by not only granting his widow his salary for the current quarter of the year and covering the costs of the doctors and funeral, but also by providing her with such an annual widow's salary that she can live without worries and raise her children, including what she receives from the pastor's and school teacher's widow's funds. It is also planned that a beautiful memorial stone will be placed on his grave from voluntary gifts of love from his former and present school children.

It goes without saying that this expression of grateful love on the part of the community does not exclude love on the part of individuals. Already one member of the congregation has not charged all the costs for medicines; also a godfather of the second son, who needs male discipline the most, has offered to take him into his house, and another friend of the deceased has promised to provide clothes and shoes for him. The Lord let us all die the death of this righteous man, and let our end be like his end. May the merciful God grant this for Christ's sake. Amen.

Wilh. Sihler, P.

Fort Wayne, May 1862.

(Sent in by Past. Keyl.)

### **The apostasy of the ten tribes from the house of David.**

1 Kings cap. 11 u. 12. \*)

King Solomon was a man without equal in power and glory, wisdom and wealth. 1 Kings cap. 1-10. But behold, how this highly pardoned man, well trained and experienced in God's word, allowed himself to be seduced even in his old age by idolatrous wives to fall away from the true, living God and become a shameful idolater, to the great annoyance of the whole country, chap. 11, 1—8.

Then the anger of the LORD was kindled against Solomon, and he said to him (perhaps through the prophet Ahijah), "Because these things have happened to you, and you have kept my covenant and my commandments

The present essay has been in our hands for almost a year. We kept it back until now in order to avoid even the appearance that the "Lutheran" wanted to influence political opinions. However, we believe that the time has passed when such biblical reflections as the one now given are regarded as articles of political purpose.

The ed.

I will tear the kingdom from you and give it to your servant. But in thy days will I not do it for David thy father's sake; but from thy son's hand will I pluck it. But I will not tear away the whole kingdom: one tribe will I give unto thy son, for David my servant's sake, and for Jerusalem's sake, which I have chosen." Verse 9-13. Thus Solomon's apostasy from the Lord was to be punished by the apostasy of the ten tribes from the house of David; but God, in the midst of wrath, remembered his mercy and his promise, given to King David, that his house should remain until the future of the everlasting King, Jesus Christ, and his kingdom of grace, God having his gracious purpose also upon us, to deliver us out of the devil's kingdom, and to bring us into Christ's kingdom.

The sin of Solomon was followed by punishment, for God raised up two adversaries for him, Hadad and Reson. Until then Solomon had been at peace with all his subjects around him, so that Judah and Israel dwelt securely, each under his fig tree. Solomon also feared no enemy, because he feared the Lord his God; but when he ceased to fear God, he had to fear his enemies, whose power increased because of his apostasy.

The third and most dangerous adversary was Jeroboam, v. 26, who was to become the instrument in the hand of God to punish the idolatry of the formerly so godly king by having the glorious kingdom, which had risen so high under David and Solomon, shattered and divided by sedition.

The reason for Jeroboam's enmity against Solomon cannot be determined exactly; for verse 27 and 28 only say that Solomon was building Millo, that is, a part of the fortifications of David's castle. Now Solomon, knowing that Jeroboam was a man of valor and judgment, that is, a man of wisdom and skill, made him superintendent of the workmen of the house of Joseph, or of the two tribes of Ephraim and Manasseh, during this building. On this occasion, when Solomon closed a gap in the city wall, Jeroboam raised his hand against the king, that is, he rebelled against him.

At this time, Jeroboam was chosen by God, through the prophet Ahijah, to be king over the ten tribes. 1 Kings 11:29-40: The prophet Ahijah met Jeroboam coming from Jerusalem in the open field, when they were both alone, "and Ahijah took hold of the new robe that he had on, and rent it in twelve pieces, and said unto Jeroboam, Take thee ten pieces: for thus saith the Lord God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give thee ten tribes." The prophets used to confirm their proclamations of foreknowledge by God's command, by certain outward signs. Thus Jeremiah had to confirm his prophecy of the subjugation of certain pagan nations, that he hung a wooden yoke on his neck. Jer. 27, 2 fl. Similarly, Ahijah, no doubt by divine command, to confirm his message, tore his new coat and gave Jeroboam ten pieces.

This division of the kingdom willed by God is very strange in many respects. First, we learn from it that the reason for all changes in worldly kingdoms is to be sought solely in the will of God. As God testifies here: Behold, I will snatch the kingdom from the hand of Solomon, and give you ten tribes. In a similar way, God revealed to King Nebuchadnezzar the loss of his throne, declaring: "This has been decided in the council of the guardians and discussed by the saints, so that the living may know that the Most High has power over the kingdoms of men, and gives them to whom He wills, and exalts the lowly to the same. Dan. 4, 14.

Furthermore, the assignment of the ten tribes to Jeroboam teaches us that God did not consider the person in the granting of the kingdoms. There were many princes in Judah, 1 Kings 9:22, but God chose none of them to be king, but Jeroboam, the servant of Solomon, to set him among the princes. 1 Sam. 2, 8: Yes, even though God knew that he would become ungodly and lead the people astray into idolatry, he chose him as king as a testimony that he often gives earthly goods and glory more abundantly to the ungodly than to the pious, who suffer here and come to glory there. For this very reason, no king or nation should boast of possessing a richly blessed land as a sign of divine favor or their own merit; as God repeatedly testified to His people Israel that they should not take the land of Canaan because of their righteousness, since they were a stiff-necked people. Deut. 9:4-6.

But that God nevertheless left King Solomon a tribe, namely the tribe of Judah, with which the tribe of Benjamin, in which Jerusalem lay, was included, God did this for the sake of his servant David, to whom he had promised at the time of the promise that Christ would come from his tribe: "Your house and your kingdom shall be established forever before you, and your throne shall be established forever. 2 Sam. 7:16 So God also testified to Jeroboam that he would humble the seed of David, but not forever.

Finally, God threatens to punish Solomon with the loss of ten tribes because he has abandoned him and worshipped foreign gods; but to his servant Jeroboam he promises that if he will obey him and walk in his ways, he will be with him and build him a lasting house. This is a good example of what Solomon himself said through the Holy Spirit: Righteousness exalts a people, but sin is the ruin of men. Prov. 14, 34.

Solomon's plan to kill Jeroboam as a rebel was evidence of how God had given him over in his heart's conceit to walk after his own counsel. This was nothing but fleshly anger and vindictiveness, whereby he was found to be one who would fight against God, knowing that the kingdom of the ten tribes would be given to his servant.

Of the death of Solomon it is said in 1 Kings 11:43 that he fell asleep with his fathers; since the Scriptures use this expression for

those whose blessedness is not to be doubted, e.g. David, Hezekiah, etc., so also in the case of those whose blessedness could otherwise be justifiably doubted, one can give room to the hope that God still pulled them out of the fire at the last, like a fire.

After the death of Solomon, the kingdom was divided so that his son Rehoboam ruled over the house of David and the tribe of Benjamin, and Jeroboam ruled over the other ten tribes. How this happened is described by the Holy Spirit. Spirit describes 1 Kings 12.

V. 1-5. We read how all the people of Israel gathered in Shechem and, after Jeroboam had summoned them from Egypt, offered to be subservient to King Rehoboam if he would lighten the heavy yoke that Solomon had put on him, whereupon Rehoboam took three days to think it over. Shechem was wisely chosen by the people as the place of assembly. It was in the middle of the country, in the tribe of Ephraim, from which Jeroboam had sprung, and to which he might have revealed what the prophet Ahijah had prophesied to him. The people of Shechem, whom Sirach calls a mad mob, had no difficulty in persuading the other tribes to gather in their midst, and so this city became the scene of the unfortunate separation of the kingdom of Israel.

Now here arises the question: whether the complaint of the ten tribes that Solomon had made their yoke too hard was just or not? We know from 1 Kings 4:24, 25 that Solomon had peace from all his subjects around; that Judah and Israel dwelt securely, each under his vine and under his fig tree, from Dan to Beersheba, as long as Solomon lived; he did not make the children of Israel servants, i.e., he did not make them slaves, as the subjugated Canaanites did. He did not make the children of Israel slaves, as the subjugated Canaanites had to do after Noah's curse on Canaan, 1 Kings 9:21, 22. In Solomon's time there was as much silver as stones; the gold that came into the land in one year was 666 talents, so that the silver was no longer valued. 1 Kings 10:14, 21, 27: Since the word of God cannot lie, it follows that the people lied by pretending that Solomon had made their yoke too hard, revealing their shameful ingratitude to their God who had blessed them so abundantly during Solomon's 40-year reign.

Rehoboam could have immediately proven to the people the injustice of their complaints and dismissed their claims without further ado.

But he did not want to do anything in anger, which he undoubtedly felt about these unjust reproaches against his father, so he was careful not to give a hasty answer that might have caused him regret later, and he took three days to think it over. Thus he followed the advice of his wise father, Ecclesiastes 6:1: "Do not be quick with your mouth, and do not let your heart hasten to speak anything before God.

Moreover, he did not trust himself alone to be wise, but held counsel with the elders who had been among those of whom the queen of Arabia had said, "Blessed are your people and your servants, all of them

They will stand before you and listen to your wisdom. And they said unto him, If thou wilt do this people service this day, and be at their command, and hear them, and speak good words unto them, they shall be thy servants all the days of their life. 1 Kings 12:6, 7 These wise and experienced men saw how agitated the people were, how they had not in vain summoned Jeroboam to them to apostatize from Rehoboam through his counsel and help and to choose him as king. Although the people were clearly in the wrong, they advised them to be patient in this case, as a virtue that befits a prince and ruler among all virtues, as Solomon testifies: "A gentle answer quiets anger, but a harsh word brings wrath. A prince is reconciled by patience, and a gentle tongue breaks hardness. Proverbs 15:1, 25:15.

Then Rehoboam held a council with the younger ones, who stood in his age, who came to the government in the 41st year, and therefore did not possess so much wisdom and experience, as those elders. They advised him to answer the people thus: "My father has put a heavy yoke on you, but I will put a heavier yoke on you; my father chastised you with whips, I will chastise you with scorpions. 1 Kings 12:8-11 The young councilors also had their reasons, they were indignant about the ingratitude of the people against the many benefits of God that they had enjoyed under Solomon's reign; they feared that if Rehoboam would justify these complainants, they would make ever greater and more insolent demands.

Whose advice should Rehoboam follow? For in itself the counsel of the aged is not to be accepted because they are old, nor is the counsel of the young to be rejected because they are young; as God himself prophesied through the prophet Ezekiel 7:26 that there would be no more counsel with the aged, and Psalm 8:3 that he had prepared for himself a power out of the mouths of children and infants. But in this case, Scripture and experience teach that it would have been more advisable to give the people a mild answer rather than a harsh one; for harshness is always suspect rather than a fruit of the flesh, while gentleness is a fruit of the Spirit.

Now that Rehoboam has followed the wise advice of the Ael-

The fact that he left the test and followed the unwise advice of the younger ones, 1 Kings 12:11-13, was the fulfillment of what his father had foreseen when he said Ecclesiastes 2:18, 19: "I was displeased with all my work that I had under the sun, that I should leave it to a man,

! who should be after me. For who knows whether he will be wise or foolish? And yet shall rule in all my work, which I have wisely done under the sun. Therefore Sirach 47, 27. 28. calls him an unwise man to rule the people, who had no understanding, who disparaged the people with his stubbornness.

Nevertheless, God's wise counsel was hidden under this unwise advice of the people, as we see from 1 Kings 12:15: So the king disobeyed the people; for it was so wrought of the Lord, that he might confirm his word, which he spake by Ahijah of Shiloh unto Jeroboam. Thus God gave the king in a wrong way to do that which was not fit, partly and chiefly to fulfill his threat that the ten tribes should separate from the house of David: for whole kingdoms must perish before one of his words perishes, according to Christ's promise: Heaven and earth shall pass away, but my words shall not pass away, Luc. 21, 33. On the other hand, God allowed this to happen in order to punish the people for their great ingratitude to soul and body, because from then on they were almost ruled by godless and tyrannical kings, who deprived them not only of money and goods, but also of the salvation and happiness of their souls.

But would God have changed his counsel if Rehoboam had followed the advice of the elders? This is all the less to be believed, since God keeps his counsel revealed without any further condition, while elsewhere he makes the fulfillment of his threats dependent on whether repentance takes place or not, as he testifies in Jeremiah 18:7, 8: "Suddenly I speak against a nation and a kingdom, that I will cut it off, break it up, and destroy it; but if it repents of its wickedness, wherefore I speak against it, then shall I also repent of the evil that I thought to do to it. If Rehoboam had followed the advice of the elders, the kingdom would certainly have been divided, but he would have had a clear conscience that he was not to blame for this disastrous division.

The execution of this separation is described to us in 1 Kings 12:16, 17 in the following words: And when all Israel saw that the king would not hear them, the people answered the king, saying, What part have we in David, or inheritance in the son of Jesse? Arise thou, O Israel, unto thy tents. Now therefore see thou to thy house, David. So

Israel went into their tents, so that Rehoboam ruled only over the children of Israel who lived in the cities of Judah. Behold, how that people was smitten of God with madness, blindness, and a raging heart, so that they rejected not only their king and his grandfather David, but also the Lord God Himself, and fell away from Him who had inherited the house of David.

had chosen that it should be and remain the right royal tribe.

In this affliction Rehoboam sent his nentmeister Adoram to the apostate tribes, not to demand pensions or tributes, for that would have been too foolish under the circumstances, but probably because he would like to bring the people to other thoughts by means of humane ideas. But since he might have been hated anyway because of his office, all Israel threw stones at him. But Rehoboam, perhaps fearing a similar fate, hastened to Jerusalem. Thus, it is said, Israel fell away from the house of David until this day. V. 18—20.

Rehoboam then decided to fight against the house of Israel with an army of 180,000 young men of war and to make the house of Israel his subject again. But God prevented him from doing so through the prophet Shemaiah and said: You shall not go up and fight against your brothers, the children of Israel; let every man go home again, for this has been done by me. And they obeyed the word of the Lord, and returned, that they might go," as the Lord had said. From this we are to know what a great blessing it is when God gives us shepherds after His own heart, who feed us with doctrine and wisdom, Jer. 3:15, so that we may learn how to be righteous and eternally blessed, how to walk and please God, how to guard against sins and escape from the punishments of sin. Of course, the word of the Lord also applies to us! O! Land, land, hear the word of the Lord, Jer. 22:29.

Again, it is the greatest punishment of God when one has to lament: No prophet preaches anymore and no teacher teaches us anymore, Ps. 74, 9; because when the prophecy or the right preaching of God's word is over, the people becomes wild and desolate, Prov. 29, 18.

But one must also marvel at the ear of the king and his people to the word of the Lord, since this word had such power that a mighty army immediately desisted from its warfare against its brethren and returned.

The new king Jeroboam, however, not only built cities, but also established all kinds of self-chosen worship services for fear that the people would fall back to Rehoboam when they went to Jerusalem annually to sacrifice, 1 Kings 12:25-33. The outcome of this advice, however, can be seen from the fact that this idolatry became the most important reason why the kingdom of Israel finally perished after 300 years and the largest and best part of the people fell into Assyrian captivity at the hands of Salmanassar, from which they never returned to their homeland. The few who remained in the cities of Samaria established the first false union with the pagans by serving half God and half idols, 2 Kings 17:23-41.

After the ten tribes of Rehoboam

the priests and Levites who lived among them, because they did not want to accept the new religion of the state that Jeroboam introduced, but wanted to remain with the old right worship, were cast out by him and came to Jerusalem. Their praiseworthy example was followed by many more from all ten tribes, who inquired of the Lord God of Israel and sacrificed to the Lord God of their fathers, thus strengthening the kingdom of Judah and walking in the ways of David and Solomon for three years, until Rehoboam and all the people from both tribes with him forsook the law of the Lord, 2 Chron. 11:13-17 and 12:1.

About 130 years after the ten tribes were led away, Jerusalem and Solomon's magnificent temple were destroyed by Nebuchadnezzar, and the people of both tribes were led into Babylonian captivity, from which they returned after 70 years, rebuilt the city and temple, and reestablished the ancient right worship.

When the true eternal King, our Lord Jesus Christ, finally came and established his spiritual kingdom, but most of the Jews would not accept him but rejected him, the city and temple were destroyed again, the people were destroyed and scattered everywhere. But the promise of Hosea 1:11 was fulfilled in those who were scattered from Judah in the land of Canaan and later in all the world, as well as in those from the ten tribes who heard and accepted the gospel of Christ outside their homeland among the Gentiles: The children of Judah and the children of Israel shall come in multitude, and shall cleave together as one head, and shall go up out of the land. For there is no doubt that the children of Judah and Israel, of whom the prophet speaks, are the true Christian Church and the people of the New Testament, gathered from the remnant children of Israel and Judah, as well as from the Gentiles, and that this head is none other than the true and eternal King, our Lord Christ.

(Sent in by Pastor P. Beyer.) **Well-meant advice for all who would like to separate from their congregations and yet can find no real reason to do so.**

Whoever has more or less looked around in the Christian congregations of this country has certainly found enough reasons to praise and glorify God, for in them and through them God is powerfully doing his work. But he will often have come across people who have a good mind to turn their backs on their congregation at the first suitable opportunity and try to become blessed on their own as separatists, or to hang themselves on a head that is supposed to lead them to heaven on a self-desired and therefore preferably thornless path. This is why in congregations where discipline and order do not yet prevail among all their members in the church, where it is so important, sayings like the following are not seldom heard: "If you do not want to change this and that decision, I am hereby separated from the congregation. If the congregation wants to forbid me this and that, they can also remove my name." Such expressions, moreover, often pass over the lips as easily as if it were a question of separating a journeyman from his master or a child from his playmate; for, they say, we live here in a free country. With others, however, who obviously have not yet grasped this freedom, and who are probably not yet completely freed from the influences of the paternalism in the old fatherland, there is a feeling inside, as if this were not the right way to speak and even to act. This time the "Lutheran" would like to get involved with them in particular, in order to clear their consciences and to enable them to give their speeches the proper definiteness and emphasis. However, all those who begin to read this article are asked to also read it, for the best, as is often the case, may come last here as well. So, you dear people who are conscience-stricken about separating from your community, how can you have any qualms about this? Are you not free citizens of a free republic, which does not care about the faith of the individual and his behavior in a Christian community, thank God! which therefore grants freedom of conscience in the broadest sense? Or is it perhaps natural feelings that worry you, e.g. the thought that your father, mother, spouse, relatives also belong to the community and that you should also separate from them? Well, you see, that is not quite easy, but a man must be able to overcome it. Just look at the prodigal son in the Gospel. How joyfully he separates from his father and all his relatives, and since then many a child has left the parental home and has not died of it; a manly, free spirit must overcome just such trifles. - But you may say: What worries us is this, that it is such a wonderful thing for harmony and peace; that one can do more in all things together than alone, and that Solomon already says, Ecclesiastes 4:10: "Woe to him who is alone! When he falls, there is no one else to help him up. The prodigal son also suffered badly from his separation, and to this day runaway children have little luck. But also here your conscience is badly reported. As beautiful and wholesome as it is to have unity and peace, it is impossible in this world. For this is the cross which Christians must bear to the end, that outwardly they cannot all come into one union. And as far as the saying is concerned, you only have to start wisely, so you can avoid the danger that is indicated in it: You must not go out from the congregation at once, but must also first make a

Annex look for, which separates with you, then a few people enough, which can help out. - But perhaps your scruples are not yet lifted. You say something like: If only God's word did not forbid to cause division in the church, and if only it did not forbid to keep unity in the spirit! Well, it is especially important that we pay close attention. For there is nothing that can trouble the conscience more than the Word of God. But again, there is nothing that can counsel and soothe the conscience more than the Word of God. Therefore, it will be best for the "Lutheran" to prove to you from God's Word that you have a right, indeed a duty, to separate from

your congregations. 2 Cor. 6, 14-18. is written: Do not pull on a strange yoke with the unbelievers ..... Therefore depart from them, and separate yourselves, saith the Lord, and touch no unclean thing; and I will receive you. And be your father, and ye shall be my sons and daughters, saith the Almighty LORD. Therefore, if you belong to a congregation that publicly disbelieves, and if it persists in even one article of faith, you must speak out strongly against it and testify to its truthfulness. But if she does not want to accept your testimony, then you only have to confidently put the chair in front of the door and say that you must flee and avoid her community for the sake of your salvation. If you then really separate, it is right and well done. And if you have to leave such a community all by yourselves, there is no harm in that. In this case, the above passage gives you the comfort that God wants to be your Father; he already picks up his children when they fall, or leads them to the right people who do his work on them and really help them up. So here, too, there is no reason why you should feel guilty about the separation. Or the case would be different: Suppose you were in a true-believing congregation, and teachings arose in it of which you had never heard, and which are not found in God's Word either, which rather contradict such teachings as God's Word presents and which you have already learned, but the congregation did not want to reject and condemn them for the sake of outward peace, then it is time for you to open your mouth and boldly testify: We will not be deprived of our currency; rather, fellowship, life and limb, and everything that cannot remain with this pearl of God, should perish. But if they will not hear your testimony and silence you, then separate yourselves, and you will do right and well; for thus it is written, Rom. 16:17, 18: But I exhort you, brethren, that ye take heed to them which cause division and dissension, beside the doctrine which ye have learned, and depart from them. For such do not serve the Lord Jesus Christ, but their belly; and by sweet words and glorious speeches they deceive the innocent hearts. - —

Just the point where you are sore may still not be hit. You may say:



Yes, we are not concerned with teaching at all. We do not understand much of it, but we have never heard anything taught in the church that is against God's word. It is rather a matter of orders and customs that the congregation has introduced and that we do not like. And because the church does not want to issue them, we would prefer to have nothing more to do with it, but we would like to get rid of them with a clear conscience. Well, here too we can have advice. If your congregation demands of you that you obey some kind of order, because you have to do it that way in order to be saved, and if it tells you that you cannot be saved if you do not keep this order, then do not submit. Then you must confidently confess: the order would not challenge you much, you could already keep it; but you cannot admit that he is lost who does not keep it. For there is God's word, Ephes. 2:8, "By grace you have been saved through faith; and this not from yourselves, it is the gift of God; not from works, lest anyone should boast. And Gal. 5:1: Stand therefore in liberty, that Christ may set us free; and be not entangled again in the bondage of the yoke. But if your congregation nevertheless maintains that you cannot be saved without keeping its order, then you have every right to separate from it, i.e. to remain with the word of God, if the congregation does not expel you itself. - But again you may say: That was not quite our concern. Of course, no one here says that such orders as we have are necessary for salvation; but we cannot stand them for once. Since we now have our freedom, no one should force us to go along with it; we would rather separate and remain free. How are our consciences to be advised in this matter? Well, only undaunted; even here we can be advised. Thus it is written to counsel your consciences, 1 Pet. 2:16, 17: As free men, and not as having liberty to cover wickedness, but as the servants of God. Do honor to everyone. Love the brethren. Fear God. 1 Cor. 14, 33.: God is not a God of disorder, but of peace, as in all the commonwealth of the saints. Philip. 4,8: "Further, brethren, whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are chaste, whatsoever things are lovely, whatsoever things are pleasant, whatsoever things are virtue, whatsoever things are praise, pursue them: and the Lord of peace shall be with you. 1 Cor. 6, 12: I have all power; but all things do not please. 2 Pet. 5, 5: Be subject one to another, and hold fast to humility. Rom. 12, 16. 17.: Have one mind among yourselves. ... Do not consider yourselves wise. 1 Cor. 11:16: But if there be any among you that desire to quarrel, let him know that we have no such manner, neither the commonwealth of God. Finally, you may well consider the word of the Epistle of Jude verse 16: These murmur and complain forever, who after

You will not be able to leave with your hat in your hand and ready to run away, nor will you be able to threaten to do so, but you will speak with sadness that you now have to put up with a whole congregation and with the awareness that the congregation should now carry you as the weak ones, but not let you rule over it. And whoever would whisper to you at such a time that you should separate, you would look at him as one looks at those people who make a business out of always blowing their ears full of friends, brothers, spouses, etc., in order to divide them, who therefore also carry their judgment: first of all the just disgust of all true Christians.

### To the ecclesiastical chronicle.

**Pastor Brunn** writes us on April 28, among other things, the following: "The care for our emigrants" (who want to become preachers and teachers) "occupies me most vividly. I have now become more closely acquainted with most of those who are to be sent, partly in person, partly by letter, and I am filled with the quite confident and joyful hope that they will get quite capable, faithful workers in them. If it were possible, I would send you without hesitation two of my other pupils, whose personalities are more and more suitable for the office of school teacher, and who would therefore spend their time in the school teacher seminary in Fort Wayne much more usefully than with me here. But where do all the funds come from for these many travelers? that is the question that continually costs me a lot of back and forth thinking and advising. - I made a missionary trip to Saxony before Easter, invited by the Dresden Association for North America. On April 4, I held a meeting with the board of directors of this association in Tharand, and later visited several 16-17 pastors, especially in Muldenthal. I found everywhere the warmest love and best reception, nowhere the slightest opposition to our mission or to your synod, everywhere full recognition of our duty to do something for North America. \*) I therefore believe that I may almost hope that with time a lively participation for North America will develop more and more and that our mission will become a cheerfully flourishing one. Up to now, of course, the Dresden Association has not yet had a total of 50 Thaler in its coffers. With the most beautiful prospect for the future that we may have, this is therefore little visible consolation for the moment. But the Dresden friends still hope to raise something. From the rest of Germany, I have received about 400 Thaler from New Year's to now. However, as much as I must praise God's miraculous hand and grace in this, which so visibly sustains my institution here, and especially

In another part of his letter Pastor Brunn remarks: "Pastor Closter in Merrane spoke most decidedly and warmly in favor of your Synod in regard to doctrine." walk in their airs. If you are now firmly convinced that you do not abuse your freedom, that you love the brethren and fear God; that

you desire and seek order, that you gladly help to preserve everything that is pleasant and good; that your separation is good for the community of God, i.e., that it brings benefit; that you have a right desire to be subject to your brethren and that you are humble people; that you have absolutely no desire for unnecessary quarrels. That you have a real desire to be subject to your brethren and that you are humble people; that you have absolutely no desire for unnecessary quarrels, that no evil desire at all, e.g. avarice, hatred against the pastor or individual members of the congregation, etc., is the cause of your displeasure with the order, has first ignited your displeasure with the order that you do not like, then separate if you still feel like it. But look again at all the regulations, and examine yourselves carefully according to each one; do not omit any, for each is a word from God. But if you find that you cannot justify yourselves even with one, or even with all of them, then just leave out the separation as well as any talk about it. In this case, not only all of them, but the whole word of God stands against you and testifies that separation is as great a sin as theft, murder and adultery. Does this seem excessive to you? Well, then you may read for yourselves in which company the apostle, Gal. 5:19, 20, places the "rotten", i.e. people who have separated themselves from the church of God. For of course there is no one in the whole world who can soothe your conscience as long as you remain in such sin; just as little can a murderer's conscience be soothed as long as he does not repent of his sin. The consolation does not help you either, that you are in a

The first thing you need to do is to hear God's word in the other church and receive absolution. For anyone who has committed a sin and does not want to confess it has an ice rind around his heart that does not allow a ray of grace to pass through. Your wounds of conscience can be covered up if careless people absolve you or if those who do not know about your sin heal you, but no one can heal them until God gives you sincere repentance. - Now again two cases are conceivable: Either you are already so far gone that you want to separate, even if it is against God's word and your conscience; then, of course, you will also not respect this word of the "Lutheran", accuse him of wrong application and interpretation, and do what *ikr* thinks. Or you regard a separation for the sake of such outward things as a great sin; but you would not want your brethren to urge you to make a new order with them right now, or to keep an order you have already made, but never knew; not because you consider the order unjust, but because it is just unfamiliar and disturbing to you, or because you cannot yet recognize that it is wholesome. If it is so with you, then there is council again. You can trust your brothers, the other members of the congregation, to do something for you with pleasure and either not make an order at all for a while, or allow you not to keep it immediately until you have convinced yourselves of its advantages. But in doing so you will

I will also not be able to count on being able to spare more than 1-200 Thaler at the most from my previous income for the emigrants. So I am now wavering between fear and hope as to whether or not I will be able to collect all the necessary travel money. Reason wants to doubt, and yet, when I look at the great, glorious purpose at stake, it seems to me as if it were impossible that the Lord should leave us without the paltry few hundred thalers that we need to transport all the travelers to America. In truth, my heart aches when I see so many very excellent young people ready to go to you and eagerly waiting for departure, and yet the cash register is not enough. Perhaps it will be possible for you to help in some way, and that is the reason why I am informing you of the state of affairs. When I consider the entire course of our institution here and see how the Lord has helped so mightily and wonderfully in its establishment and maintenance up to now, then I can only praise and praise and would have to count all hesitation and doubt as a double sin. And on the other hand, without tests of faith, without struggling, sighing and praying, no work of God may be and remain, otherwise it would not be right and would lack the right seal. So I will continue with unbowed courage and believe, hope and pray, and the Lord will not let me become a disgrace. - I have arranged with the Saxon friends to hold a consultative meeting there about our North American mission on the occasion of the Leipzig mission festival and to invite members from Hanover, Mecklenburg, etc. for this purpose. I am thinking of making a visit to the latter countries from Leipzig. Personal acquaintance, encouragement 2c. will remain the main means to gain participation in our missionary cause. - In Hanover, it seems to me a good sign for us that Pastor Dr. Mönkel in his newspaper is so decidedly more and more in favor of our pure doctrine. How warmly he has praised it because of your proceedings against chiliasm! - In Prussia, the disputes continue sadly; nowhere has there been a beginning of clear recognition of the errors existing on both sides, but one persists completely in the old one-sidedness. - To my heartfelt joy, the dear Pastor Röbbelen recently wrote to me. Perhaps the Lord will direct him to settle permanently here in our Steeden. - But now heartfelt farewell. We greet you and all our dear friends most sincerely.

### To the message for all the congregations of our synodal association.

The hiring of a second professor of theology is a longstanding deep felt need. For example, in the synodal report of the general synod of 1857, p. 56: "From our synodal negotiations of 1853 and 1854 it is also known that the synod has been anxious for years to increase the teaching staff at this institution (in St. Louis); in particular, it was the appointment of a second professor of theology, for which the synod wished to win a capable and suitable man." However, one was first concerned with increasing the teaching staff at the Gymnasium and this position remained open. When at the last general synod in St. Louis in 1860 the unification of our two theological institutions, *or rather* the transfer of the seminary in Fort Wayne to St. Louis was discussed, recognized as necessary and decided upon, then again the indispensable need emerged to increase the teaching staff of our scientific theological institution through the employment of a professor of theology, because Professor Walther was overburdened with a workload which he was not able to bear in the long run. The electoral college had already agreed on certain personalities whom it intended to propose to the synodal congregations as candidates for this position, and the matter was only delayed by the fact that the candidate to be appointed *primo loco*, a theologian of Germany, gave no answer for a long time and finally a negative answer. And although it would have been in order to propose the candidate who was to be appointed *secundo loco*, Pastor E. A. Brauer in Pittsburgh, Pa., as the only candidate *primo loco*, it was Prof. Walther who, because of the oppressive time conditions that had arisen in the meantime, seemed to have to refrain from the decided relocation of the teaching institutions, preferred to postpone the matter in an all too far driven inconsiderateness against his own person. In the meantime, God had decreed against hope that the relocation of our institutions became absolutely necessary and actually had to be accomplished. The urgent need to help Prof. Walther's declining health by appointing a second professor of theology became apparent anew. This necessity finally became imperative by God's providence, since during the last winter semester Prof. Walther's health suddenly became so precarious and dangerous as a result of too much exertion that it seemed irresponsible to hesitate any longer with the so long intended appointment of a theological professor.

Frightened by the news of Prof. Walther's new illness, President Wyneken now instructed the local supervisory authority, in union with the general presidium, to make use of a resolution of the general synod (See Synodal Report 1857, Supplement J. p. 105.) and to provisionally employ a professor of theology. And But this time it was Prof. Walther who, because his condition had again improved slightly, instead of accepting the quick help, voted rather to let the election proceed slowly through the electoral college in the usual way. So it happened, but in such a way that the local supervisory authority, for the sake of the urgent need, believed it had to make use of that synodal decision to such an extent that, in order to delay the election as little as possible, it commissioned the undersigned to take the place of the secretary of the

electoral college for this case. The result, which is herewith brought to public notice, is that the venerable electoral college unanimously and unanimously voted in favor of the installation of Mr.

Past. E. A. Brewer

as candidates for the theological professorship to be established.

All synodal congregations are therefore cordially and urgently requested to consider the matter without delay and to send their votes to the undersigned. For this purpose, a special circular will be sent to all congregations, containing the same urgent request together with an indication of how, notwithstanding the time limit granted to the congregations in the Synodal Constitution to make use of their right, the votes of all congregations could arrive here within a few weeks, which would be urgently desirable, indeed necessary, for more than one reason.

St. Louis, June 10, 1862.

G. Schaller,

d. Z. Pres. of the Western District of the Synod of Missouri, Ohio a. St.

### Conferenz display.

Lord willing, the Fort Wayner Pastoral and Teachers' Conference will hold its meetings from noon Tuesday, July 8, through noon Friday, July 11; the Teachers' Conference on both afternoons of Wednesday and Thursday.

### Changed addresses:

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Due to lack of space, the church news and receipts could not be recorded.

**Call.**

While Irene God, the friendly helper from all hardships, is so fatherly mindful of our great ecclesiastical need that He has not only given us a proseminary in Germany for our theological institutions here, but has also, as the first readers of the "Lutheraner" have only recently heard again, certainly to their great joy, allowed it to blossom more and more under His hand. As the readers of the "Lutheran" have only recently heard again, certainly to their great joy, that He is allowing it to blossom and grow more and more under His gracious hand, we Lutherans here, to whom this need should above all be close to our hearts, do not seem to be duly mindful of our sacred duty of zealous concern for its remedy. In spite of the difficult times and terrible affliction of this poor fatherland of ours, the Lord, the merciful God, who first of all only punishes in order to lead to repentance, does not tire of doing His work through us unworthy ones, of spreading His precious, righteous and saving Word ever further. Our traveling preachers in Wisconsin, Minnesota, Iowa and Kansas find thousands of preacherless German Lutherans scattered in the virgin forests, lacking the bread of life and desiring preachers from us. At least a dozen appeals are at present before us, and their number is likely to increase, but we have no people to answer these urgent calls, and instead of being able to rejoice when our help is desired, we must in our great helplessness rather learn at each new request that we are not to be trusted.

frighten. Throughout the year, our practical theological institute, which is especially intended to provide a quicker remedy for the noticeable lack of preachers through a more limited, shorter training of godly young people, has seen almost no new growth, while for the sake of an urgent need, seven students had to be sent into the ministry, most of them before their studies were completely finished. Should there really be none among the many young men in our congregations who are suitable in heart, mind and intellect for the service of the church? This is incompatible with the promise of the Lord to give gifts to His church. - Or shall I give gifts to the I. Or should I first prove to the brothers in the ministry and to the Christian fathers of the house that it is our sacred duty to recognize such gifts and to use them for the service of the church? After all, the Lord, the faithful God, has decreed that the gifts should be used for the common benefit of the Church. How could we withhold from Him what He has given? After all, He asks us for workers in His inheritance. But how can we make this request sincerely and without hypocrisy, and at the same time withhold from Him the laborers He has given us? Or should I first provoke and urge the Christian youths to put themselves at the service of the glorious ministry that preaches reconciliation and deals with making souls blessed? Is it not the Lord who testifies through Paul's mouth and says: "It is certainly true that if anyone desires the office of bishop, he desires a great work. Is it not He who has given the I have promised a glorious and eternal reward for faithful service in the ministry of preaching. No - instead of my weak voice, I would rather sound the serious admonition of our then father Luther, which is indeed centuries old and addressed to the church of our former fatherland, but which proves to be just as true today and unfortunately also all too applicable to us. In his wonderful sermon on the epistle on the 20th Sunday after Trinity, he writes on the words of Ephesians 5:15-17: "Watch therefore how you walk carefully" 2c. among others: "I have often enough admonished that whoever could do something should do it with all diligence, so that the youth would be brought to school, properly instructed and taught for the ministry and preaching, and that they would only be provided with necessities; but unfortunately few cities and sovereigns do it. Look at all of Germany, bishops, princes, nobility, citizens and peasants, how confidently they go along, snore and sleep, thinking that there is no need; that it will do itself good, that one can always have pastors and preachers: but they will truly have overslept, if they think they have done it well, because they also become unintelligent and do not want to see what God's will is. Therefore they will have to learn that they do not want to believe now, that it will come to this in a few years after us, that they will look for preachers and find none, and then they will have to listen to coarse, unlearned asses who have no knowledge of God.

We do not know nor understand the word, and preach, like the pope's scsel, the pope's filth and stink, of pastured water and salt 2c. or of their gray cams and new monasticism." And again: "Now the most important thing should be that we think how to keep God's word and will with us, that would mean to be rightly understanding and to be skillful in time. If we do not do this, we will be like the unintelligent, the unwise and the foolish, and we will have to hear: Because ye will not sanctify my name, neither multiply my kingdom, nor do my will; neither will I give you your daily bread, nor forgive your sins, nor save and deliver you from temptation and evil. After that he will let you complain about the great misfortune, discord and wickedness of the world (as one must complain now, and the world blames the gospel); but this shall be the punishment of those who do not want to know God's will, nor send themselves into it, and yet want to justify themselves and not be scolded for acting and doing unwise and as fools

The man of God, that God's word may be preached and heard everywhere in public, and that the church may be properly arranged and built. - Yes, let us accept this serious admonition and warning of the good man of God as if it were given to us today, and let us become brave again and both, preachers and fathers of the household, do our best to recognize the gifts that are certainly still available and to put them at the service of the church, and let the gifted, godly young men gladly offer themselves for this purpose. Let no one be held back by the concern that the costs may not be expelled. In the academic year that is coming to an end, these costs have been very low due to the rich contribution of supplies that the surrounding communities have so generously donated to us and will not refuse to do so in the future either, according to their kind love, and moreover, the support money for poor students has flowed so abundantly that we have never had a shortage. Therefore, let us all unite and take the most serious care that in the new academic year, which begins in September, our I. We should therefore all unite in the most serious concern that in the new academic year, which begins in September, our institute receives a proper increase in gifted, godly young men. Of course, let everyone keep in mind that it cannot be our concern only to get people, but that they are also the right ones of the old stuff, people who, under the circumstances that are becoming more and more difficult due to the seriousness of the times, will not tire of Christ's love in His service and will gladly deny everything, They will gladly sacrifice everything, as long as He makes them capable and keeps them worthy to save souls from eternal destruction through faithful service, which the mad world, as if in a frenzy, is unstopably hastening towards. Yes, may He awaken and supply us with many such young men, and may He with His grace also continue to be and remain with us and our institution and promote the work of our hands for the sake of His eternal love,

A. Crämer.

(Sent in by Pastor Carl Becker.)

## Earlier Union Attempts.

### The Colloquium at Marburg.

According to the gift and wisdom given to Luther by the Lord, he also put the pure, biblical doctrine of the Sacrament of the Altar back into the right light, and together with the pure, correct doctrine, he also gave back to the Lord's Church the rich comfort that lies in the Sacrament of the Lord for hearts eager for salvation. No wonder, therefore, that the prince of darkness was annoyed by this, and he sought to put the light and with it the consolation, the vitality from the bread of life, under the bushel again, around which the hungry souls were to walk without finding true reassurance and strengthening. It seemed most expedient to him to disturb, confuse and weaken the Lutherans in their own camp.

For this purpose, he believed he could make the closest and best use of the "ambitious man," Dr. Carlstadt, of whom Luther says, "he lets himself think that there is no more learned man on earth than he." In 1524 he published a book in Orlamünde under the title: "On the Priesthood and Sacrifice of Christ." In this writing and in his sermons, since he had succeeded in getting the pastor Conrad Glück dismissed, he specifically rejected the doctrine of the true presence of the body and blood of Christ in the Holy Communion. Holy Communion. - He was asked by the Elector, Frederick the Wise, to return to Wittenberg, but the defiant man did not. Then Luther was ordered to go to Jena and to bring the fanatics back into the fold. This happened, and on Aug. 22, 1524, Luther preached forcefully against the swarm spirits. Carlstadt rose up violently against them, went to the inn to Dr. Luther after the sermon he had overheard, made challenging boasts against him, and demanded an explanation from him with impetuosity. Luther gave it. At the same time, the Orlamünders also stirred. They sent a very rude letter to Luther, in which they vehemently rejected the accusation that they were heretics and false spirits. When Luther visited their city in the company of the castle preacher at Weimar, Wolfgang Stein, they went so far as to heap insults of all kinds on him, throw stones and muck at him as he left, and shout after him: "Go in a thousand devils' names, that thou mayest break thy neck," and Vergl, more Luther drove from there to the neighboring town of Kala and there ascended the pulpit to preach a sermon. On the pulpit he had a painful sight, as a crucifix was smashed to pieces. zifix was deliberately placed on it (as a result of Carlstadr's iconoclasm), but he mastered his feelings, quietly pushed the pieces together, laid them on their sides, and, without even thinking of the worthless deed, preached an unctuous sermon, convinced that by silence and contempt one could do the devil the burnt harm in due time (as Matthesius says in his fifth sermon on Luther's life).

Since Carlstadt continued in his rummaging, he was expelled from the country, went to Strasbourg and continued his activities there, which had already found their way into Zurich, where Luther wrote to Amsdorf on Nov. 2, 1524: "Carlstadt's poison is already spreading far and wide; Zwingli in Zurich and Leo Jude there, along with many others, have already joined in his opinion, who persistently maintain that the Sacrament contains mere bread, just as in the market.

Carlstadt not only attacked Luther vehemently, but also called him a two-time papist and cousin of the devil. He issued several pamphlets against him, e.g.: On the Unchristian Abuse of the Lord's Bread and Cup - as well as his Dialogue on the Abominable, Idolatrous Abuse of the Sacrament of Jesus Christ, and so on.

Luther did not and could not remain silent. He first wrote a long, thorough and heartfelt letter to the people of Strasbourg, warning and comforting them. In it he says among other things: "I confess that if Dr. Carlstadt or someone else had told me five years ago that there was nothing but bread and wine in the sacrament, they would have done me a great service. I must have suffered such hard temptations there, and wrestled and squirmed, that I would have gladly come out, because I saw well that I could have given the papacy the biggest puff with it. I have also had two who have written to me more skillfully than Dr. Carlstadt, and not so the words martyred at their own discretion. But I am trapped, cannot get out; the text is too powerful there, and does not want to be torn out of my mind with words. Yes, if it were to happen this very day that someone proves with consistent evidence that there is bad bread and wine, I should not be so attacked with anger. Unfortunately, I am all too inclined to do so, as much as I feel an Adam. But as Dr. Carlstadt raves there, it matters little to me that my opinion is only made the stronger by it. And if I had not believed it earlier, I would, through such loose, lame antics without any scripture, based solely on reason and conceit, first of all believe that his opinions must be nothing, as I hope everyone will see how I now answer. I also hardly believe that he is serious; or God must have hardened and blinded him. For if it were serious, he would not mix in such ridiculous bits and pieces, and from Greek and Hebrew language therefore

which he has not forgotten much after all, as is well known."

In 1525, however, Luther entered the battlefield well armed with the writing: "Against the Heavenly Prophets of the Images and Sacrament. In it, he says about and against Carlstadt: "I don't know what he means by making so many books, even about the same thing, and he might well bring them to one sheet, since he spoils ten. Perhaps he likes to hear himself talk as much as the stork likes to hear his rattle, for there is otherwise neither light nor form in his writing, only one would like to break a path through hedges and bushes as much as to read through his books. But it is a sign of the spirit. The hail. Spirit can speak finely brightly, neatly and clearly. Satan mumbles and chews the words in his mouth and throws the hundred into the thousand."

Regarding the matter itself, he says: "There is no reason so small that would not be inclined to believe that there is bad bread and wine, rather than that Christ's flesh and blood are hidden there. One does not need a mind for this; it is easy for anyone to believe it. And nothing more is needed here, than that only one, who has a small reputation, should be so bold and preach, then he already has enough disciples. But if we are to deal with our faith in this way, by first putting our own conceit into the Scriptures, and then directing the Scriptures according to our own mind, and looking only at what is just to the common conceit, then no article of faith will remain. For there is none in Scripture that is not set above reason by God. And this is precisely the reason for Dr. Carlstadt's error, that he speaks of faith and God's word in such a way that reason gladly and willingly accepts it, which otherwise rebels against all God's word and articles of faith, and may write this as his most noble reason. So I would also like to say that I cannot believe that God's Son became a man and that the Majesty, who does not understand heaven and earth, decided in the narrow body of a woman and then let himself be crucified. And after that I wanted to know and interpret all Scripture and God's word according to my mind, as Manichaeus did."

His strongest argument against the view of the non-existence of the true presence of Christ in the Holy Communion comes from the words of Lucas and Paul. He derives his strongest argument against this view of the non-existence of Christ's true presence in Holy Communion from the words of Lucas and Paul, where it is said: "This is the cup of the New Testament in my blood. "In these words Christ speaks," he claims, "obviously of his blood in the cup, not of his blood in the body, so in the words, This is my body, he must speak of the body which he gave to his disciples to eat, not of the one who sat at table with them. It is clear that he told them to drink his blood, because the words: Drink from it, this is the cup, the new testament in my blood! are inseparably connected without any doubt, thus the words: this is my body, must also go on the bread which he gave them."

Carlstadt also argued against the bodily presence that the apostles must have received a different body of Christ than ours at the first institution, because Christ is in heaven and will not return until the judgment, and because he himself said that one should not speak: Here or there is Christ. To this Luther replied: "We do not say that Christ comes from heaven or leaves his place unoccupied, otherwise this spirit would also have to say that Christ, since he was in the womb, also left heaven, and everything that Carlstadt scoffs at the body in the sacrament, he must also scoff at the divinity of Christ in the flesh, as he will also do in time. When St. Stephen saw Jesus, he did not say that he was coming from heaven, but that he was standing at the right hand of God. And Paul, Acts 9, also heard him speak, and yet he did not come from heaven. Summa: The mad spirit deals with the child-thought, as if Christ were ascending and descending. Do not understand Christ's kingdom either, as it is in all places and, as Paul says, fulfills all things. We are not commanded to inquire how it comes to pass that under bread Christ's body becomes and is."

How could Luther have united with such enthusiasm or even let it go? Carlstadt continued in his rage, but since he had gotten involved with the rebellious peasants in Rothenburg an der Tauber in 1525, he was severely persecuted by the princes. Then Luther put in a word for him and gladly forgave him all his earlier outbursts. Carlstadt returned to Saxony and lived for three years in Kemberg near Wittenberg, farming and trading. Alone he could not rest. He left Kemberg, went to Friesland, and wrote around the time of the Marbur-

He wrote to the Landgrave Philip of Hesse, whom he asked for permission to appear. The letter said: "A poor brother and pilgrim in Christ, he must, because of his conscience caught with many bright writings, also be one of those who would prefer the bodily partaking of the body and blood of Christ as it is preached to the

The saints, like the saints of works with their works, are thus suppressing Him."

Later he went to Switzerland, became preacher at Altstätt, then Diaconus at Zurich and finally professor and preacher at Basel and died in 1541, after Einigen in 1548.

Soon after the publication of Luther's writing against Carlstadt, some learned Swiss took up the controversy over the Lord's Supper that had been initiated by Carlstadt and continued it against Luther. Ulrich Zwingli, born on Jan. 1, 1484, at Wildhaus, was at the head of them. After he had acquired thorough knowledge of

In 1506 he became a preacher in Glarus, and later at the pilgrimage site of Maria Einsiedeln, where the indulgence merchant Bernharoin Samson, against whom he resigned, was active. He tore himself away from Rome and was able to convince the council



of Zurich, where he had become a preacher at the great cathedral in 1519, along with many others, and in 1525 the abolition of the mass in Zurich was the conclusion of the work. But a simple, bare communion to the other extreme took its place on April 18, 1525. Even the sound of the organ and the ringing of bells had to give way. The words of Christ: "This is my body," Zwingli reinterpreted most arbitrarily as: this means my body, and took a decided stand against Luther. He called Luther's doctrine of the Lord's Supper an *opinionem non solum rustieam, sed otinm impmm et I'ri- volrcm*, i.e., an opinion that was not merely peasant, but auck godless and frivolous!

The controversy that had once broken out was fierily continued, and Luther in his "great: Confession of the Lord's Supper" says importantly and correctly:

"The one thing that moves them most is that it is utterly foolish for reason to believe that we are to eat and drink Christ's body and blood in the flesh at the Lord's Supper. It is the resentment and disgust of natural reason, which does not want and does not like this article, and then wants to wrap itself in the Scriptures, so that it should not be known. My enthusiasts, however, prepare the way with such disgust that one will almost deny Christ, God and all things with one another.' - "That we begin, when they write, to make books and admonish that one should not tear apart Christian unity, love and peace for the sake of this thing, because it is a small thing and a small quarrel, for the sake of which Christian love should not be hindered, and reproach us that we hold so stiffly and harshly about it and make disagreement: Behold, dear man, what shall we say? We are like the sheep that went with the wolf to water. The wolf stepped above, the sheep stepped below into the water. Then the wolf scolded the sheep for making the water murky for him. - So my enthusiasts also, they have lit the fire, as they themselves praise so wonderfully, as a blessing, and now want to shift the blame of the disagreement from themselves to us ... They say that one should have peace, and do not stop themselves to increase such discord, as everyone sees and hears, is also their joy, the further it goes. They say that it is a small matter, and yet there is not a single thing that they are doing, worrying about, or stopping; all the other things lie still. Here they become martyrs and saints; whoever does not rave here is no Christian, and can do nothing in the Scriptures, nor in the spirit. But in fact it is nothing else than that our wretched devil mocks through them as well, as

He should say: I will cause all unhappiness and disunity with this deed and then wipe his mouth and say with words: I seek and desire love and unity. Well then, because they are so wicked and mock all the world, I will add a Lutheran warning and say thus: Cursed be such love and unity in the abyss of hell, because such unity not only miserably scatters Christendom, but also mocks and teases it after the devil's manner to such its misery. - Nor does it help them to boast as they otherwise rightly teach and praise Christ in other things. For whosoever earnestly denies, blasphemes, or profanes Christ in one thing or article cannot teach or honor him aright in any other place. But the devil prepares the way for other heretics by these fanciers, who will come and say that Christ is not, that he has neither flesh nor Godhead." - —

The Landgrave Philip of Hesse, although he was a supporter of the Gospel, was very much inclined to half-argue, mediate and unify, and sought to bring about a unification between the contending parties. He invited Luther and Zwingli, along with other theologians, to a meeting in Marburg. Luther did not expect anything from it after the previous experiences and tried to ward off the landgrave from his plan. He therefore wrote to him: "For I do not want to leave the glory with truth to the Widertheil (whether God wills it), that they would be more inclined to peace and unity than I am. But there I ask for, most gracious Prince and Lord, that Ew. Grace would graciously consider or also inquire whether that part would also be inclined to deviate somewhat from their opinion, so that finally evil would not become worse and the very antithesis of that would come about, which now His Grace is seeking so heartily and earnestly. For I know well that I will not give way to them, nor can I, because I am so completely certain for myself that they are mistaken, and that they themselves are uncertain of their opinion. Therefore, my humble request is that Ew. F. Gn. would, for God's sake, help me in the most significant way, whether it will bring more fruit or harm. For this is certain, if they do not yield, we will part from each other without fruit and have come together in vain. And is E. F. Gn. Cost and effort are lost. Then they will not be able to cease their boasting, as they have been accustomed to do until now, and they will weigh us down with unhappiness, so that we will be urged anew to answer for ourselves. So it has become worse than it is now. This is what Satan wants and seeks."

The landgrave, however, stuck to his request, and so the colloquium was held on Oct. 1, 2 and 3, 1529, at the castle in Marburg. From one side there were: Luther, Melanchthon and Justus Jonas from Wittenberg. To them were joined by: Andreas Osiander from Nuremberg, Stephan Agricola from Augsburg, Johann Brenz from Hall in Swabia, and Friedrich Myconius from Gotha, Justus Menius from Eisenach and Caspar Creuziger. On the Swiss side appeared: Zwingli, Oecolampadius (actually Hausschein) from Basel, Martin Bucer and Caspar Hetio, both the latter from Strasbourg.

That they met with quite a mutual distrust was very explainable. Luther had already called the Zwinglian doctrine the seven-headed beast from Revelation, and Oecolampadius, who was certain of his friend Zwingli, and Carlstadt's bald statements that Christ had pointed to his body at the words: This is my body, probably found. He had expressed his view in the Scriptures: Ueber die ächte Auslegung der Worte des Herrn: Das ist mein Leib, nachden ältesten Schriftstellern. According to him and his friend Zwingli, these words were to be understood only figuratively. He took Leib for symbol of the body, as Zwingli, as already mentioned, took the word ist for means. Oecolampadius wanted to prove his interpretation as appropriate to the usage of the language, to the context, and as one already asserted by some ancient church scholars. When Luther declared himself against such a view contrary to the Scriptures, Oecolampadius wrote his book against him: "Cheap answer J. Oecolompadii auff Dr. Martin Luther's report, des Sacraments halb, sammt ein kurzer Begriff auf etlicher Prediger in Schwaben Schrift, die Worte des Herrn Nachtmahls betreffend. I ask for an interrogation. 1526. In the writing it says among other things - "We do not want to take it into our heads that the Holy Spirit is bound to Romans and the Law. We do not want to take it into our heads that the Holy Spirit is bound to Rome, Wittenberg or Basel, to your or any other person. You forget brotherly love in us." Luther then came forward with his important writing: That the words of Christ, "This is my body," still stand firm, against all spirits of enthusiasm. Zwingli's counter-writing appeared: "That the words of Christ, This is my body, etc., will eternally have the old, unified meaning, and that Luther, with his last book, did not teach and prove his meaning at all. And Oecolampadius stood up against Luther with the scripture: That the misunderstanding of Dr. Martin Luther, on the eternally constant words, that is my body, does not like best, the other cheap answer. In the meantime, the opposition to the Lutheran doctrine had been further asserted and spread in other ways in Switzerland. A public hearing was held in Bern, and on this occasion it was asserted, among others, that the body and blood of Christ were not physically present in the Lord's Supper. These things, na-

In 1528, Luther published his great Confession of the Lord's Supper, in which he took a serious stand against Zwingli and Oecolampadius, established his confession, and justified the unity of the divine and the human in Christ. - After this, one can easily imagine the expectations with which the different parties had to confront each other personally in Marburg.

Under the difficult political circumstances, in which the emperor was very angry, and the situation in Switzerland was simmering, a reconciliation with the Lutheran theologians was highly desirable for Zwingli and his comrades. He was therefore also very yielding in the beginning. The Landgrave had arranged it so that on Oct. 1 the fierce Zwingli talked with Melanchthon and Luther with the mild Oecolampadius. On the following day a public disputation took place in the presence of the landgrave and 30 to 40 theologians

and non-theologians. In fourteen articles they had really united in the preliminary discussion, namely about the belief in the Trinity, Christ's person, original sin, in the external word, justification, baptism, etc., so that Melanchthon could write to the Elector of Saxony: "The opponents received instruction about this from us; the more they heard about it, the better it pleased them, and they gave way in all these pieces, although they had publicly written otherwise before." Only in the 15th article of the Holy Communion. It seemed impossible to unite their opinions. They fought long and hard against each other. When Zwingli remarked, "God does not put unrighteous things before us to believe," Luther countered, "what God has spoken is always for our blessedness, whether he has made us eat wood apples or pick up a straw." - For six hours they argued without anyone departing from his opinion, for even all of Luther's friends joined him closely in asserting the truth; then Luther wrote on the table, "This is my body," and declared that the literal interpretation alone was the true one, and that he would never agree with Zwingli's interpretation. When Zwingli even sought to extract evidence from Luther's writings to convince him that he himself was not entirely free from the interpretation they held to be the true one, Luther was badly touched, especially since Zwingli said that a passage of Scripture he had taken would break his neck! He declared that even his own authority was null and void, in that only proofs were valid here, and that it was just as little harm that bodily pleasure was against all nature, if only it did not run counter to faith in the Word of God. Zwingli and Oecolompadius returned again and again to the proposition: The body of Christ is finite and as such can only be in one place; since it is in heaven, it cannot be in bread. The communication of the properties of the divine

They rejected the idea of a human nature in Christ, and for this reason they did not and could not meet. Nevertheless, on October 3, the landgrave insisted on a friendly settlement before they parted. Zwingli, visibly moved, since he of course could not consider the difference as important as Luther, declared himself inclined to a brotherhood, provided they were only granted the doctrine of a merely spiritual presence of the true body of Christ in the Lord's Supper. Luther, who was caught up in the Word of God, rejected the offered hand of brotherhood on the basis of human interpretation and spoke the important word: "You have a different spirit than we do! He did not want such a half-apparent union, and so nothing was obtained except a promise that henceforth they would not attack each other in writing. But they did not want to part from each other without concluding a temporary peace; for everyone was well aware that it would not last forever. Therefore, Mau theologically determined about the disputed 15th article as much as common. Article as much as together: "As to the fifteenth, we all believe and hold of the supper of our dear Lord Jesus Christ that both forms are to be used according to the institution of Christ, that also the mass is not a work so that one may obtain grace for the other dead or alive, that also the sacrament of the altar is a sacrament of the true body and blood of Jesus Christ, and that the spiritual use of the same body and blood is especially necessary for every Christian, and that the use of the sacrament, like the word, is given and ordered by God Almighty, so that weak consciences may be moved to faith by the Holy Spirit. Spirit. And as we have not compared ourselves at this time (praise be to the true body and blood of Christ bodily in the bread and wine), let one part show Christian love toward the other, insofar as each conscience may suffer more and more, and let both parts diligently pray God Almighty to confirm us in the right mind by his Spirit. - Amen."

As soon as Luther returned to Wittenberg, he gave his listeners the following news about his journey to Marburg and the colloquium there in a sermon on Deut. 7: "We have suffered no danger on the way, and God has heard your prayer, for which you should thank him. Thus our adversaries were very friendly and humble towards us, more than we thought. They admitted that one receives faith and consolation in the sacrament; that there is truly and bodily Christ's body and blood, they cannot yet believe. And we have noted so much, if it were up to them, they would have given in, but because they had a measured command from their own, they could not go back. They denied

They do not believe that the true body and blood of Christ is there, which is the same as if they were with us. They confess that those who go to the Lord's Supper truly partake of the body and blood of Christ, but spiritually, that they have Christ in their hearts; they will not allow themselves to partake of it bodily: we have put this on their consciences. Therefore the matter stands in a good hope. I do not say that there is a brotherly unity, but a kind friendly unity, that they kindly seek from us what they lack, and we serve them again. Wherefore ye shall diligently ask, it shall also become brotherly." - —

So the Marburg Colloquium had not become a bridge to full unification, which was not possible. It soon became apparent that the Swiss were not acting according to the truth. They too had signed the document in Marburg and committed themselves to peace, but Zwingli subsequently considered himself so little bound in his conscience that, in spite of the compared sentences, he again publicly and solemnly confessed the opposite the very next year. Also, the various news that both parts made known about the colloquium soon gave rise again to the outbreak of renewed disputes. Luther testified with his friends that the Swiss had yielded so much in the article on original sin and in others, only in the article on the Lord's Supper they had not been able to unite. The Landgrave had completely approved of their ideas, and testified: "He would now rather believe the simple words of Christ than the sharp thoughts of men. The Swiss, on the other hand, wanted to have this accusation rejected, and Oecolampadius in particular asserted in a letter to Berthold Haller, preacher at Bern, and Bucer in an apology, which he prefixed to his explanation of the Gospels and assigned to the academy at Marburg, that they had taught nothing before the colloquium that they should have recanted; and that they had also taken back nothing.

So we came back to the dispute, which Luther had already described earlier, when he said: "For this reason a great and hard struggle is necessary, and it can easily happen, if one does not hold to the dear word with all one's strength, that one loses it eternally, and is not to be held in such low esteem, as the world does, and some foolish spirits suppose, deceived by the devil, about the sacrament or other error, that one should not quarrel so hard about one article, and over it break up Christian love; But even if one is mistaken in a small part, since one is otherwise one in others, one may well give way and let go a little, and nevertheless keep fraternal and Christian unity or fellowship. No, dear man, not to me of peace and unity, about which God's word has been misunderstood.

For in this way eternal life and everything would be lost. Here it is not a matter of giving way, nor of conceding anything, for the love of thee or of some man: but unto the word shall all things give way, whether it be friend or foe. For it is not given for the sake of outward or worldly unity and peace, but for the sake of eternal life. The word and doctrine are to make Christian unity or fellowship; where the one is equal and united, the other will well follow; where not, there remains no unity."

Civil war broke out in Switzerland; the Catholic cantons of Lucerne, Schwyz, Uri, Unterwalden and Zug went into battle against Zurich in 1531. Zwingli had to join the fight and carry the banner by order of the council. He fell on October 11 in the battle of

Kappel. When the enemies found his body, they quartered and burned him! Soon, still in 1531 on Dec. 1, Oecolompadius also died of grief over Zwingli's death.

(Sent in by Pastor K.)

### **Testimonies against Chiliasm** from Dr. Luther's Unprinted Sermons, edited by W. Hoeck.

Especially will the devil afflict you with lies and murder, for these two works he does; and it is not enough in the Turk and the pope that his kingdom is full of corruption and error, but he will also bring it among Christians; but do not think that there will be an end, but will remain until the end of the world.

He says this so that the disciples will not think that his kingdom will be a worldly or physical kingdom, and this is a very necessary preface and warning that he gives his disciples here; for this delusion is not only in the apostles, but the Chiliastes, Valentinians, and Tertullians have all also fooled with these thoughts that before the last day it would happen that the Christians alone would possess the earth and then they would not be ungodly; And has caused them to think that the wicked are so blessed in the world, have the kingdoms, the worldly sword, wisdom and power, but the Christians are nothing compared to them. Then they thought, hey, the wicked will all be cut off, so that the pious may live in silence, and they assumed that Isaiah also spoke to this effect when he said that there will be no sword 2c. (2, 4.), item in the Psalm, in his time righteousness and joy will flourish and there will be great peace (85, 11.). Isaiah says that there will be no end of peace (9:7). These sayings forced them to believe that Christ's kingdom would be a worldly peace and tranquility, and there were some who set peace for a thousand years.

In our time Müntzer was also of the opinion that all the wicked should be exterminated and wanted to establish such a peaceful kingdom;

and the Anabaptists still insist that they want to eradicate all the ungodly and have such a Christian church that lives in peace and unity. We have seen and experienced such mobs, and there will be more of them. Therefore, Christians must be taught from these and similar texts, for Christ does not say that there will be peace, but that there will be pestilence, devastation, earthquakes, and they will also attack you. Therefore this text of the Gospel should be well remembered, that it will not be a worldly kingdom, as the Turks and Jews still hope today that it will be a physical kingdom. But Christ says that it will not be joy, but strife and evil. Therefore, where the gospel is, expect all plagues, and the devil will attack you with mobs and false lies. (Third sermon on Matth. 29, 8-14, 1539)

This is what will happen to the German country. The pious preachers will first be taken away, and false prophets, fanatics, and red spirits will leave in my place and that of other preachers and tear the church apart and split it in two; then wars will strike, so that princes will wage war among themselves, and the Turk will learn *morality* until the world has run out; then the last day will come. S. Paul to the Rom. at the 11. cap. (v. 25) also says that the gospel must be preached throughout the whole world, so that all the Gentiles may know that the fullness of the Gentiles has also come to heaven. (Ibid.)

We have just heard from the evangelist Matthew that the gospel is to be preached among the Gentiles for a testimony against them, that is, Jerusalem is to be desolate until the time of the Gentiles is fulfilled. When? At the last day; for the times of the Gentiles are now being fulfilled daily, and more are being gathered to the gospel daily until the end of the world, and will not be fulfilled until the last day. So also the 110th Psalm says, Sit thou at my right hand, until I make thine enemies thy footstool; not that he cease to do this, and to make his enemies the footstool of his feet, for he doeth it for ever. So it is written in chapter 1: He did not recognize her until she gave birth to her firstborn son, i.e. he let her remain a virgin and never recognized her.

Therefore, they should not think that Jerusalem will be rebuilt. There are some who think that the Jews should be converted to the Christian faith before the end of the world. Now this is possible, but that they should come again into the Jewish land and build the city, erect the temple and priesthood again, nothing will come of it, and we see with our own eyes that this prophecy will be fulfilled in fifteen hundred years. [Fourth sermon on Matth. 24, 15-23 ] \*)

Compare with this what Luther wrote in 1543 in his writing of the Shem Hamphoras, where his

### **To the ecclesiastical chronicle.**

**Pastor F. W. Richmann**, of whom we have already reported that he has become an army chaplain, has delighted us with a letter from which we herewith inform our readers. It is dated from the camp near Corinth, Mississippi. Under the 30th of May, the dear brother writes us, among other things, the following: "By the grace of God and the protection of his holy angels, I arrived at my regiment on Monday, the 26th of this month, and was received by it with great joy. General Halleck had just issued an order that all army chaplains should be required to take command on the battlefield over those teams that had been ordered to bring the wounded out of the battle lines. Unexpected as this was to me, I decided to stay and let myself be sworn into the United States service in God's name, especially since all officers asked me to stay with them, even the colonel complained how he had been in great embarrassment because of the many sick and dying who were asking for the consolation of the divine word, so that he had already had to call several times chaplains of neighboring regiments. Many of the field preachers have left because of the impending battle, so that hardly half of the local army is supplied with them. - The following day I had to bury the body of a soldier who had died suddenly and to speak in English, since the deceased was an American. I preached on: 1 Sam. 20, 3. and specifically on the last part. I conducted the funeral, of course, according to the rite of the Lutheran Church and the Word of God seemed to make a deep impression on my listeners. I will have to hold the service regularly in both languages, since between three and four hundred men are ignorant of the German language. It was not until Wednesday (May 28) that the Colonel succeeded in parading the entire regiment and presenting me to him as his Chaplain, on which occasion I presented to him in a short inaugural address the reasons which had induced me to accept the commission of the Governor of Ohio and how I intended to administer my office with him. I had not come to tell them about human wit and wisdom or politics or anything else that would make their ears prick up,

The words thus read: "that some draw such a delusion from the epistle to the Romans in the 11th chapter, as if all Jews should be converted at the end of the world, is nothing; St. Paul means much else. (Hall. XX,2529.) From this it can be clearly seen that the Synod of Missouri, in exact agreement with Luther, rejects the hope of a general conversion of the Jews as not founded in Scripture, but does not condemn it as a heresy like the open chiliasm, since a still future conversion of the Jews "with multitudes" is certainly possible and can thus be humanly hoped for without having to overturn an article of faith. **D. L.**

but only to preach Christ crucified for the salvation of their souls. All Christians among them would help me to implore God's grace for this undertaking. I received assurances from many quarters that it was well known that this was the proper task of a Christian field preacher and that the army, to its detriment, unfortunately had a great abundance of unbelieving or politicizing priests. At the same time, I was pleased to see that the officers do not blaspheme God's word, but have so far at least outwardly shown reverence for it. The moral condition of my regiment seems to be better than that of others; at least one hears less swearing here than

elsewhere and sees no drinking and no card playing. - What is strange to me about this appointment is that not only almost all of the German officers, the staff, but also the "largest part of the German companies," as I am now learning to my astonishment, consists of members of the Catholic Church. May all Lutherans now help to pray that the Lutheran preaching of God's Word may fall on fertile ground and bear fruit a hundredfold." - On June 2, Pastor Richmann continued as follows: "I have written the above under the constant thunder of the cannons. Now that it has transpired that the enemy has quietly left Corinth and gone to unknown regions," we have been able to settle down quietly again. - Yesterday we had two services, in the morning at six o'clock in English and in the evening at six o'clock in German. I preached on Marc. 16, 15. 16. - The singing with trombone accompaniment resounded splendidly through these dark woods. The sickness of our soldiers is increasing alarmingly. Every day we have to send six to eight uncurable sick men away from our regimental field hospital in order to make room for those who report freshly sick every morning.-I write under constant disturbance and agitation of the mind, since I am still unaccustomed to the hustle and bustle of war. In addition, I have been entrusted with the expedition of letters, since this, as they say, is the custom and the other captains also take care of the mail. Now at least a hundred letters are sent from our regiment every day and a new letter is delivered almost every five minutes, each of which I have to designate as a soldier's letter and sign my name to it, which causes me no small amount of trouble, distraction and loss of time. My dear brothers, to whom I have promised to write, must therefore be patient with me. To give my address in such a way that I am sure to receive mail has its difficulties, since not only the position of our army changes almost daily, but often also the division." Dear Brother's present address is: Rev. F. W. Richmann, Chaplain of the 58th. Regt. O. V. I. Gen. M'c Clernands Division, Western Miss. Army.

**Honesty.** The "Pilger aus Sachsen" of May 10 writes: "In Bernbnrg last year a citizen was so open as to declare himself a heathen in the census. The person in question is one of the most advanced subversives. - Well, 'tis at least honest, more honest than a thousand others who put their "Evangelical Lutheran" in the census list."

**Preacher for hire.** According to the "Pilgrim" there are not only in America preachers for hire who make a contract with their congregations to be in office for such and such a long time and then can be dismissed, but also in Switzerland. The Pilgrim writes: "In the Swiss canton of Aargau, Protestant pastors, as in many other cantons, can be 'recalled' by the dissatisfied congregations. They are therefore employed 'on notice'. But because the termination cannot happen with the 6V. Because the termination can no longer happen with the 6V year of the clergyman, one sometimes hastens to recall him still in his 5>9th year. Is this not abominable? And this is not abolished, but the other day I read that the government of Aargau now also wants to subject the Catholic clergy to a new election every 12 years. Such a thing is the worst face of the much-vaunted participation of the congregation in church life."

### **The brother *date* and *Dabitur*.**

In the life of the Old Fathers the following fine history is found:

There was a monastery which had become visibly poor, so that men wondered about it. While they were discussing how to help the monastery to get back on its feet and how to prevent its ruin, an old brother came forward and said: "Dear brothers, before this time there were two brothers in this monastery who kept house so well that everything swelled and increased under their hands. One was called *Date* (pray!), the other *Daditur* (so you will be given!); they were so close to each other that no one could or would be without the other. But because we expelled the one brother Dato from the monastery, the other brother *Dabitur* could not and would not stay either, he also wandered out, and since that time these two stewards have handed over the monastery, it has fallen into such decline and ruin. If you now want to control such injustice and have again the blessing or increase, happiness and welfare, then call the brother *Date* to you again, then the other brother *Dabitur*, who cannot or will not be from him, will certainly follow him, and thus our monastery will visibly increase again. This is what happened. As soon as they gave again, they were given again by God the Lord, and the monastery became visibly rich again.

Dear Christians, dear fathers of the household, dear churches, do you understand this teaching poem? It is taken from Luc. 6,38.

### **Church News.**

After Mr. Rev. A. E. Winter of St. John's Lutheran Parish at Prairie Mount, Minn. had received and accepted a regular appointment, he was installed in the midst of his congregation on behalf of our Honorable President, Mr. Past. Fuerbringer, was installed by the undersigned in the midst of his congregation on Sunday Cantate (May 18).

May the Lord be gracious to all planting and watering.

The address of the I. brother is: kov. L.

Henäerson, 8idle^ Oo., Mnn.

Joh. Horst.

Minneapolis, Minn, May 26, 1562.

Mr. F. W. John, pastor of the Lutheran congregation of St. Peter's, Hahlen, Washington Co. Ill, having received a lawful call from the Lutheran congregation of Augsb. Conf. at Augusta and at the Crusbfork, St. Charles Co., Mo. received and accepted the same from the undersigned by order of the ebrw. presidency of the western district of our synod on Sunday Erandi, June 1, I. J., with the assistance of Mr. Past. J. H. Dörmann and committed to all the symbols of our Lutheran Church.

May the Lord make him a rich blessing to the first congregation, in which, to their great sorrow, Rev. Dörmann had to resign from his office so soon because of a long-lasting throat disease, which made him unable to hold school.

A. Crämer.

Address: Rev. k'. IV. ssOM.

^UZUSta, 8t. Oüurl?s Oo., lcko.,

### **Receipt and thanks.**

For the California Mission, 81.00 received from Succop in Pittsburg, Pa.

C. F. W. Walther.

For Pastor Sommer received from Mich. Forester 81.00 - from Mrs. Lehman" in Lafayette Co, Mo. as a thank offering 75c.

C. F. W. Walther.

For the proseminar at Steeden rehictt(namely, as a contribution to the traveling expenses of the ten announced students) from C. Nöthe in Boston, Mass, 810.00 - from Rev. K. Mees in Columbus, O., a collecte of his congregation 810,M - from Heinr. Mcier in the congregation of the Rev. Hahn in Benton Co, Mo, 4-1,00 - from Past. Sieger in Cumberland, Md., 50c., and by the same from G. Tilp 50c. - from Jacob Schmidt in Cleveland 82.25 - from Andr.



Faust there 81.00 - by Ad. Bohn same there 75c. -from Mrs. verw. Hauelsen in St. Louis 81.00 -by vi. Bünger, collected at the wedding of Mr. Menert's daughter in Perry Co, Mo, 84.10 -by P. Dann at Waterloo, Ill, 81.25 -by the comm. in Saginaw City, Mich. (travel money for school teachers) 85.00

C. F. W. Walther.

With thanksgiving to God and to the benevolent givers, the undersigned certifies the receipt of the following gifts for the seminary hanhalt and for poor students:  
From the Ebenczer - congregation of Mr. Past. F. Dorn namely: from H. Schröder 18Dtzd. Eggs, F. Meier 6 Dtzd. Eggs, W. Bolte4 hams, W. Brune 1 ham, W. Banmann 2 shoulders, F. Voigt 2 shoulders and 10 Dtzd. Eggs, I. H. Scheel 2 shoulders and 20 Dtzd. Eggs, Scheer gun. 2 hams. H. Deppcrmann 10 dtzd. Eggs, N. N. 50c. cash; plus 83 to defray freight; further: 1 pair of woolen stockings.

From Mrs. Grcse from Mr. Past. Wagner's Gemeinde 81 as a thank offering for a happy delivery.

By Mr. Past. G. Speckhard: 6 shirts,. 2 neck ties and 2 sackcloths from himself and I pair of stockings from Mrs. Wink; plus 81 for.chieZZracht and 83.23 collecte from his congregation in HillSdale.

From the congregation of Mr. Past. Hahn: 1 box and 1 barrel with gcränchrten hams and shoulders.

By Mr. Assistant Preacher Hamann from Mr. G. Seiden- faden baar 81.

By Mr. Past. Bauer: of his St. Jacobi and Jo- Hannis-Gemeiudc 85, collected at the wedding of Mr. Jacob Fladt 83.

By Mr. Past. Schöneberg 83.

Ang. Crämer.

I gratefully acknowledge receipt of the following gifts for the school scminar:

For the household:

From Mr. Past. Zagcl's congregation: Half a pig.

From Mr. Past. Stephan's parish: 5 Galt. Lard, a quarter of a pig and several sausages.

From Mr. Past. Bode s parish: Half a sack of rye flour, one pig.

From the comm. of Mr. Past. Schumann (Noble Co.): 43 pieces of pork, 1 pot of lard; (Kendalvillc) 1 ham, 2 pieces of bacon.

To Mr. Past. Fritze's parish: 3 Bush. Potatoes, 2 Bush. Potatoes.

From Dr. Sihler's Stadtgemcinde: 4 coffees.

From dossen rural community: 1 pig, 2 Bush. Reuben, 2B. Wheat, 2 B. Potatoes, 2 B. Wheat, 2 B. Potatoes, 1 B. Wclschkorn, 1 D. Wheat, 2 B. Potatoes, 2B. Wheat, 4 B. Potatoes, 2 B. Potatoes, 2B. Wheat, 3 B. Wclschkorn, 4 B. Wclschkorn, 3z B. potatoes, 4 barrels of wheat flour, 2 pieces of bacon.

Likewise, from the congregation of Rev. König from the women's club: 6 sheets, 0 handkerchiefs, 6 underpants, 2 pairs of woolen socks, 1 vest.

From the parish of Mr. Past. Schäfer: 3 PrHr woolen socks.

For the provident fund:

From Mr. Teacher HvlschrSI, from Mr. Teacher Schönefeld 85, from Mr. Teacher Albrecht 81, from Mr. Teacher Emrich 85, from Mr. Past. Stricber collected at a wedding 84, by Mr. Teacher Rocker 8?, by the St. Jacobi-Gcm. dcö Mr. Past. Bauer85, fromMr.Past. Nützel'sGcm. 810, from Mr. Past. Schustcr's Gem. 84, from the Gem. of the

Mr. Past. WamSganß 88, by Mr. Lücke1 81, by the Fairfield Conference 82.

To pay off a purchased piano: From Mr. Past. Kühle's Gnu. 86.35, from the community of Mr. Past. Friedrich 8t,75, from the community of Mr. Past. Heinemann 86.55, by Mr. F. Klcnkc in Chicago 81, at the lastDistrict Confercnz in F. Wayne 811.6. Again, thank you to the kind givers, and may God's rich blessings be upon them!

Fort Wayne, April 20, 1862. ph. Fleischmann.

Having received 825 through Mr. W. Meyer from the congregation at Fort Wayne to cover the debt still owed on my mission horse, beschcim'gt gratefully 3. Horst.

Minneapolis, Minn, May 9, 1862.

With heartfelt thanks, the undersigned hereby certifies to have received 840.69 through Mr. Pastor Döscher from the Synodal Assembly of the Western District for the purchase of a PfdrdcS. H. W. Wehrs.

## Received:

### For Synodalcasse:

From the collection bag of the congregation of the Rev. Fricke 838,00 From the congregation of Mr. Past. Werfelmann--- 7,00 , , " ,,,, " Dr. Sihler 65,00

" " St. ThomaS-Gem. of Hrn. Past. Werfel-  
man

	2M		
" of the comm. of Mr. Past. Scböncberg	9,00 "	, ,,,,,G . Ncisingrr	4,50
""""""Jäbker 25,10			
""""""Stephan 6,00			
""""""Schumann---	4,25		

" ,, " Strengths 6.67

"""" "" "" Easter roll 12,70  
"" "" "" Detzer, other South-  
ridge - -- "

	leytown	15.50
"	Mr. Rothe in Boston	10.00
"	of the Gem. of Mr. Past. Wichmann as öftereollecte	10.98
"	derSt.Jacobus-Gemeinde des Hrn. Past. Daib10	,60
"	„ " " Drceinigkeits"Gem. ""12,15	
"	Mr. Past. Daib himself	2,25
"	the Gem. of Hrn. Past. Merz	6.00

For Mr. Pastor Röbbelen:

" of the comm. of Mr. Past. Merz	4,25	Don of the congregation of Mr. Past. Wamsgans	12,00 "	N. N. from Fort Wayne	0,50
"Mr. Christ. Hitzmann	1,50				
" the community of Mr. Past. Ruprecht	1,00 "	" " " Jäbker -	10,00		

For Mrs. Wittwe Biewendt:

By Hm. Past. Seuel collected at the wedding of Mr. Ruhmeyer	1.50
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For the general presiding officer:

Bon der Gem. Hrn. Or. Siehler's, aus der Centcasse	25,00	For the general presiding officer.	
***** Swan's	38.59	*****Past . Schumann's	2,75

A "s the Centcasse of the Gem. Dr. Sichler s after 9.35

For Synod Mission:

<b>Don of the</b>	congregation of Mr. Past. Schöneberg	3,50
"	" " StürkenS	4,50

" " St.Paulus-Gem. of Hrn.Past.Bracklage 6,16	
" " Branch community " "	
in South Forf	2.62
"of St. Jacob's parish of the Rev. Daib, collected in Missionöstunden 7.03	
" of the St. John's parish of Mr. Past. Daib 14.93	
" " Parish of Mr. Past. Shepherd	5.00

For Mr. Pastor Sommer:

Don of the comm. of the Hm. Past. Ruprecht	1,00
" " " Schumann	4.25

For teacher salaries:

<b>Don of St.</b>	Peter's parish of Hm. Past. Frederick 5,89 "	" Immanuels- " "	1,72
5.00			

Subsequent:

From dtt Gem. of Mr. Past. Swan in Cleveland, east side, for the support of the seminary in St. Louis, principally for the entertainment of the teachers 28.50

For the Pastor Wittwen Fund:

Don of the Gem. of the Hm. Dr. Sichler, collected in the Passion services 22,18

For St. Louis College:

Don of the Trinity Comm. of Mr. Past. King 12.20

For St. Louis students:

**Don of** the Trinity comm. of the Hm. Past. King 9.79 For poor students in the school teachers' seminary:

Cathedral Women's Association of the St. Trinity Parish of the

Mr. Past. J. L. Daib 8.M

Bon some women of the St. Jacob's congregation of the Mr.

Past. Daib.	1.40
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For poor students:

Bon Hrn. W. Steindruck, from the Gem. of Hrn.

Past. Sour	2,00
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" the singing club Gern, of the Hrn. Past. Wichmann 2

Wm. Meyer, Cassirer of the Middle District.

## Cool down:

For the debt repayment of Concordia - College in St. Louis:

Bon two women in Hm. Past. Cock's Gem., Benton Co., Mo.	-	Z2.00
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" Prof. Crämer at St. Louis, Mo. -- '- 5.00 " Christine Scherer by Hm. Prof. Crämer,  
St. Louis, Mo. 2.00

" Anna Meier by Mr. Prof. Crämer. St. Louis 1.00 "	Mrs. and Sarah Ahnen in St. Louis, Mo. - - 2.00 "	Mrs. Rothe, Boston, Mass. 1.00
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" E. Fischer, Boston, Mass. 1,00

" Wittwe Hauelsen in St. Louis, Mo. 1.00 " Hm. Past. Hahn, Benton Co, Mo. 2.00 " Mrs. A. Meyer and Mrs. Past. Boy, Cooper  
Lo., Mo. 2.00

Dom Frauen- und Jungfrauen-Verein in der Gem. I des Hrn. Past. Brewer, Pittsburg, Pa. 19,35

" Virgin Vcrein of Concordia District in St. Louis, Mo	6.00
--	------

Bon lungfr. Möhlenkamp, St. Charles, Mo. 2.00

" of the comm. of the Hm. Past. Schumann. De Cald

Co., O.	10.00	
" Mrs. Pastor Sihler, Fort Wayne, Ja.	1.00	>

**To the Synodal-Casse weftl. Districts:**

Bon of the comm. of the Hm. Past. Ottmann, New Melle, Mo. 7.55  
 ,, the community of Mr. Past. Frederking, New Wells, Cape Gir. Co., Mo. 2.50  
 " Mr. Harms in Hm. Past. Johannes Gem., Benton Co., Mo. 2.00  
 From Trinity District in St. Louis, Mo. 10.55 From the comm. of Mr. Past. Streckfuß, Washington Co, Ill. 9.80  
 " of the comm. of Mr. Past. Schliepsick, Staunton, Ill. 7,15  
 ,, the Gem. of Mr. Past. Nihmann, Schaumburg, Cook Co., Ill. 32.50  
 " of the Gem. of Mr. Past. Nihmann, Rothenberg, Cook Co., Ill. 16.00  
 "Christoph Steffen by Mr. Past. Nihmann- - 1,00 ,, Heim. Spring ins Gnt by Mr. P. Nihmann 2,00 " Heinrich Rœckweg by Mr. Past. Nihmann- 0,50 " the community of Mr. Past. Gräbner, St. Charles, Mo. 13,1"  
 Through Mr. Past. Hüsemann on Mr. Fried. Neinhart's wedding- 6,18  
 From the comm. of Mr. Pst. Hüsemann, Minden, Ill. 4.00 ,, Mr. G. H. Meyer through Mr. Past. Jüngel, Cooper Co., Mo. 5.00  
 "Hm. H. Meyer by Mr. Past. Jüngel, Cooper Co, Mo. 1,00  
 " of the comm. of Hm.Past. Bartling, Elkgrove, Ill. 5.50 " ,, " Heinemann, Crete, Will. Co, Ill - 9,50  
 From the centcasse of the community of Mr. Past. Löber, Frohna, Perry Co., Mo. 2.75  
 Don the pastors: Frederking, Lohmann, Bünger, Gräbner, Müller, Wunder, Früchtenicht, Gotth. Löber, Kùchle, Baumgart, Heid, Streckfuß, Jungk, Meier, Hüsemann, Fick, Wagner, Geyer, Jüngel. Mennicke, Schwensen, Bartling, John, Brohm G §1, Polack and Th. Grüber G §2 28.00  
 " the gentlemen teachers: Nickel, Bünger, Reifert, Hermann G P1, Bartling, Hrrbolsheimer and Fürstenau G 52 1",00  
 By Prof. Crämer, St. Louis, Mo. 2.00 "" Rector Gönner, St. Louis, Mo. 2.00  
 ,, Wittwe Rödkger, St. Clair Co., Ill. 1,00  
 "of the Gem. of Mr. Past. Wunder, Chicago, Ill. 11,00 " Hrn. Past. Ottmann, New Melle, Mo. 1,00  
 From ImmanuclS Distr. in St. Louis, Mo. 16.70 " Trinity Distr. in St. Louis, Mo. 9.30

**To the Collkge-Unterbaltskasse:**

From Mr. Harms in Past. Johannes Gem., Benton Co, Mon. ----- » ..... 3,00  
 From TrinityS Distr. in St. Louis, Mon. 22.00 " ImmanuclS Distr. in St. Louis, Mon. 22.00  
 Bon Mrs. M. Grothe, Benton Co, Mo. - .... 1.00 " of the comm. of Mr. Past. Heinemann, Crete, Will Co., Ill. 2 .76  
 > " Hrn. Past. Bartling, Elkgrove, Ill. 1,00 Psingstcollectededer Gem. des Hrn. Past. Polack, Crete, Will Co, Ill. 5.30  
 From N. N. in PittSburg, Pa. 20,00  
 " of the comm. of Mr. Past. Brewer, Pittsburg, Pa. 20.00 I " Mr. Past. Hahn, Benton Co, Mo. 8.00  
 " of the comm. of Mr. Past. Löber, Frohna, Perry Co.,Mo. 8.00  
 1 By Mr. Past. Löber to Mr. Christ. Roth'S  
 1Wedding collected 4,10  
 Don of the Gem. of Mr.Past. Gräbner, St. Charles, 1Mo . 9,60

**> To the Synodal Missions-Casse:**

1 From the comm. of Mr. Past. Ottmann, New Melle, Mo. 4.10  
 "Mr. Heim. Hesse in the Filialgcm. of Hm. ) Past. John, to fulfill a vow,  
 I) Benton Co, Mo. 25.00  
 From Trinity District in St. Louis, Mo. 5.25 0 Don Mr. Carl Brager, Altenburg, Perry Co, Mo. 1.00  
 From the Gem. of Mr. Past. Heid, Peoria, Ill - - 9.60  
 ,, the schoolchildren of Mr. teacher Bartling, Addison, Ill - 6.72  
 "Mrs. Grothe through Mr. Past. Johannes, Brn- ton Co., Mo. 1,M  
 ,, Hm. Past. Brandt 2,50  
 " some members of the Mem. of Hm. Past. Stretch Foot, Washington Co, Ill. 3.00  
 By Mr. Past. Heinemann collected at Mr. C- Lage'S wedding 4.20  
 From Wittwe Roediger, St. Clair Co, Ill. 2M ,, Mr. H. Richter, Thornton Station, Ill. 500.  
 From Immanucl Distr. in St. Louis, Mo. 2 .00

**For college construction in Fort Wayne:**

From Mr. Past. Frederking, New Wells, Cape Gir. Co., Mo. 2,50  
 " Mr. Joseph Meyer, New Wells, Cape Gir. Co., Mo. 2, 50  
 "Mr. Friedr. Döhring through Mr. Past. Wagner, Pleasant Ridge, Ill. 2.00  
 "of the community of Mr. Past. Schliepsick, Staun- ton, Ill. 40,00  
 " of the Gem. of Mr. Past. Heid, Peoria, Ill > - 19.25  
 " Mr. Froebel, Frohna, Perry,Co., Mo.----- 0.50 By Mr. Past. Wagner, Pleasant Ridge, Ill: by Mr. Jr Brumwort §2.50, C. Gœrling §10.00, Ms. Döhring §1.00, Mr. Taake §2 15.50

**For Mr. Pastor Röbbelen:**

From Mr. Past. Frederking, New Wells, Mo. 0.75  
 ,, " ,, Fick, for sold sermons 5,0o

..... Gever, Carlinville, Ill  
By Mr. teacher Bartlina, for sold sermons 1,50  
From Mr. Past. Jungk, Washington Co., Ill. 0.50  
..... 1-00  
"" Hcinr. Veal, St. Louis, Mo. 5.00  
For Mr. Pastor Oestermeier's congregation:  
of Mr. Past. Hüsemann, Minden, Ill. 10.00 Ed. Noschkc.

For the **Lutheran** have paid:

**The 13th and 12th years:**

The gentlemen: H. Sporlccdr, C. Wömhöfcr.

**The 15th year:**

The men: C. Wö'mhlfer, H. Sporleder, J. Hartmann, P. Scheiwe, F. Max, H. Kruse.

**The 16th year:**

The men: C. Wömhöfer 40c., F. Mcser, C. Scheiwe, W. Baucrmeister, C. Bremer, A. Lücke, C. Wolfs, V. Ncu- ter, H. Nabb, F. Max, J. Dettmcr, H. Krusc.

**The 17th year:**

The gentlemen: D. Haasc, F. Wilkcnng,! H. Mathias, C. Windheim, F. Schweppe, C. Scheiwe, Ringwald, H. Bremer, H. Decke 50c, Past. F. Lochner 3 ex, W. M' stenau8Er., C.Koch.L. Fiene, F. Wolkcnhauer. B. Willen, Bernhardt50c., H. glachsbart, J. Laubenstein, Past. H ice- feiler 2 Er-, Past. J. G. Lehrer, H. Winter, C. Woljf, Hilpert, Dörring, Past. Th. Grüber, G. Noth, A. Dehn 5 Er-. W. Oehlinger, H. Härtung, V. Reuter, A. Bez, I. Meyer, H. Nabb, F. Max, C. Pick, H. Kruse, W. Süm- kel, H. Schön 50c.

**The 18 year:**

Messrs: Kreiselrr, C. Windheim, F. Wille, H. Bremer, W. Kirchhofs, Past. W. Bartling, Past. F. Lochner Z Er., B> MctzigAlc., C. Eissfeldt50c., C. Koch, W-Prcht, H. Pöhlcr, F. Lcseberg, H. u F. Stünkcl, H. Ocblcrkmg, L. Fiene, F. Wolkcnhauer, B. Wilkn, F. Nogts, H. Weber, H. Zettel, H. Frommling, F. Fiene, F. Meier, H. u. D. Nosenwinkl, P. Nickel, L. Volbcrding, W. Stünkel, H. Potermnnd, H. Hcittmann H. Buchholz, F. Eicklwsf, F. Lührs, W. Lcseberg, F. Gehrkei, Bernhardt 50c, C. Hch- mcycr, C. Harmening, R. Gcilsuß, M. Eberle, D. Hirsch, B. Succop, Buchte, Linqensclser, Paft. J. J. F. Also 10 ex., Past. M. Eirich, J. Laubenstein, Past. g. Wynckm, C. Dittmers, G. Herrmann, C. Noihe, M. Kehlcr Ä'c., G. Schulz, Past. J. G. Lebrer, J. Vinop, W. Beikn, H. Backstädte, Past. W. Brackhage, H. Winter, Milissec, Dd'ring, Vogrl, Bergt, Barth, Paft. H. Löber, Past. TS. Grüber, K. Büscher, G. Hofmann, B. Katzmnn, P. Schwarz, H. Stcindorff, L. Liicker, F. Worthmann, H. Lückcr, C. Wohle, H. Pieper, H. Niernmann, G. Löcher, H. Lohmeier, H. Steumann, W. Hesterbera, W. Ziegs". bein, Wiescmann, C. Brase, H. Grcdom, W. Brumwott, A. Bobn 60 Ex., H. Werner, J. Göglein, C. Rcncr, H. Härtung50c., C. Schrvtr, W. Polster, J. Sattler 2Ex^ G. Waidclich, H. Gräbner, J. Gänsbauer, J. L. Anschö^, A. Bez, J. Schmidt, H. Görlach, H. Fischer, L. Seiferlei", - M. Hammer, H. Nummcr, J. Meyer, H. Nalb, Past. Z. Ottmann, C. Welge, Past. F. König 14 er., Past. M. mann50c., H. Kruse, H. Oblerking, W. Stünkel, H SO" 50c., C. F. Grupe, G. Lmtsch, G. Nützel, K. Hörach, H. Washausen, K. Krüger 50c., W. Bode, Past. C. Popp.

**The 19th year:**

The men: M. Köhler 50c., K. Krüger 50c.

M. C. Barthel.

Misprint in previous number.

In the melody of the Norwegian Song, the following oversights must be corrected: Erase the cross, put g for the a in the last bar of the second line system and a for the second b in the third bar of the fourth line system.

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## Volume 18, St. Louis, Mo, July 9, 1862, No. 24.

(Sent by Pastor Carl Becker.) **Earlier Union Attempts.**

(Continued.)

### The Wittenberg Concordia.

After the death of those two Swiss (Zwingli and Oecolampadius), another direction seemed to assert itself among their followers for some time. Already at the Imperial Diet in Augsburg in 1530, four important imperial cities, Strasbourg at the head, had handed over a special confession with the Zwinglian doctrine, which was called *Confessio Tetrapolitana*, *Vierstädter-Bekenntniss* (Strasbourg, Costnitz, Memmingen and Lindau), and had been written by Martin Bucer. It agreed in most points with the Augustana, but deviated in the

The emperor was very ungracious in his acceptance of the doctrine of original sin and of the Lord's Supper, although it was very carefully expressed as "the true body and blood of Christ as the food of the soul. This put these emerging reformers in a rather precarious position externally. What would they have wanted to do in their isolation from the powerful Catholic Church and the powerful emperor? Therefore, it was obvious that in the following years they would more and more form a dewy union with the Augsburgs.

The two confessionists tried to achieve a consensus among their confessional relatives in Germany. They therefore signed the Augsburg Confession as early as 1532, adding the article of the Lord's Supper to their own. Communion according to their

In the following years, the union became even closer. In 1534, the Strassburgers published a book written by Bucer, in which they approached the Lutheran doctrine of the Lord's Supper most decisively, testifying that Christ's body was truly present in the Lord's Supper and was truly eaten; one could also use the words in, with, under, and say that one received Christ's body bodily and orally; only they did not yet want to know anything about the enjoyment of the unbelievers, which, after all, Paul definitely expresses in 1 Cor. 11, 29. The matter therefore still retained its secret, special hook. And since Bucer had signed the document about the negotiations in Marburg, according to which the Zwinglians stuck to their opinion about the article on the Lord's Supper, they still did not really know how the matter was meant. However, further consultations were held and discussions were organized. In particular, Landgrave Philip of Hesse again pursued the matter very lively, for a twofold reason: firstly, because he was inclined toward the view of the Swiss, and secondly, because for political reasons he wanted to see the emperor confronted by a united force, if it should come down to a decision by the sword. On his initiative, a religious discussion took place at Casse! between Melanchthon and Bucer in December 1534 and January 1535.

and Capito (actually Köpplin, since 1523 preacher at Strasbourg) the plan for a complete unification. Eisenach was first chosen as the place of the union, and after happy preliminary negotiations, Wittenberg was chosen because of Luther's sickness. How heartily Luther was inclined to a true union is shown by his generous words, which he wrote to Augsburg around this time: "God the Father of all comfort, joy and unity be praised for eternity, and may such a beautiful work be accomplished to its blessed end until that day. Amen! Nothing more joyful has happened to me the whole time of the resurrected Gospel than that after the miserable discord I can finally hope for, even see, a concordiam. When this concord is established, I will sing with joyful tears: Lord, now you let your servant go in peace! For I will leave peace to the church, i.e. the glory of God, the punishment of the devil and the vengeance on all enemies and adversaries..... Be assured that, as much as is in me, I will faithfully and cheerfully do and suffer all that is possible for the completion of this Concordia." - —

On May 21, 1536, Bucer and Capito appeared in Wittenberg, accompanied by several other theologians from the Upper Netherlands, and the negotiations began the following day. Luther, in the presence of Melanchthon, Bugenhagen, Jonas, Fr. Myconius, Justus Menius, Creuziger, and some others, immediately declared at their

He was most determined about what he demanded at the very least. "He desired a true and lasting unity, but could hardly hope for the same, since Zwingli's and Oecolampadii's writings, with Bucer's foreknowledge, had recently been printed; if one wanted to speak differently than to write, the best thing would be for the unity to remain; it would only get worse and the deception would be discovered; God would also hear and judge everything; if they were serious, they would recognize and recant the wrong and renounce Zwinglio and Oecolampadio, whose persons he commended to God's judgment, but their teaching was damnable; he also noticed that they used uncertain speeches. Two things are therefore especially necessary: First, that they should recant their foreign opinion, which is not of the Lord Christ, the apostles, and the church, and which they have nevertheless hitherto taken upon themselves to teach and to persuade others to believe, and publicly speak unjustly. Secondly, that no doubt nor suspicion might remain on either side, that they should declare, whether they teach and hold, that the bread is the body of Christ given for us, and the wine the blood of Christ shed for us, by the power and appointment of Christ, who so ordained it, whether the minister that offereth it, or he that receiveth it, be worthy or unworthy." - —

This decisive, pithy speech of Luther, which flowed from a priestly! The Upper Countries were moved and moved by this speech. They were determined by it to revoke their former doctrine, agreed completely with Luther's points, which were in fact tempered by a heartfelt love of peace, and all of them declared themselves resolutely and most unequivocally in favor of the Augsburg Confession. They repeated this declaration on May 22 and again on the 23rd after careful consideration, and also spoke out in the clearest terms that unbelievers also received and enjoyed the true body of Christ in the Lord's Supper. After these proceedings, therefore, they were recognized as brethren on May 23, with praise to God and tears. On the following day, the 24th, the Feast of the Ascension, after the vesper sermon which Luther preached, the form of the Concordia was discussed which Melancthon was to draw up, and on the 25th of May the Strasbourgers signed a confession of faith in which their declarations about Holy Communion and the other points raised were taken into account in the mildest and most peaceful manner. This is the well-known Wittenberg Concordia. On May 27, all communicated together according to the Lutheran confession, and on the same day this Wittenberg Concordia was read from the pulpit. Luther now made the proposal according to his wisdom:

The Concordia should not be praised in any particular way until it has been generally approved, and after general approval, it should not be based on any particular articles, but on the Augsburg Confession and its Apology.

Thus, among the Protestants in Germany, the discord over the doctrine of the Lord's Supper was happily resolved. For now, the controversy over the doctrine of the Lord's Supper was happily resolved, since, as Luther and Melancthon joyfully testified in their report to the Elector, "Bucer and his companions had renounced their error, recognized and confessed it, publicly recanted, and turned to the confession of the doctrine in our church. —

It now seemed as if a new life had poured over the church. Throughout Swabia, the brotherly hand was extended, and also in Switzerland, especially in Bern and Basel, everything went off very well. But the fanatical Zwinglian party in Zurich soon raised its voice, cried treason, and more and more of the Swiss joined them. Therefore, in 1538, nothing was decided regarding Concordia, and it remained so. The Swiss could not get out of their misgivings and twists, and the wavering Bucer soon modeled and twisted in an irresponsible way the sacred promise he had made in Wittenberg. Luther overlooked and tolerated everything in love and joyfully moved hope as long as he could and was allowed to. In 1538, he still expressed the hope to the Swiss that "with the time, so we cleanly do with ^the good,

God will help the weak little group to happily abolish all error. But when John Calvin, who became a preacher and professor of theology in Geneva in 1536, resumed and further developed the reformed system of faith, came to Strasbourg in the same capacity, and Bucer fell completely into his hands, Luther's zeal flared up anew. But only in 1544, having long since seen through the old and new deception, did he punish it in his powerful last "Confession of the Holy Sacrament against the Scribblers. Sacrament against the Enthusiasts" in flaming zeal, - "as he, now walking on the pit, brings this testimony for his dear Lord and Savior Jesus Christ's judgment seat."

Now the rift had happened forever, and all attempts to fill it in, cover it up or overlook it proved to be those that are against God's Word.

### The Thorner Conversation.

Of course, attempts were often made to bring about a unification between the churches, which differed in essential points. to bring. Unfortunately, some fluctuations came from Melancthon himself, albeit with the most peaceful of intentions. He had, after all, already by his "modified" Augsburg Confession of 1540 threw down a tinder to which all kinds of sparks of fire now clung. His former view had changed a lot. It seemed to him now only important that in general the presence (or rather only efficacy) of Christ in the Lord's Supper should be recorded; and he thought also in the case of a not bodily

The purpose of this was to record the significance of the Lord's Supper in the presence of Christ. For this purpose In particular, the desire to prepare for a complete unification of the two parts, and to create a

It was necessary to prevent a renewed outbreak of the dispute, especially since now, with the doctrinal concept of the Swiss congregation about the Lord's Supper, a certain change for the better, a certain rapprochement to the Lutheran one by Calvin, had really taken place. The latter had abandoned the Zwinglian doctrine that "is" means "signifies," and taught in his *Institutiones* IV, 17.1!): Christ does not descend to earth according to His humanity, but the believing soul is raised to communion with Him in heaven by the power of the Holy Spirit; Christ descends only by His Spirit, raising the souls of the faithful to Himself and nourishing them spiritually. This communion is only symbolically represented in h. This communion is only symbolically represented in Holy Communion. How differently Luther said: "The glory of our God is that He for our sake has given Himself in the lowest possible way.

- —

Once there, the gap grew wider and wider, and all attempts to close it proved unsuccessful, just as the Wittenberg Concordia disappeared without a trace. Four synods were held in Hesse from 1577 to 1580, but without any success. The conditions for a union in the following century were even more unfavorable. In 1631, a religious discussion took place in Leipzig between three reformed theologians, Joh. Verzins from Berlin, Joh. Crocius and Theophil Neuberger from Cassel, and just as many Lutheran Saxons, the high court preacher Hoe von Hoenegg and the Leipzig professors Polykarp Leyser and Heinr. Höpfner, but was only to be regarded as a private undertaking. Finally, the religious discussion in Thorn in 1645 gained a little more importance.

This was organized by the King of Poland Vladislav IV in order to bring the Catholics and Protestants in his kingdom to a peaceful agreement. As is well known, such a thing had often been attempted, but always failed. In this respect, it was the same now. But at the same time they had another purpose in mind at their meeting. At the so-called Sendomir settlement of 1570, the Protestant dissidents in Poland, as the Lutherans, Reformed and Bohemian brethren were called here, had drawn up a confession of faith that came closer to the doctrine of the Lord's Supper and united thereupon. However, the most zealous believers could not be satisfied with this, because the Lutherans had obviously been outwitted. Therefore, a decisive counter-struggle against it soon arose; and until 1583, five synods were held in order to give the closed Concordia only some support. But in 1595 another synod in Thorn was necessary, in which only obvious violent steps could put the crown on the alarm. The preacher Paul Gerike from Posen raised a courageous objection, in which he relied on three theological faculty opinions (from Tübingen,

Jena and Frankfurt a. d. O.). But how did they try to refute him? In true Polish fashion, as it often happened at the Polish imperial congresses, they drew the saber against him, suspended him from office, excommunicated him, and imprisoned him! These were the fruits of a so-called Concordie between Lutherans and Reformed! Also from the Catholics, the Lutherans had to experience only oppression, despite the religious peace of 1573, according to which Catholics and dissidents were to keep a perpetual peace and enjoy equal civil rights. Since King Sigismund's reign in 1587, there has been no return to this, and Polish dissidents, especially the Lutherans, only came to peace with the annexation of Russia in 1707 and the dissolution of the Polish Empire in 1772.

At the religious discussion in Thorn in 1645, however, a new attempt was to be made to unite the Lutherans with the Reformed. And now the matter was seriously pursued even by crowned heads, namely from the court of the Electorate of Brandenburg. Since the conversion of Elector John Sigismund to the Reformed Church in 1613, the Brandenburg court had sought a union between the Lutherans and the Reformed, especially in its own country, since it had come into conflict with almost the entire Protestant country, since there were only a few Reformed in the country. Therefore, the Elector George William also organized the meeting in Thorn and sent the reformed court preacher Joh. Bergius and the preacher Friedr. Also the president Gorayski was a reformist. On the Lutheran side appeared: Georg Calixt, professor in Helmstädt, the preachers Abraham Calov and Joh. Botsack from Danzig, the professor of theology Joh. Hnsemann from Leipzig, and three Königsberg professors: Poucher, Behm and Dreier. The latter three, however, were admitted by the Lutherans only after they had renounced their instruction from the state to vote with the Reformed.

They argued back and forth without being able to reach the desired goal. The reformers acted similarly to Zwingli at the Marburg Religious Discussion. For when Luther said there: "My dearest lords: because the words of my Lord Jesus Christ are written there: *Hoc est corpus meum* (this is my body), then I truly cannot pass by, but must confess and believe that the body of Christ is there." Then Zwingli jumped up saying, "So, Doctor, do you admit that the body of Christ is spatially in the Lord's Supper? For you say: the body of Christ must be there, there, there is a spatial expression." "I have nothing to do with such grips," Luther replied. That is my body, not there is my body, they say, whether that is local or not, he does not want to know. The body is finite, said Zwingli. Luther admitted this in one consideration. If it is finite, Zwingli concluded, then it is

he is also local. If he is local and in heaven, he is not on earth, consequently also not in the Lord's Supper. Luther rejected this conclusion. This matter should not be treated mathematically. Since according to the words of institution the body is really present, it must be able to be in several places at the same time. That the Almighty can let a body be outside of space is proven by the world, the largest body, which is not in space, since outside of the world there is neither space nor time. - In a similar way, Bergius, in particular, let himself out in Thorn, but he was put in his place by Calov, to whom, of course, he attributed the blame for the fact that nothing came of the intended unification. From the Lutheran side, Calixt himself worked conspicuously towards this. He was a learned man, a syncretist through and through, who not only sought to unite the two Protestant parties, which is why he was appointed coadjutor of the Reformed by the Elector of Brandenburg in Thorn, but also believed that this could easily happen according to the Apostolic Creed. He even went so far as to admire the unbiblical teachings of the Catholics and did not want them to be considered dangerous errors! Calov and Hülsemann opposed him most decisively, which most theologians of that time agreed with. Calov was the most astute theologian among those at Thorn. That he was that and also a thorough interpreter of the Scriptures, he proved by later numerous works. Admittedly, he was somewhat impetuous, but it was also said of him: "Zeal for your house has eaten me up! Still in 1682 (he died in 1686 as general superintendent and professor in Wittenberg) he published a *Historia, syncretistica*, i.e. Christian well-founded concern about the many church disputes, referring to all union attempts between Protestants and Papists since the Reformation.

The result of the negotiations in Toruń was the *Declaratio Thoruniensis* (Toruń Declaration), in which the reformed theologians involved had formulated their cause in a very moderate way. In it, the reformed church, especially the Brandenburg church, received a new symbolic book. However, after almost three months, during which only six public meetings had been held, they parted in general discord.

(To be continued.)

than in North America, where so many of the

How should we be allowed to ask whether it is really our duty to help that this great distress of souls be controlled? And yet it is a public fact that the great and important missionary work of our Lutheran Church in North America has been almost completely neglected and forgotten, and that even today it is not quite known in many places whether it is really necessary or obligatory to lend a hand in the building of our Church in North America. I have experienced the latter many times recently, as I had the opportunity to talk about our mission for North America with many dear friends and brothers near and far during a trip. Despite the most heartfelt love for the building of the Kingdom of God that I found everywhere, it seemed that the plight of our Lutheran Church in North America was still little known and had not yet come alive in the hearts and minds of the individuals.

It is almost incomprehensible that the latter is so. The whole world knows what a large country North America is, and everyone knows just as well how many millions of emigrants from the area of our Lutheran Church, from Saxony, Prussia, Mecklenburg,



Hanover, etc., have gone to North America for many years: so it is only a matter of a very simple calculation that everyone could make for himself, namely, where these millions of emigrants are to get preachers and teachers. They don't take any with them from their home country, there is no authority or state government in America that provides churches and schools for the people, so everyone can easily come to the conclusion how many thousands of poor people are left sitting there and have nothing, neither preachers nor teachers, or have to attach themselves to the first best sect in order to at least have something from church and worship, or throw themselves into the arms of wandering actors and tramps who pretend to be preachers, as is said to happen quite often in America.

But one objects that the Americans may help themselves, they have more strength and means than we largely poor people here in Germany. The simple counter to this is that it is, of course, the very first and next duty of the Americans to advise their distressed people.

They do this honestly and diligently as much as they can, but they desire our help and support because the need is so great and the field of the church to be replanted there so immense that the forces of our Lutheran church in America alone are not sufficient to cope with the urgent need. In truth, the circumstances are such that it would be a crying injustice to give our brethren in America alone a task to do.

### **Is it our duty to help build the Lutheran Church of North America?**

Pastor Brunn in Steeden answers this question in this year's second number of his "Mittheilungen über die luth. Kirche Nord-Amerika's" with the following words:

An almost superfluous question, mau should think; for where such great distress of souls is present

I am therefore sharing with you in the following some information about the educational institutions of the Missouri Synod. From this you can see how this synod has to maintain: 1.) a high school with 100 students, 2.) a seminary for school teachers, 3.) the two theological seminaries along with the preparatory class belonging to them. And all of these institutions are maintained by a synod that counts only 160 preachers, with mostly freshly gathered congregations, in which the full spiritual and ecclesiastical life has not yet been awakened or firmly established everywhere, congregations that still have to pay their own preachers and teachers and build their own churches and schools! Nevertheless, our dear professors at the seminaries in St. Louis write that they and their institutions have no lack of the necessary necessities of life even in these difficult times of war and that we should only send them pupils without being allowed to provide for their accommodation. God's grace is to be highly praised, which has done such great things for our Lutheran Church in America up to this point, and which has enabled the Missouri Synod to rise so powerfully from very small beginnings in such a short time, in 10-15 years; It is undoubtedly a special work of grace on God's part that has so visibly strengthened the hand of a few faithful men in America that, with so little help from others, they have established such flourishing teaching institutions and laid the foundations of a Lutheran church building throughout North America. They are truly worthy of our heartfelt love, our joyful participation and support, so that their work may grow and increase and fulfill the calling given to it by God, namely to build up the Lutheran Church in North America far and wide and to call the scattered and lost children of our Church there back to their mother and to gather them together. In addition to all this, our Lutheran congregations in America do not ask us to support them ourselves or to help them maintain their own preachers, but they only ask us to help them win pupils for their teaching institutions here in Germany and to bring them over, so that the still abandoned congregations and members of our church can be cared for. But the latter, to seek out the church-abandoned emigrants of America and to take care of their ecclesiastical needs, is in the end just as much our duty here in Germany as the duty of other people over there in America itself.

For it is precisely this that seems to me to be emphasized and stressed over and over again, if we are to make our profession right for North America.

We want to recognize that our own countrymen, our brothers and relatives according to the flesh, who are first of all our own, and above all that they are baptized Christians, members of our own church, who have to be sought there, saved from their ecclesiastical abandonment and supplied with Word and Sacrament. I must always

I would like to come back to the comparison with the heathen mission. Before I say another word, I must be sure that no one will think that I am speaking against the mission to the Gentiles; indeed, I would rather see all the Gentiles converted to the Lord Christ and the preachers of the gospel go out into all the lands to the ends of the earth. But if we want to build the kingdom of God and serve the Lord Christ, then we must undoubtedly examine and see where He first shows us the way, and this must be recognized according to the existing circumstances and conditions. So we have to stand against each other: Of all the foreign parts of the earth, America is the first, the easiest and most convenient to reach, inhabited by our own friends and compatriots - should we pass it by while we go to the farthest foreign seas to build the Kingdom of God there? In America, all roads are open to us for a most fruitful work for the kingdom of God, with hundreds and thousands of abandoned Christian heaps there and asking for preachers, and immediately a Christian congregation is gathered, as soon as only one preacher enters their midst, -there we should pass by and miss the beautiful opportunity, to do and accomplish something right for the ban of the church of Christ, while we go to the deserts of Africa and other places to build the church there, and toil for years until here and there we have brought a few poor heathens, often completely sunk in animal conditions or spiritual dullness, to some knowledge of the gospel? Oh, lest I be misunderstood, as if I did not want to rejoice warmly over the conversion of even such poor souls and over the fervent zeal for love that follows them and spares no sacrifice to save them. Yes, this zeal is beautiful and glorious, if only one does not leave a thousand Christian souls in America abandoned above your heathen soul, which one converts in Asia or Africa, and spends time, means and strength to cultivate wild deserts, while one leaves the most fertile and comfortable lands unused and uncultivated next to them.

and become a prey of the enemies. However harsh this may sound to the ears of some of my dear readers, it is only the simple, well-known facts to which I can refer: to this day, every preacher who has gone to North America has immediately had a congregation there, and in a few years Lutheran synods have met with

an independent flourishing church system has been formed there. These are successes with which until now

none of the Gentile missions can even remotely measure up, despite all the unspeakable effort and heavy costs that are spent on it every year. Therefore, we should not refrain from the mission to the Gentiles, but woe to him who remains indolent where the Lord makes it possible for us to win even one soul for Him.

We cannot conceal how much closer the way is paved for us in America among our own German compatriots, among baptized Christians, and consequently how much closer God has given us the calling to build our church than in the still distant lands of the Gentiles. Therefore, first things first, then things second, but certainly not vice versa. I believe that this is the order commanded by God in which Christians should give.

Finally, in order to make clear to ourselves our calling and our duty not to leave the Lutheran Church in North America helplessly

in the lurch, we must also "add" that it is not a matter of winning and acquiring new members of our church, but only of preserving what we already have, what already belongs to us by nature. But it is certainly foolish, if someone wanted to laboriously try to acquire something at one end, which he would meanwhile lose a hundredfold at the other. No, but first hold what you have before you think about it. To gain something new. But that is what is at stake in North America; there are the old members of our Lutheran Church who immigrated from Germany and who will be lost to us or will have to become the prey of foreign sects if we do not help them to get Lutheran preachers. And this is just the great blatant fact that is happening every day in America, that the members of our Lutheran Church are being lost by the thousands.

The result is that the people of the Lutheran Church are falling away from their mother and joining foreign sects in droves, especially the Methodists. Even from my small Lutheran congregation here in Nassau, devout people, who were educated strictly Lutheran by us, have gone to the Methodists in America, because in their abandonment they knew and had nothing else. Who bears the guilt and responsibility for such facts before God? In sum, without a doubt, it is the Lutheran Church, which does not pursue its lost members better, even if they themselves had often run away wantonly, but which allows foreign sectarians to rob it of its own in America, while it abandons and neglects its own members there. Pastor Löhe is known to have said that "in the heathen world, the Lutheran Church is trying to regain with drops what it pours away with buckets in America," namely members who belong to it. If this is true, then it is certainly foolish, and if it is foolish, then it is certainly not in accordance with the order and the divine calling that Christianity has; but that would be right and

Christian, that we first apply all faithfulness, all diligence and all zeal to keep and preserve what God has given us, first here in Germany and then in America, first among our own households, compatriots, church members 2c. and once this has been accomplished, then may it go on and on in God's name until the whole world is conquered for the Lord Christ and laid at his feet.

Would not like my dear readers to think that I have written the above only out of party interest.

say. Everyone is free to examine what has been said according to God's Word. But I say it only out of clear inner conviction that our Lutheran Church alone had the duty and the calling to take care of the ecclesiastical abandonment of its members in North America, a calling that should be recognized all the more the more zeal one has for the conversion of the heathen. Therefore, may the missionary activity for our Church in North America no longer remain as an almost completely forgotten and neglected stepsister next to the mission to the Gentiles.

### **Message from our Army Chaplain.**

Our dear brother Richmann has again let us hear from Memphis on June 24, where he had arrived with his regiment under unspeakable hardships and privations. We only excerpt the following from his letter for our readers: "On our marches through wilderness and sparsely populated areas we endured unspeakable hardships, hunger and thirst, dust, heat, nakedness and rain. Since our provision wagons could not follow us so quickly, we suffered almost a whole week of hunger, because our rations for a few days had long since been consumed. Em little crackers and water, at best an onion formed our daily diet. Many did not have that, and when we once received some mostly, but did not get to bake, they devoured the rolled dough. If we found water, then it was Pfutzenwasser, which our horses and mules spurned, but the people greedily devoured. In addition, we had to camp without tents, day and night, on bare ground under God's open sky. As a result of these hardships, the number of our sick increased in a frightening way, so that we had to leave them on the way, in order to be able to carry away only those who still gave hope in our ambulances. Many of them were struck by sunstroke and fell down, never to rise again, others fell ill with violent vomiting, diarrhea and nervous fever. As soon as we came near a hospital, however, our sick were taken there. Those who fell violently ill in the field and did not find an opportunity to go to a nearby hospital almost always died. Our regiment, which took part in all the battles and skirmishes from Fort Donnelson and has not been in regular camp since, has already dwindled from one thousand men, with whom it went into the field, to four hundred able-bodied men, and it is more to be wondered at that these can still perform services than that we have lost six hundred men through battles and sickness. Each regiment has to put a company on guard duty every night, so it happens that our soldiers have to travel three to four miles to outposts almost every third day. That my effectiveness under these conditions is very limited,

is easy to think of. I am happy when I am able to hold church services on Sundays; however, our marches deprived us of the joyful celebration of Pentecost, which hurt my heart very much.

It takes a lot of effort to gather the individual companies of wounded soldiers for church services, but there is always a small group that hears God's word with joy. I usually preach in the morning at 6 o'clock and in the evening at 6 o'clock, once in German, the other time in English. - But because the sick have to be assigned to the distant hospitals, they are removed from my pastoral care, because I always have to be with the regiment. - Thus I had prepared a seriously ill soldier for Holy Baptism. However, when I wanted to look for him again in the evening when we stopped, he had already been left behind us in a house on the road in order to drive him to the distant hospital at the next opportunity. - He lacked the proper knowledge of the sacrament, but he desired it after I told him of the great grace that Christ would seal for him in it. Since he was comforted by his Savior Jesus Christ, I hope that he is already in the heavenly hospital with his good physician Christ, who will comfort him like poor Lazarus.

Many of the common soldiers are fathers of families who have left their wives and children behind and are now worn down by fever and consuming homesickness, which sometimes degenerates into madness. - That such people in such distress often become more receptive to the consolation of the gospel and, as sinners abandoned by all other consolation, throw themselves on Christ's grace alone, is not uncommon; but the pity is that as soon as they fall seriously ill, they cannot be ministered to with God's word, because they are raptured away from us. However, the word of the Lord, "Man's heart is a stubborn and despondent thing," is also confirmed in the case of the soldiers; for like Israel, they forget the Lord as soon as the adversity is over and they are able to bear it to some extent. - I experienced this to my sorrow in these days of our being here at Memphis. The colonel had allowed them to refresh themselves with beer after so much suffering (and who wouldn't want to grant them that from the bottom of their hearts), but they didn't keep their measure, had even secretly procured whiskey, and before we knew it, the devil began his game. There was rebelliousness, even violence against the officers, which seemed to degenerate into open mutiny. I told the officers not to make use of their weapons and immediately had the musicians blow the sweetest melodies, through which we succeeded in summoning the evil spirit. - Today all the taverns are banished from the square, and the soldiers are restored to order by proficient drill. - Some members of our synodal congregations, as well as.

Some other Lutherans who serve in this regiment have, to my delight, behaved quite well so far, and they would like to be able to read the Lutheran again, which is why I, dear Professor, ask you to send us some copies. Would that we Lutherans were a little more eager to spread the pure doctrine! - The Methodists are also trying to win here, because we always see some of their papers,

the Apologist, the Christian Messenger, flying around in the camp, so that our Lutherans complain dissatisfied: "If only we could read our Lutheran again!" . . .

Our honorable father, Dr. Gotsch in Memphis, whom I found here quite well according to circumstances, was very surprised, but joyfully surprised to see me so unexpectedly quartered with him as an invading field preacher. Through me he had received the first news of his own in the north and of our synod for a year and a half. It was very desirable for him when I presented him with your paper: "On the right form of a local Lutheran congregation independent of the state. It is only a pity that our stay here will not be for long. Already on Sunday we received marching orders, first to move on the railroad between Memphis and Corinth, to rebuild the destroyed bridges. Once we are back in the wilderness, we will be cut off from all communications again for several weeks, perhaps months. Before hand, I ask you to address any shipments to Memphis. It is sufficient if only the following is addressed: Rev. P. Richmann, Okapi. 58th UsZL- 0. V. I. Memphis, Tenn."

May many friends of our dear brother also be moved by the present to send him a few words of comfort and encouragement, which he needs so much in his difficult and dangerous profession, which is connected with hardships of all kinds, and above all to remember him diligently in prayer before the Lord.

### **To the ecclesiastical chronicle.**

**Religious generosity.** As reported in the Reformed Evangelist in Cleveland on June 14, the well-known German General Sigel, to whom the Methodists have already shown their gratitude and respect with ecclesiastical honors, has now also been made a life member of the Conference Missionary Society by the Illinois Conference of the Evangelical (Albrecht) Fellowship. How pleased the General will be that his war exploits have even earned him ecclesiastical rights! Of course, it is also possible that he will not have very high ideas about the value of his goods, which are brought into his house so uninvited, moreover, since Sigel, as is well known, thinks as much of one religion as of the other, namely - nothing.

**General Synod.** Some time ago, a member of the Canada Synod asked in a

In his letter to Pastor Passavant, he asked whether the constitution of the General Synod could not be changed in such a way that his synod would also be able to apply for membership. Pastor Passavant presented this letter to the General Synod on the occasion of its meetings. The result was that a change in the constitution was envisaged, so that later on the name "General Synod of the Lutheran Church in the United States of North America" would be supplemented by "and neighboring countries. In this way, the door to the great Babel, which the practical Americans have built in honor of their glory (Dan. 4, 27.), shall be opened wide even for the synod in Canada. It is strange, however, that even a zealous member of the General Synod, the editor of the "Kirchenbote," in the June 20 issue of the same newspaper, opposes all German synods joining the General Synod! He writes: "With regard to the affiliation of the Synod of Canada, it would be our decisive advice that it should not make an appeal for affiliation; whether the paragraph in question in the Constitution should be changed or not. The Synod of Canada is predominantly, if not totally, German, and we would not advise any German Synod to join the General Synod at all. In the first place, the General Synod is an English-speaking body, and a German who does not know English feels little at home there, and secondly, an ever-increasing difference in doctrine and ecclesiastical usage between the German and English preachers of the American Lutheran Church is undeniable. There has been an unmistakable progress, or perhaps a regression, in the Lutheran Church in Germany and America during the last 20 years in the commitment to all the Symbolic Books and the emphasis on specifically Lutheran doctrines. In this respect the Germans have gained by far the lead over the English, and the latter will not catch up with the former for many years to come. The consequences of this are frictions, controversies, and divisions. A house divided against itself cannot exist. Therefore, we think it better that no German synods join the General Synod. Fraternal love and mutual support need not therefore cease. The Church Building and Native Mission Societies of the General Synod nevertheless grant assistance to synods outside their association, as has happened, for example, at the Canada and Wisconsin Synods". It can be seen from this that the General Synod has so little desire to lure orthodox Lutheran synods into its association that it rather wishes that such synods would kindly stay away from it. It does not hope to convert them to itself, but rather fears that they will only involve it in a dispute for its doctrine of the Word of God, which is so unpleasant for the dear flesh.

become. It is true that it already has synods in its midst that also want to be orthodox Lutherans, but these are so tolerant, so polite and so loving that they may never disturb the cosy get-together of so many dear people for the sake of pure doctrine. If only the dear gentlemen would be honest enough to cross the name "Lutheran" off their foreheads and put "unirt" instead!

### **Howler from Kansas.**

In Christ warmly beloved brothers!

If the undersigned, on behalf of his congregation, despite the prevailing general need, since the help of the dear synod members is called upon almost daily, nevertheless dares to come before you, it is to be expected that weighty reasons must exist to justify such a step. I will try to present these reasons in all simplicity, but I must first make a few remarks about the conditions here in general.

The undersigned came here last fall as a traveling preacher with the task of missionary work in Leavenworth and the surrounding area, and where possible, with God's help, to found one or more congregations. At first glance, this mission should not seem so difficult, for in a town of 12,000 inhabitants, of whom the third part are Germans and of whom perhaps half are Lutherans from home, a considerable congregation should be able to be gathered in a short time. - But alas, it was and is only a small group that, despite all the deceptions of the vagrants who used to do their mischief here, despite the scorn and ridicule of the enlightened, despite the activity of the enthusiasts, the Methodists and the Albrechtians, could not be moved to block their ears and hearts before the pure Word of God; in the beginning there were only 7 and now there are only 10 to 12 families who openly, freely and decisively profess the pure Lutheran doctrine. - A large part of the Lutherans living here still waver undecidedly back and forth, but many of them attend our services, who will probably join us when they are convinced that our cause will endure, something that still seemed doubtful to them until now. And whether our congregation will survive here depends, in human terms, to a large extent on how our urgent call for help is received and answered by you, dear brothers.

For a long time we felt the need to have our own place of worship, because as small as the number of our actual congregation members is, and as small as the number of those attending the service was in the early days, and sometimes still is in the afternoons, it was still not possible to hold our service in a private house, since we did not have a suitable room available. Therefore, we had to rent a place right at the beginning, but we were able to

We could not get any other than one in which a private English school was held during the week. But this would have been enough for us, but it lasted only a short time, the school had to be given up and the place was furnished and rented for apartments. We were therefore forced to look for another place, and since my small community could not afford a monthly pension of 12 to 15 dollars, we had great difficulty in finding a place. But here, too, the city authorities gave us permission to hold our services in the Recorder's Hall and later in the larger courtroom, free of charge. This, of course, relieved the great momentary need, but it is and always will be a

state of emergency; for this hall is only available to us on Sundays, and even then it has often happened that we found it locked, or that a jury, which could not be perpetual on Saturdays, kept it occupied on Sundays as well. Except for the first Christmas and New Year's Day, we have not yet been able to celebrate a single holiday with public worship, and almost no Sunday service passes without disturbance in one way or another. - Another great evil is that as long as we do not have our own church, we cannot establish a church school, and thus the youth must grow up in ignorance of the divine word and imbibe the poison of unbelief in the local so-called "German free school".

All of this has led us to the conclusion that it is essential for the existence and future prosperity of our congregation to build a house, no matter how small and small it may be, in which we can not only hold our church services, but also our school. But where should the means come from to carry out such an undertaking? It is clear enough that 12 families, who are almost exclusively poor working people, cannot carry this out on their own, and yet we must dare to do so, trusting in God's help. We have already made a start and purchased a suitable building site for \$625.00, but this purchase must still be confirmed by the Probate Court, since it is the property of underage children. Part of the purchase money \$110.00 has already been paid and with God's help we believe we can raise at least enough here in Leavenworth to pay for the building site, but then we still have no building on it. However, we cannot take on a large debt, partly because it is difficult to borrow money here, and also because we would not be able to raise the interest, which is very high here, for a significant debt. We are now not willing to build a large church, we want to be content with a small frame church, which is also to be furnished as a schoolroom.

For this purpose we now dare to ask for your support and help, in the firm confidence that the Lord, who can direct the hearts of men like streams of water, will also make your hearts willing to lend us a helping hand in our need.

Finally, dear brothers, we want to present the following points to you for your serious consideration:

1) As already mentioned, the existence and prosperity of our congregation depends to a large extent on our having our own church, because under the present circumstances the congregation is hardly able to provide its preacher with the bare necessities, and no preacher could stand it for long. This would change as soon as a school could be established, so that then there would be nothing more to fear from this side for the existence of the congregation.

2. Leavenworth must be considered a mission post, and since many of the Lutherans living here are now deterred from attending church services because the place is too dirty (it is well known to everyone what it looks like in most American courtrooms, especially in the countryside and in smaller towns), this obstacle would also be removed if we had our own place. Missionary work would then be much easier, because we would have a better opportunity to visit the parents of the school children, who now do not attend church services, or only rarely.

3. this might also be a weighty reason to support the local congregation, because if our synod would give up this important place, the Methodists and Albrechtians, who develop an unparalleled activity here, and who both have considerable churches, but even smaller congregations than ours, would completely devour everything that still has any church sense, but is not firmly and unshakably founded in God's word.

4. is connected with the fate of the congregation here, at least for the present, also that of a small congregation in St. Joseph, Mo., which for years without regular pastoral service faithfully adhered to the confession of the pure doctrine and which is now regularly served from here.

This, dear brethren, is our need, which impels us to knock at your door; and we do this all the more confidently, because we know, since you have recognized the noble treasure of pure doctrine, that you will not admit that your brother here in the far West should be deprived of it, and that they should be driven into the net of the enthusiasts, as long as you can prevent it, you will also prove your faith in love here.

Leavenworth City, June 28, 1862.

M..Meyer, Pastor.

### **Call for** the establishment of a German e v. luth. colony in the West.

At the recent synodal meeting of the synods of Missouri, Ohio and other states of the western district, held at Crete, Ill, the attention of the first undersigned was drawn by some of our pastors to the fact that there were some in their congregations who would like to settle somewhere where cheap land could still be had. They also asked me to see if I could find a suitable area here in the state of Iowa. When I therefore made my first missionary journey again after the synod, I followed this advice, but could not find a suitable place, although I came about 150 miles around. Nevertheless, I am firmly convinced that the plan to gather into colonies those of our brethren who wish to settle in the far West is a thoroughly good and wholesome one. The Germans, for example, to whom I preached God's word on that trip, are scattered in the following way: At the first preaching place, 11 miles from here, about 6 families live, 10 miles further about 12, 27 miles further again 6, still 24 miles further 5 families. From there I went home again and had 3 families at the first preaching place, 4 at the second, 6 or 7 at the third, and 6 at the fourth. What work does a poor traveling preacher have to do, which must wear him out in a few years, while he can only accomplish so little! How much nicer and better it would be if all these families lived together? And because it is quite certain that our Lutheran brothers in faith who want to settle in the West will continue to act in such a foolish way that one will settle here, the other there in loneliness, and thereby perhaps depart completely from the Word of God, I hereby dare to issue the above-mentioned appeal in the name of God, together with several members of my congregation, whose names are also signed. The brothers signed with me are from my congregation and wish that I go with them as their preacher and pastor and continue to provide them with the Word of God, to which I have, after careful consideration, heartily agreed.

We with each other would now like to take the liberty of drawing attention to the following points.

1. that we want to settle where there is still congress land to be had, of which, according to a recently enacted law, everyone can appropriate 160 acres under certain conditions free of charge - except for 10 dollars for expenses.

2. we wish that all who wish to join this colony are Lutheran Christians and can provide a good testimony about their conduct from their previous pastor.

3. it is sincerely requested that, as soon as someone has decided to follow this call after its publication, he/she should inform the I request that the undersigned notify me by letter at the following address: Usv. I'. Doescher, Iowa City, Io<sup>a</sup>.



4. in such letters, the writers should note: 1. where they think it would be best; 2. what they know to say about such an area, and what good advice they know to give.

5. everyone must provide himself with all kinds of necessary means.

6. at least 50 families must come forward if the whole thing is to be anything.

When so many are present and the destination has been agreed upon, it will be announced and the date set for departure from a certain point in the next spring.

Iowa City, Iowa, on June 17, 1862.

2. F. Döscher, Lutheran pastor.

I. Daniel Straehle.

Herrman Töpfer.

Georg Trumpp.

### **Ecclesiastical message.**

Mr. Pastor Christoph Heinrich Löber, formerly pastor of the congregation at Frohna, Perry Co., Mo. who had accepted a call from the Lutheran congregation at Thornton, Cook Co., Ill, and had been dismissed from his former congregation with deep sorrow, but nevertheless with joyful surrender to the will of the Lord, who called his servant to a larger and more important field of labor, was on the third day of Pentecost, June 11, 1862, publicly and officially installed by the undersigned with the assistance of Pastors Kühle and C. Meyer by order of the honorable Presidium of the Lutheran Synod of Missouri 2c., Western District, before his new, numerous assembled congregation.

May Christ, the Lord of the Church, bless His servant in the new sphere of activity, that he may produce much fruit!

Chicago, Ill, June 30, 1862.

J. A. F. W. Müller, pastor of the Lutheran Immanuel congregation.

The address of the I. brother is:

Mwinton, Ooolc 6o., III.

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**The next synodal meeting of** the eastern district of the German Lutheran synod of Missouri, Ohio and other states will commence Wednesday, August 20, at the church of the First German Lutheran congregation at Pittsburg, Pa. - The church and parsonage are near the railroad station, corner of Wylie and High st.

Baltimore, June 16, 1862.

W. Keyl.

### **Warning.**

This is a serious warning against a certain Jacob and Becker, both Jews, who, pretending to want to become Christians, only have in mind to deceive Christian-minded people.

Ch. J. Weisel, Pastor.

## Conferenz display.

The Northern Illinois Pastoral Conference will meet, God willing, July 22-24 in Elk Grove at the home of the undersigned.  
W. Bartling, Secr. x. L.

### To the message.

On the 5th Sunday after Trin. a mission feast will be celebrated in Neu Gehlenbeck, Pastor Moll, Ills, likewise on the 6th Sunday after Trin. and on the following Monday in Grand Prairie (Pastor Streckfuß), Ill.

### Request.

Where is Mr. "Sendbote"? It is reported that he threw down the gauntlet to us in his last issue. Does he consider it more loving not to let us know?

KV" So just appeared at A. Wiebu sch u. Sohn in St. Louis, Mo:

#### Soldier's Prayer Booklet.

Published by the Lutheran Preachers Conference at St. Louis, Mo. in 1862. sedez format.

The booklet contains 30 numbers of prayers for the needs of the soldier in the various circumstances of his profession. The prayers are all written by old, godly and anointed prayer warriors. The booklet is a suitable gift which relatives, pastors, friends 2c. can send to soldiers in the field or in hospitals. The price of a stiffly-brothered copy is 10 cents, of a dozen 70 cts. Whoever would like to give the soldier in such great danger a spiritual strengthening and refreshment, should hurry to have the beautiful booklet sent to him and bring it into the hands of the aforementioned.

## Receipt and thanks.

#### For the proseminar in Germany

received through teacher Erk (surplus from children's festival) 50c. - through Pastor Streckfuß from an unnamed person from his congregation in Grand Prairie, Ill, for inner mission 5 10.00 - through Pastor Hüsemann a Collecte raised in his congregation in Minden, Washington Co., Ill, of 58.10 - from Heinr. Rühle in St. Louis 51.00 - from Philipp Rühle there 51.00 - from Friedrich Stutz in Washington, D. C., 510.00 (travel money) - from Rev. Hahn in Benton Co, Mo, 51.00 - a collecte at the introduction of Rev. H. Löber's in Thornton Station, Ill, of 514.25 - from Rev. C. Meyer's congregation in Proviso, Ill, 54.56- collected at a wedding in Chicago 53.37 - from Rev. Schöneberg 50c. - from Rev. H. Wunderlich in Cook Co, Ill, 51.00 - from the Goteskasten of the congregation of Rev. Th. Wichmann in Dearborn Co, Ind., 57.33

C. F. W. Walther.

#### For the California Mission

received from Rev. H. Wunderlich in Cook Co, Ill, 51.00

C. F. W. Walther.

#### For pastor summer

received from C. S. in Baltimore 52.00

C. F. W. Walther.

#### For poor students

received by Pastor H. Wunderlich in Cook Co, Ill, collected on Mr. Fr. Abbe's infant baptism. 53.00

C. F. W. Walther.

With thanksgiving to God and the benevolent givers, the undersigned certifies receipt of the following gifts for the Seminar household and for poor students:

Through Mr. Past. Schöneberg 51.50 cash for poor students.

Through Mr. Past. Dörmann from his former parish: 9 sacks of wheat, 2 sacks of dried. Fruit, 1 sack of beans.

From Mr. Past. Lehmann: 9 Dtd. Eggs.

From the gardeners Herrn Amcis, Weise and the two lüngels here: abundant and repeated supply of  
ric vegetables, salad 2c. A. Krämer.

## Received:

The following sums have been received by me for the college building at Fort Wayne up to May 28, 1862:

From the congregation of the Past. Zage. 546.00

To wit: By Karl Böhrer 55. Dohrbeck 55, Conrad Westcnfeld 52, Jacob Bühler 52.50, Louis Geerke 510, Will). Meir u. And. Zagat G 55, Heinr. Bobne, Karl Westenfeld and Wittwe Meir G 53, Fritz Hollmann 52.50.

From the comm. of the Past. Trautmann, Adrian, Mich. 31.00

Namely: By Hrn Kaumeir 52, M. Langohr, A. Wagner, K. Schneider, Dr. Meindermann, P. Tagfeld, J. T. G 51. G. Wicsinger, I. Fluhrer, M. Malger, J. Wagner, S. Diesinger, G. Schatzberger, D. Stoll, J. Rnppert, Fr<sup>a</sup> Gempel, J. Küuzel, K. Schmidt, A. Wagner zun., L. Beck G 50 Cts, B. Billenstein, G. Holzinger, M. Wiesinger, P. Rüdel G. Wöllmer, M. Grüber, M. Klein, M. Oßler, I. Karl, W- Kantenfctter, G. Geleinuss, I. Hüftlein, A. Schwager, B. Schneider, G. Höfler, A. Cron, O. Schäfer, L. Wagner, G. Finscl, Fr. Kaumeier, G. Beirr, Chr. Ostler, G. Riesig, J. Bock, J. Herliem, E. Buckel, I. Gusenbauer, G. Dörner, Geckle, W. Renner G 25 Cts, Merk. Klehmann and Botsch (K 15 Cts., W. Büchner 37 Cts, Liebermann 10 Cts., Lallenberger 15 Cts., M. Frescheichen 35 Cts., A. Frank, G. Betz G 20 ists, from the women's treasury 56, M. Gottfried in Tecumseh 51.

From Past. Fritze's congregation, third shipment 50.00 " derGemeinde des Past. Werfelmann 17,25

, ..... , , Brewer, thirdSend .....-91 .50  
 "" in Washington, D. C. 165.50  
 As follows: Georg Emmert 525, Wild. Witbeft, Ant. Heitmüller G 510, Georg Wilner 520, Fried Stutz 540 (second and third gift) Louis Schmidt, Wilh. Hauschild 510.  
 Franz Willner, Ferd. Schlegel, Joh. Stutz, Hein. Heilmüller, H. Prinzbern, Conrad Preinkart G 55, E. Emmermann 53, L. Emmert 52.5<, J. Riesinger and J. H.  
 Schläßer G 52, M. Schäfer 51.  
 From some members of the congregation of the Past. Jost at Cedar Creek 6.75  
 To wit: By W. Schröder, Fr. Kringel (I 52, Ch. Müller and Radtke G 51, Wilh. Benz  
 50 Cts., J. Götsch 25 Cts.  
 By Past. P. Eirich, Litbopolis, Ohio 3.00  
 " of the St. Iohannes-Gem. of the Past. Engelbert-- 10,25  
 And from two members of the St. Paulö parish 2.00 ,, theGem. of thePast.Bühl, Acron, SummitCo., 0.10,<0 ,, " Trinityö-Gcm. of the Past. Saupert --- 60,25  
 " Fr. Westerhausen, from the Gem. of the Past. Merz 15,00 By Post. Detzer, from the Gem. in Tcfiance ---- 31,00  
 To wit: By J. Schumacher 51, Jacob Pingel  
 52, Joachim Müller 53, IohnG.Huddlmeier525.  
 From the same Gem. at the Souchndge, by J. Roth 1.00 From the Gem. of the Past. Streets at Watertown,  
 Wisc., 2nd broadcast 36.10  
 By the same from the Gem. in Town Concord - - 3.90 From some members of the Gem. of the Past. Link to Li-  
 banon 33,20  
 Namely: By C. Maaß, Joh. Hafemeister, F. Witte and Wittwe Müller O 52, Fr. Utrch, I. Ultech O 51.50, G. Schulz. F. Schulz, J. Neitzel, A.Neitzel, G.Neitzel, F.Neitzel,  
 F. Behl, C. Voigt, F. Milke. F. Schwefel sen. F. Schwefel zuu, W Gerbisch, B. Braunschweig, Frau Schöne, A. Wegner, F. Staß O 51, F. Mathias, F. Sauersdorf, L.  
 Corth, A. Bliese, C. Kollartb, W. Dittbörmcr(K5l>Cts., H. Schrei, C. Caspar, W. Iocke, Tesch, A. Erner, C. Wolm G 25 Cts., W. Christian, J. Schulz G 4l) Cts., C.  
 Christian 75 Cts., M. Wegner 15 Cts.  
 " of the Gem. of the Past. Lindemann151 .65  
 " I Ruprecht, NorthDover,O- 10,00  
 " Fricke in Indianapolis, Yes. 63.50  
 Through Past. Daib received, second broadcast 13.00  
 Namely: Subsequently by some members of the Iacobus congregation 55, by some members of the DreieinigkcitS congregation 53, by Past.Daib himself55.  
 By Wm. Mever in Fort Wayne for N. N., second post .... 5M  
 By Past. Stubnatzy 13,00  
 To wit: By D. Werfelmann and H. Richter G 55. N. N. 53.  
 From Past. Weycl and his congregation, second broadcast 18M  
 By Past. H. Hurst- 2 50  
 " Föblinger, New York City 8.75  
 To wit: By F. W. Gorseguer 53, Ernst Seemeier 50 Cts. Joh. Kruschinsky 51, Ch. Schmidt 25 Cts., H. Hartwig 54.  
 From the comm. of the Past. Böbling in Freistatt, Ozaukee Co, Wisc. 30,00  
 Namely: Von Gerbisch, A. Hi'gendvrf, G. Hiigendorf, A. Ernst, E. Schneider, F Böling H) 52, C. Schneider, C. Hügendcorf, C. SchößowG 53, Joachim Götsch 5050,  
 Saubert, J. Götsch, T- Schmidt, F. Lemke, L. Hilgendorf. Ph. Sorweid, M. Schoßow (I 51, J. Wilde 50 Cts.  
 From the Gem. of the Past. Neisingcr, AnglaiseCo ,Olüo 36.50 Ostcrcollecteder Gem. dcs Past. Kühn, Zanesville, O. 22.65 From the Gem of the Past. Bode  
 14.00  
 By Past. Tramm inLaporte, Ja. 20.49  
 As follows: Easter Collecte in Laporte 54.12, from individual members of that parish 513.37, from Hoffmann, Mull G 50 Cts, in ^Mishawake from Christ.  
 HerpoltSheitner 5t, Carlis Herpols and Dumaun G 50 Cts.  
 By the Gem. of the Past. Muller, Chicago, Ill. ---- 13.45 By Past. Sauer 7,50  
 To wit: From Mrs. Schepmann 53, G. Tölkcr and the widow H. Otten G 52, Franz Mönning 50 Cts.  
 From the comm. of the Past. Shepherd 12,00  
 Ostcrcollecteder St. Peters Gem. desPast. Spreng-  
 ler, Middleton, C. W. 5 .00  
 By Past. Lightning by G. Bühring 1,00  
 From the comm. of the Past. Steycr in Pine Hill 9.80  
 To wit: By H. Meier, J. Rauch G 51, A. Bittner. J. Ricl, J. J. Gombcrt, J. Becker, I. Gvmberk, J. Brück, H. Tilg and Wittwe Johanne Gr >f(I 50 Cts., F. Kohlmann, C.  
 Bingener, J. Reil, I Zinn J. Schulmann. C. Orlh, G. Mergel, C. Becker Sr, G Hermann, C. Becker)un., Joh. Goubcrt, L. Eckcrt. G. Fritz G 25 Cts. P. Bruck30 Cts.,  
 H. Stocku. Frau, A. C. Brück G 12z Cts.^  
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 H. Nohr 52, A. Nohr 53 5 .00  
 From the Gem of the Past. Sihler in Fort Wayne, Ja.,  
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Jul. Knot he.

Correction of receipts in the "Luthener" No. 17.:

Instead of: By Pastor Kühn 55, by W. Rothe 52 and by L. Stolzenbach 51, together 58. - it shall bite: By Pastor H. Kühn 55, by W. Ruth 52 and by C.  
 Stvlzenbach 51, together 58.

Changed addresses:

8.  
6Lr6 ok IvRev. 8. graebner,

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**St. Louis, Mo,**

Synodal-Druckerei von Aug. Wiebusch u. Sohn.

Windsor and Tangermünde.

What we want with this heading will be clear from the following.

The Bergisches Buch or Concordia Formula had hardly begun its journey through the German regions in many manuscripts to knock on the door of princely palaces, high schools, and the chambers of the clergy, when many objections immediately arose. The Concordia formula, in accordance with the earlier confessional writings of the Lutheran Church and the teachings of Luther, wanted to be the basis of the church's faith. The Concordia Formula, in accordance with the earlier confessional writings of the Lutheran Church and the teachings of Luther, wanted to decide and end all disputes that had been conducted within it up to that point, and to prevent dangerous, Calvinist and other attempts to change the purely biblical, Lutheran doctrinal concept forever, but unshakably fortify this itself through thorough theological development. It has achieved this purpose, and it was necessary to achieve it. For apart from Calvin's teaching on the sacraments and the person of Christ, his doctrine of predestination includes a blasphemy. For if the Concordia formula teaches in opposition to Calvin: according to both, blessedness and sanctification are only a work of divine grace, damnation only a consequence of one's own guilt, and ascribes this only to man and not to the lack of grace, which in itself is general, Calvin concludes: "This guilt only takes place because God is the cause of the sin of man.

God, however, does not share his grace here, because he has decreed from eternity the damnation of these, and even the fall of mankind must serve to carry out this decision; - God has thus willed the sin of mankind himself! - —

Since many were already infected by the Calvinist errors, they also opposed the acceptance of the Concordia formula. For many, this *Concordia* was too narrow, because it was strict about doctrine; for them, a *consensus* that was limited to the general was much more convenient, because it allowed two or more doctrines in particular without excluding them. It is understandable that such-minded Protestants could not look on indifferently at the firmer foundation of the Lutheran church, because they themselves became united by it. Even if the individual countries were already separated from each other by different confessions, they were not yet mutually excluded from each other. On the other hand, a common confession, by which the churches of the Augsburg Confession wanted to unite into one church and join more closely together, seemed to exclude and isolate other church associations even more. Whereas the various Protestant churches, insofar as they adhered to the Augsburg Confession in the narrower and broader sense, had previously stood side by side, those that contained differences now ran the risk of being in conflict with the church as a whole.

to come to a stand on the outside. No wonder that all those for whom the general *consensus* was comfortable and the *concordia* too narrow did their utmost to avert the imminent danger. There was no time to lose.

In Germany at that time, there was only one German prince who publicly professed the Reformed Church, namely Count Palatine Johann Casimir, whose father, Elector Friedrich III of the Palatinate, had the Heidelberg Catechism written by the professors Zacharias Ursinus (a student of Melancthon) and Caspar Olevianus in Heidelberg, and introduced it in 1563. This catechism was intended to be an edifying textbook and confession at the same time. As far as the Lord's Supper is concerned, it contains the Calvinist, even Zwinglian doctrine in the most decisive terms, but the Calvinist dogma of predestination is not clear and the Reformed doctrine of the person of Christ is hidden. It was strange that soon after the introduction of the Heidelberg Catechism, a trend sprouted in the Palatinate that did not stop at the denial of the Lutheran doctrine of the Lord's Supper, but continued to the denial of the deity of Christ and the Trinity. In 1570, this activity became known to the Elector, who had several clergymen of this persuasion arrested and one Joh. Sylvanus executed in Heidelberg in 1572. The head, Adam Steiser, escaped to Constantinople and became a Muhamedan there, seduced, as he was

repentant wrote to Germany, through Calvinism.

However, Casimir's older brother, Elector Louis VI. (from 1576 to 1583), reverted to the Lutheran church and showed himself to be the most serious Lutheran and resolute promoter of the Concordia formula. At the instigation of Joh. Casimir, who later severely oppressed the Lutherans as administrator after Ludwig's death, a convention of reformed deputies from Germany and abroad (France, England, the Netherlands, Poland, Hungary) gathered on Sept. 7, 1577, again in Frankfurt am Main, whereas Bohemia and Switzerland did not send any deputies.

From England appeared the deputies of Queen Elizabeth, who shortly before had solemnly accepted and published the 39 articles already written in London in 1562 (1571). In Frankfurt a double decision was made. The first and most noble decision was: to dissuade the princely representatives of *Concordia*, and first of all the three Electors (August of Saxony, Johann Georg of Brandenburg, Ludwig of the Palatinate), by means of moving representations, from the publication and execution of the *Formula Concordiae* and the Concordia Book in general, but especially to protest against the condemnatory sentences which would affect the other Protestant churches, and against this, on the basis of the *Consensus*, to propose a common alliance against the common Roman enemy. The second decision was to unite more closely on the Reformed side and to unite and strengthen it by a common confession.

And what has become of these two resolutions?

There has been no lack of serious efforts to carry it out; but like the first, the second resolution has also remained without success. For the time being, we will stick to the first and main decision. However, the first thing that mattered was the execution of this first decision, as a result of which a delegation was sent to the three Electors, for which an Englishman (Robert Bel) and a Dutchman (Paul Knibbe) were chosen. The beginning was made with the Elector of Saxony. For this purpose, a detailed Admonition (exhortation) to the Protestant princes of the Empire was prepared in Latin, which on the one hand instilled fear of the consequences of secession, on the other hand recommended Christian love, but at the same time did not refrain from arousing suspicion against Papism and Jesuitism. This Admonition is still to be read.

In addition, Queen Elisabeth had written more than one letter to the Protestant electors by other means. She had also written a letter to Duke Ludwig von Württemberg on August 21, 1577 (*ex regia nostra Richmond*, from our royal castle Richmond), in which the queen wrote the following by name

The author recommends an evangelical union of the different churches against the common enemy (urüouoin aretiorom äuaruin leliZiouum potüu8 huuii eouäewuutionem - loeäus contra I?outi- Ü6108 i.e. a closer, more intimate union of the two religions is to be striven for now rather than thinking of a condemnation - a common union against the papists is necessary). She recommends the union all the more urgently, since the difference between the *Augustana* and the 39 Articles is only slight! Her words are: k'iäoi sudstautia ot roi voritute nou äiÜerimus, utcuuHuo äöoousti ratioe puululum 6is- oropomus: lioe riutein ut nou est maZuuru, ita tomporo oomvoni potest i.e.. "in the essence of the faith and in the truth of the matter there is no difference between us, should we after all differ a little from each other in the way of teaching: but this has not so much on it that it could not be settled in time!" - This is the familiar language that the Reformed Church has always used toward the Lutheran Church, which, where it was pure and conscious of its treasure, never sought such a union. The differences in doctrine are regarded as minor, which in time will even themselves out, if only the way to a closer union is paved. But where is it written that the 39 Articles of the Episcopal Church differ only a "little" from the *Augustana*? Let us cite a few articles from the English Confession, to which we are concerned here by name. The 17th article "on predestination" reads in its beginning: "Predestination to life is the eternal purpose of God, according to which, before the foundation of the world was laid, he determined in his counsel hidden from us, to save from the curse and from damnation those of the human race who are chosen by him in Christ, and to bring them, as vessels of the Lord, to eternal blessedness through Christ." Although expressed very mildly and cautiously, the Calvinistic doctrine is nevertheless contained in the article. Mau not indistinctly indicates that Christ died only for those who are elect in Christ. There is no mention of the rejection of unbelievers through their own fault.- The 19th article "of the church" reads: "The visible church of Christ is an assembly of believing men, in which the pure word of God is preached, and the sacraments, in all that essentially belongs to them, are administered according to the institution of Christ." Accordingly, it is not an essential part of baptism that it is the "bath of rebirth," as it is of Holy Communion that in it the faithful are baptized. It is not essential to baptism that it be the "bath of regeneration," as it is to Holy Communion that the body and blood of the Lord be truly present and enjoyed in it. This is, as it is called elsewhere in our day, something "extrinsic." - Therefore, in the 25th article, "Of the Sacraments," it is precisely said, "They are certain sure evidences and powerful signs of the

Grace and God's goodwill toward us." So not, as the Lutheran Church confesses: bearer of the grace by which it is given to us. - Article 27, "of baptism" - "It is a sign of regeneration, or new birth, whereby those who have duly received baptism, as by an instrument, are incorporated into the church, the promises of the forgiveness of sin, and of our adoption as children of God by the

Holy Spirit, are visibly signified and sealed, faith is strengthened, and grace, by the power of prayer to God, is increased." How very different are Luther's words, "It works forgiveness of sin, redeems from death and the devil, and gives eternal blessedness to all who believe it." -- The 28th article, "Of the Lord's Supper," contains these words, "The body of Christ is given, received, and enjoyed in the Lord's Supper only in a heavenly and spiritual way, and faith is the means by which the body of Christ is received and enjoyed in the Lord's Supper."-- This is the naked Calvinistic teaching. But is there now a slight, extra-essential difference between this and the Lutheran doctrine? - But we return to the thread of history broken off above.

The aforementioned letter from the queen was sent by the envoy Robert Bel by means of a letter: Frankfurt, Oct. 10, 1577, to Duke Ludwig, in which he complains at the same time in the name of the queen about the new confession formula, which had now been forged (aliarn euch kormulaiu). The envoy also encloses, along with a detailed discussion of the matter, a formal draft of the "proposed" confederation in 5 articles, according to which, above all, all confederates are to be forbidden all polemics and antithetics (all war and opposition to heresies), and certain monetary contributions from all estates were required, to be paid out on interest, which would serve as pay for loyal service to the German knighthood (quo kaoUiug ei pax 6t tranhuillitas 6ou86rv6tur in Lcdesm st H6du8pubH6ls Oüristianis "so that peace and tranquility might all the more easily be maintained in the churches and states"). What an important role has always been played by money from England, and how has the English sense of self opposed the Germans at all times, almost in overweening presumption! Of course, at that time it could not yet come to such an *alliance* as our days have brought, because in Germany there was still courage and blood for the pure Lutheran confession.

In addition, Queen Elisabeth had also addressed her own handwritten letter (given at Windsor, Oct. 29, 1577) to King Frederick II of Denmark, in order to claim his use with Elector August, the king's brother-in-law. Also in this letter she brought a common connection against the "Roman Antichrist".

in request. "We must," she wrote, "keep peace, even if we disagree on quite a few things. (Oolonda intor uo8 pax est, utoungue pauers in rebu8 in diverse äisttLÜLmur 86nt6nti "8.) - She also calls in the same letter the obschwebende differences among the evangelical churches irrelevant - levem opinionum varietatein -; She finds in the ^ngu^tnnn the tinder for all strife, and in the now drafted additions (to the Concordia formula) festering ulcers - exnlE-oZ" ecmsiÜL - from which only danger and ruin are to be expected, and therefore she repeatedly recommends the peace covenant as a salutary union, as agreement in the most essential. In short, she asks in the most urgent terms for the suppression of the new Concordia and for the promotion of the covenant "proposed" by her, which would allow several churches and opinions. This covenant is to be directed against the Roman Church, but first against the firmer foundation of the Lutheran one, on whose suppression it is expressly conditioned.

And that has always been the main purpose of every union: to weaken, even to suppress the Lutheran church. Luther once said: "Where the lark is, there the cuckoo also likes to be, because he thinks he can sing a thousand times better than the lark.

It should be noted that a few years earlier Queen Elizabeth had once again been banished by name by the Pope (Pius V). Now she feared to experience a similar fate from the Protestant church in Germany. She tried to defend herself against this with all her might. In this regard, the Elector Palatine had already written to the Elector of Saxony in October 1577 that the Queen of England was interpreting the condemnatory contradictions of the *Formula Concordiae* in such a way "as if we, the sixth, intended to expel both of them from the religious peace and from the kingdom of heaven. - But what happened now on the part of the German princes and imperial estates of the Evangelical-Lutheran confession?

The consequence of this use of such high persons was that the Electors of Saxony and Brandenburg asked their theologians about these and many other counter-proposals, which were directed especially against the exclusive rejections and oppositions, also about the concerns of the Elector of the Palatinate. In March 1578 (from the 10th to the 15th) there was therefore a theological convention at Tangermünde in the Altmark with the participation of the political councils of both princes. There were seven theologians: besides the six authors of the Concordia formula (Andreä, Selnecker, Chemnitz, Musculus, Corner, Chyträus) Cölestin. The politici were four; from the Saxon side: Haubold v. Einsiedel and Dr. Eilnbeck; Electoral Brandenburg Seils: Detlev v. Winterfeld and Dr. Köppe.

After five days of deliberation on all the individual points in the order, the report was unanimously and unanimously submitted by all of them.

as the political councils expressly and emphatically report. Accordingly, despite all objections, not a single word of the Concordia formula, which had already been signed by many, was changed, because any change of individual words could only have been done to embellish and deceive. If nothing could be dropped from the content, then honestly nothing could be changed in the expression, in order to avoid even the appearance of infidelity to the confession.

"God knows," they write, "that we have no desire for any kind of conflation, and pious, good-hearted theologians, who act sincerely without falsehood and deceit, especially high Christian potentates, could be well pleased with this, and obedience could be rendered, if it were only a matter of the word "condemnation," - as long as it could only be done in some way without violating the true right doctrine. - But if we wanted to change and alleviate it, which in good conscience cannot be done by us because of the danger, it would be made a mockery of our confession and twisted. - —

But we limit ourselves here to a single punct, namely to the English Proposition (Proposal.)

Elector Augustus of Saxony had issued a detailed instruction to the political councils in Dresden on March 3, 1578, for the purpose of the Tangermünde Convention, which is as remarkable as the first decisive decree of November 21, 1575, in Augustusburg, which contained the final introduction to the Concordia work. At the end of that instruction, which is now as little observed as the first decree, it is said: "As far as the Engelländische Werbung is concerned, because the queen in Engelland is seeking and asking, among other things, that the common meeting of all states related to the Augsburg Confession be stopped until a better time, and then the reformed churches, as they call themselves, may also have theologians appointed to future common conventicles, our councilors shall also listen to the theologians' concerns about this, compare opinions with them, and report to us about it in writing."

It should be noted here that, at the Elector's instigation, Dr. Jacob Andreä from Württemberg had already submitted a detailed expert opinion on February 13, 1578, on all the numerous reservations of his opponents and friends. Andreä, for his part, had not been able to find anything else in the English "Advertisement" "than human thoughts alone, as taught by flesh and blood and reason for the sake of the temporal.

Now followed the Tangermünde report, whose unchanged reprint word for word would be desirable for our times. It says in the same: "But as far as the alliance is concerned, which the Queen of England desires, with the Christian Electors and Princes of Augsburg, she has made a treaty with them.

We recognize that such a thing is not our profession, and the Most High Electors and Princes will know how to behave in such a matter, according to the law. - However, we cannot humbly refrain from asking Your Elect. Grace to remind us from God's Word, as it is written: this people always speaks of the **covenant, covenant**, as if the faith is not based on God's Word, but on human authority, by Dr. Luther Sel. We leave it at that, and hope that the Almighty, who is the cause, will, according to His fatherly promise, not only protect and shield the Christian electors and princes against the papists, but also that the gates of hell will not overpower the church." - —

This was the short theological statement with reference to God's word Isaiah 8:10-12, which testifies against the covenant of which God's people speak so much, since the Lord takes Israel by the hand as a reminder of the covenant with Him, as a warning against the covenant with foreigners, which human cleverness devises for itself in unbelief in His help. The honorable theologians in Tangermünde therefore reproached the princes according to the Scriptures for the dangerous covenant displeasing to God, which Israel made with Syria against Judah against Jerusalem according to external interests.

Similarly, the union proposed by England of several dissenting Protestant churches was not directed against Rome alone - as against the "Antichrist" - but first and foremost against the Augsburg Confession, against the fortification of the Lutheran Church. The Lutherans were to make a covenant against themselves for the sake of peace. It was not about a covenant (^lliarwo) with the



followers of the *Concordia*, but against the OoneConcordiaordia! - So much foreigners have done in their arrogance to the Germans and the German, even true church!

In any case, the English alliance (Hliano) was rejected for this time, however many advantages seemed to speak for it. It is known that the three Electors of the Augsburg Confession - Palatinate, Saxony, Brandenburg - together with the other Protestant states of the German Reformation conscientiously followed the unanimous opinion of their theologians, without giving in to any political considerations; but also without wanting to harm friendly neighborhoods. Thus, despite all objections, the Concordien Book with the Concordien Formula belonging to it was solemnly handed over and published on June 25, 1580, on the occasion of the half-centennial of the *Augustana* with God, to the entire church in all the lands of the German Empire belonging to it. Only through this did the Church of the German Reformation receive its last documentary foundation and border fortification for its strengthening, no matter how many fell away and remained outside,

while others, though not formally to the deed, nevertheless judge its contents.

The Tangermünde decision of March 15, 1578, was preceded by a reply from Duke Ludwig von Württemberg to the Queen of England, which was still kept. The answer is dated Stuttgart, Dec. 23, 1577, and also contains a genuine German confession of the truth. The Duke protests against the misunderstanding, as if the Concordia formula were an innovation, since it should only serve to explain and develop the confession. He further assures that the condemnations were not intended to affect other churches, but only to protect his own church against the rejected errors. He adds that the truth could not be sufficiently defended without rejection and opposition, that the inexperienced must be warned against false teachings, so that they do not fall into the ropes laid for them, before they have even realized it. \*)

At the same time, the motions for a preceding general national synod, which were also supported by the English, were rejected. They had been all the less listened to, since one had finally convinced oneself, and had had to convince oneself through many experiences for several decades, that such conferences do not solve the differences, but only tighten them, or probably also lead to excesses on both sides, precisely because such conferences are themselves composed of differences, just as on the other hand, for the sake of false peace, they can also give rise to questionable weakenings of sound doctrine. In any case, the purpose of such a General Synod was fully achieved by another and more suitable means, namely by the presentation of the formula, which had been considered in many ways and discussed for years, for our own calm examination and reflection.

Thus, the occurring contradictions remained, no matter how many reminders and objections had been raised against them with reference to love, which tolerates everything. Elector Augustus had also very flexibly reminded the theologians of 1 Cor. 13 through his lawyers. Nevertheless, the antitheses remained unchanged, but in order to avoid any misunderstanding, with the express declaration that this was not intended to judge the erring persons, but only to banish the dangerous heresies from the church of the Augsburg Confession. Incidentally, at that time it was widely explained in Latin theses (sentences) from Strasbourg that true and genuine love is exclusive according to its very nature: Christian love does not warp and spoil, as human love does, but it educates, punishes and damns, in honor of the truth and for the sake of the neighbor's piety.

\*) cortum esd veritLtsm constanter äekknäi of passe, nist c reveilantur et iivpsriti äe oorup- telis säwonsantur, ns "nie prolLbndur, "zunnr "idi po-"itos Inqueo" LvüvLäverterLot,

As an appendix to this paragraph, let us add something about the Reformed Church.

The main decision of the Frankfurt Convention of 1558 against the fortification of the Lutheran Church had failed, and the Concordia Book had come into force. In this case, it had been decided in advance to proceed on the part of the Reformed Church toward a firmer union of the Reformed Church, namely, in the opposite direction with the greatest possible protection of its church communities, which were scattered in many special confessions; for it was necessary to unite Switzerland and Germany, England and the Netherlands, Poland, Bohemia, Hungary, wherever possible, and - to protect them. The precarious attempt was really made. Ursinus and Zanchius (a Calvinist-minded preacher from Strasbourg) were in charge of the preparations. But the first attempts failed already in Switzerland because of the opposition between Zurich and Bern on the one hand, and Geneva on the other.

Another attempt was made three decades later in France, namely at the National Synod of the Calvinist Church at Tonneins in 1614, from May 2 to June 3, i.e. in the fateful year for Prussia in which its Elector John Sigismund converted to the Reformed Church. Here it was decided, sanguinely enough, to unite the reformed churches by a Protestant confession and to bring them into good agreement. Above all, Great Britain was to be drawn into the means and placed at the head.

Zeeland was designated as the meeting of the deputies of all countries. Disputations were not to be permitted, all polemics were to remain silent. All differences of the reformed churches in England, Scotland, France, the Netherlands, Switzerland, the Palatinate, etc. were to be recorded on a table, and from this, with the surrender of all points of contention, the common consensus (agreement, unanimity) for the purpose of the union was to be extracted! Also the doctrine of free will, of predestination, of the perseverance of the faithful should not be emphasized, because these articles are not necessary for salvation! The decision was to be crowned by a common celebration of the Lord's Supper as a seal of union. Only then were the Lutherans to be invited to a second conference after year and day, when the reformed union had been consolidated. What an honor, then, was intended for the Lutherans, that they should finally get something from the lumps that fell from the rich tables of the reformed gentlemen! It was proposed to use the Sendomir settlement \*) of 1570 as a basis for the union with the Lutherans.

\*) Many Lutherans, Reformed and Bohemian brethren had gone to Poland. In order to settle the mutual disputes, these three parties, the so-called Protestant dissidents, concluded a settlement at Sendomir in 1570, and established, with retention of the confessions, but in any case to release all points of dispute as non-essential. "It could happen," it says, "that many churches could be found among the Lutherans who, for the sake of peace, no longer wanted to insist on their ubiquity (omnipresence of Christ), and

voluntarily leave that to each party." In short, the Synod of Tonneins also hoped to unite the German Reformation with the Swiss-French-English one, and the conclusion of the alliance was to be that the allies, the second time as well as the first, would come under the wing of English majesty to place themselves under this protection. So, too, for the crowning of the whole, for the seal of the general union, a common communion was to take place to seal the great union. In short, all Protestant churches were to be satisfied with the general, with the common, and to put all differences, everything that characterized and marked the individual communities in Christ, all firm, cohesive peculiarity, all special gifts, into the background, in order to - preserve unity! Finally, a reconciliation with Rome should be attempted. But this French alliance, conceived at Tonneins, came as little to fruition as the English one, which was issued by Richmond and Windsor to the German church. Both could be considered as a sign that still some discipline had remained, which preserved from such - dizziness. Only in our days, in which we have come a good deal closer to the last day and the general confusion preceding it, has such a thing become possible.

Instead of this sanguine unity, which is hardly to be expected on earth, the Reformed Church should at first only be divided even more by the doctrine of unconditional election by grace than by the doctrine of the Lord's Supper.

In the Netherlands, the Arminians had emerged. They were so named after their founder and leader Jac. Arminius. He was born in 1560 at Oudewater in South Holland, studied at Marburg, Leiden, Basel and Geneva, became preacher at Amsterdam in 1588 and professor at Leiden in 1603. When he wanted to refute a book published in Delft against Calvin's doctrine of predestination, he himself became convinced that the common doctrine of predestination of the majority of the Reformed churches was unfounded and unscriptural. Having become a professor in Leiden, he now considered it his duty to publicly speak out and testify against Calvin's teaching. This alone brought him into conflict with his fierce colleague, Franz Gomarus. Those of the latter were called Gomarists, those of Arminius Arminians. The latter pronounced their doctrine in five points: 1.

a rather Lutheran-sounding common confession of faith. "In the heil. Supper, the essential presence of Christ is not merely signified, but His body and blood are spiritually presented to the 'partakers!'"

God's conclusion is conditional, and God alone saves those who believe. 2. Christ died for all men. It depends on the people to accept the grace or not. 4. grace does not work irresistibly, neither before, nor at, nor after conversion.

(5) Believers can persevere, but it is not necessarily true that they cannot lose their faith. - Calvin had taught the opposite of all this. Arminius died in 1609. His follower and successor in office, Conrad Vorstius, continued the dispute in alliance with Simon Episcopius, but they even mixed in Socinian errors (according to which the divinity of Christ is denied). Since they petitioned the States General in 1610 and 1617, complaining and asking that they be allowed to teach those five propositions, they received the name Remonstrants. They were condemned at the Synod of Dordrecht (1618-1619); but this famous reformed synod, at which deputies from England, the Palatinate, Hesse, Switzerland, Geneva, Bremen, Emden, and also Brandenburg appeared, pushed the Calvinist particular choice of grace to the extreme. As a result of these resolutions, the Reformed were torn apart and became very hostile to one another. The meetings of the Remonstrants were forbidden, and more than 200 of their teachers and preachers were deposed, many others were also removed from secular offices, and all were expelled from the country! This cannot be overlooked! The Synod of Dordrecht had also explicitly confirmed the Heidelberg Catechism.

The French Reformed Church, which had hardly held out the prospect of the greatest breadth in terms of doctrine, now had to decide to contradict itself from sentence to sentence, and expressly acceded to the decisions of Dordrecht in the synod held at Alais from Oct. 1 to Dec. 2, 1626. In Switzerland, the division over general and partial grace was now spread through all classes of people, until finally, in opposition to the Lutheran *Formula Concordiae*, the doctrine that God does not want to give grace to all people won among the Reformed, namely through the Reformed confession: the *Formula Consensus*, which was established by Heidegger in Zurich in 1675. Since, however, the doctrine of universal grace attempted to break through again in many cases, it was never possible for a universal reformed church to come about in the reformed church, as had been desired earlier.

The German differentiated reformed churches - in the Palatinate, Hesse, Anhalt, Brandenburg - tried, however, to preserve their German independence and their special idiosyncrasy by contradicting the dogmatic (expressed as doctrine) special grace, partly by tacitly withdrawing from it, which is not sincere, and partly by following the doctrine of the Concordia formula.

The first step was to approach the general grace that had been pronounced. In the *Confessio Sigismundii* or *Marchica* of 1614, which was ordered in Brandenburg to the electoral Reformed co-religionists, and which received symbolic prestige as a special confession, the Calvinist doctrine of predestination is not pronounced, but it does happen in regard to the other peculiarly Reformed doctrines in the Calvinist version, and in this the attendance of the strictly Lutheran University of Wittenberg was forbidden, also the assertion of the symbolic prestige of the Concordia formula was forbidden!

(To be continued.)

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### **St. Peter's prison and martyrdom.**

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While St. Peter stayed in Rome, the Samaritan sorcerer Simon, of whom we read in Acts 13:18-24, returned to Rome. 13,18-24, came to Rome again, where it was not difficult for him to ingratiate himself with the previous favor and friendship of the emperor Nero. In the meantime, however, the reputation of the apostles St. Peter and St. Paul had risen higher and higher in Rome, the light of the gospel had enlightened more and more souls through their efforts, and so Simon, full of bitter anger, now saw that he would not be able to accomplish anything further with his false teachings and dazzling works. Therefore, with the permission of the emperor, he called the inhabitants of Rome together for a meeting, in which he held a brilliant speech before them. First, he complained angrily about the changeable mind of the Romans, who had been simple-minded enough to leave him and follow Peter, and pointed out that they were no longer worthy of his sight and protection. Then he pointed out that he had been insulted too much by the wretched Galileans, as he called the apostles and the Christians, and that his divine dignity had been touched too much for him to bear it any longer. Therefore," he concluded, "I will leave you to your fate and leave you without my protection; I will command the angels to carry me on their hands before your eyes, and I will ascend to the Father in heaven, where I will enjoy heavenly rest, and from where I will send down upon you the severest punishments, because you have disobeyed my words. And he appointed a day and the place in which such things should take place. When the appointed day had come, Simon and the whole crowd of the people appeared on the high Capitol! Simon, who was adorned with a laurel wreath, rose up on the outermost rock, threw himself down, moved his limbs and began to fly higher and higher. The crowded people watched him in amazement and devotion and loudly praised the divine power of Simon. But Nero, who was present at the same time, was full of joy and said to St. Peter and St. Paul: "This one alone is a divine man, but you are impostors and deceivers! Then Peter said to

Paulo: Paule, lift up the head and see. When he had lifted up his head and seen Simon flying, he said to Petro: "Peter, why are you hesitating? Finish what you have begun, for the Lord is already calling us. Then Peter, praying in the presence of all, said: "Lord Jesus Christ, show your power and do not let this people, who are called to believe in you, be deceived by these vain arts. Let not this man accomplish what he has set before him, lest he throw the rock of offense and the stone of stumbling here among those who have believed in thee, but cast him down, O Lord, that he may know alive that he is powerless against thy might! When he had

prayed thus, he said again, "Angels of Satan, you who carry him in the air, I command and charge you by our Lord Jesus Christ that you carry him no further, but let him fall. Immediately they let him fall, the wings with which he had equipped himself slackened and failed, and Simon fell from the skies to the ground, so that his bones were miserably crushed. The sorcerer, who was still alive, was taken to nearby Aricia, where he breathed his last the next day in great agony and pain. When the assembled crowd proclaimed persistently: "Great is the God who is proclaimed to us by Petro," St. Peter climbed to an elevated place, commanded silence with a wave of his hand and preached from Moses and the prophets that our Lord Jesus Christ is God, who existed before all time. He then cast out several devils from people and healed many other sick people, and then left the crowd that had gathered in great numbers.

When Nero learned of Simon's death, he deeply lamented that he had been deprived of a man who had been so useful to him and the state, and he was enraged against Petrum and Paulum, so that he intended to have them killed. In addition, through Petrum, two of the women with whom the emperor was in love, whom he had loved before others, had converted to the faith in Christ and had begun a chaste life from the beginning, which caused the dissolute emperor to become deeply angry. He therefore gave orders to Paulinus that he should have Petrum and Paulum arrested. He had them arrested and placed in the Mamertine prison in the depths of the castle of the capital. There he handed them over to the care of the two tribunes Processus and Martinianus. Here, where the two apostles were facing a cruel death at any moment, they lived out their days with prayer and supplication, in all confident confidence, patience and godliness, and did not cease to preach the gospel to the prisoners and others who adhered to them. Thus it happened that those two tribunes were also converted to Christ through the preaching of the apostles and baptized from a fountain that burst forth from the depths of the dungeon. Without fearing the revenge of the emperor, they untied the apostles and let them go free from the prison.

Prisons go. When Nero had returned from Achaia and had entered Rome with splendid triumph, he now thought and was determined to have the two apostles sacrificed to his cruelty and vengeance. In the meantime, while the execution of such a death was approaching every day, the Christians at Rome were pressing Petrum with pleas that he might escape and remain longer for the salvation and service of the church, since their lives depended on him. St. Peter resolutely opposed this request, pointing out that he owed his Lord fidelity and constancy even unto death, and was not afraid to suffer for Christ's sake, just as he himself had so often exhorted them to the same constancy. But since the brothers did not cease, he was finally overcome by their tears and pleas, so that he consented to their request. And the next night the guardians released him. Later, when Peter and Paul had already suffered death, it was announced to Paulinus that the two tribunes had been converted to their faith by the Galileans. He therefore had them brought before him, and since it turned out that they were Christians, the heads of Processus and Martinianus were cut off by order of Nero.

After St. Peter had prayed frequently with the brothers and bid them farewell, he went beyond the walls of the prison and began his journey alone by the light of the stars. When he came to the gate of the city, he saw Christ approaching and fell down before him, saying, "Lord, where are you going? Christ answered: I have come to Rome to be killed another time. Peter asked, "So you have come to suffer on the cross? Christ answered, "You said it. Then Peter perceived that this was said of his suffering in death, that Christ should suffer in and with him; and he said, I will therefore go back, and be myself crucified. And when he had said this, Christ disappeared before his eyes. Immediately Peter went back to the city with a joyful mind, devoted to the will of God.

While St. Peter was reporting to the brothers what had happened, an imperial guard approached, captured him again and brought him before Agrippa, the prefect of the city. The latter spoke to the apostle in an angry mood: "So you are the one who seeks to make a name for yourself among the rabble.

and the women whom you separate from the marriage bed of men? The apostle replied: I seek my glory only in the cross of my Lord! The prefect, however, became more and more angry and sentenced Peter, as a foreigner, to crucifixion after prior scourging, and Paul, as a Roman citizen, to beheading. And Nero confirmed such a sentence.

(In the "Denkwürdigkeiten St. Petri und Pauli" mentioned several times, it is said that Nero at the same time fought against many other Christians.

and issue the death sentence. Only Clement, as a relative of the emperor,

was spared, but among others also Herodio

and Olympas have been killed).

While Jews and Gentiles rejoiced at such a judgment, the hearts of the faithful were deeply and violently shaken by it. And there was a gathering of the people, so that the streets could not contain the people of both sexes and all ages, and they cried out with a loud voice: Why should Peter die? What crime has he committed? What harm has he done to the city? It is wrong to put an innocent man to death.

and we must fear that Christ will command to avenge the death of such a man and to destroy all of us together! But St. Peter calmed the minds of the people so that they would not rage against the prince, and said to them: Ye men of Rome, who believe in Christ, and put your hope in him alone, remember his patience, and forget not his consolation. How many great signs have you seen through me. Wait therefore until he comes to repay each one according to his works. But the things which ye see done in me were told me before by the Lord, that the disciple is not above his master, neither the servant above his lord. And he has hastened these things upon me, that I might now be stripped of the flesh, to be with the Lord.

to be. But why do I hesitate to go to the cross? May the adversaries accept my body, I will cling to the Lord with my spirit!

When St. Peter had greeted the brothers and especially taken leave of St. Paul, he was brought out of prison to be led to the place of judgment. And they led him to the top of the hill of Janiculus to crucify him there. And when they were come to the place where the cross was set up, Peter stood by it, and said, Welcome, thou precious cross, the Lord's sign of victory, and the salvation of the nations: by thee is the way opened unto us unto the gates of heaven. Thou, which I have seen dripping with the blood of the Most Holy, become my salvation today, when I am under. Then he turned (as Hegesippus, Chrysostom, Origen, Jerome, Prudentius, Nicephorus and others testify) to the servants of the court and said: "Because my Lord descended from heaven to earth, he died on the upright cross.

But I, whom he has called from earth to heaven, must bear my cross.

with my head pointing to the earth and my feet pointing to heaven. Therefore, since I am not worthy to hang on the cross in the same way as my Lord, I ask you to turn my cross around and crucify me so that my head is lowered to the earth. And it was done so. And the people were filled with rage, and thought to kill Nero and the prefect, and to deliver the apostle. But he had them, that they should not hinder his death. The

But the Lord, as Hegesippus and Linus say, opened the eyes of those who were weeping there, and they saw angels standing by the cross, with crowns of roses and lilies, presenting to Petro a book of Christ, from which he read the words he spoke. And he

began to speak to the people from the cross, saying, "O inexpressible, profound mystery of the cross, the bond of love that never breaks! This is the wood of life, to which the Lord Jesus lifts up all things. This is the wood of life, on which the body of our Lord and Savior was killed, but in it death was killed at the same time and all the world was redeemed from the bonds of eternal death. O incomparable grace and unchanging love of the cross. Therefore I thank you, Lord Jesus, Son of the living God, not only with my mouth and heart, but with my spirit, with which I love you, with which I call to you, with which I see you and hold you. You are everything to me in everything. I follow you, but like you, hanging upright on the cross, I did not undertake: For thou art always upright, exalted, and high; but we are sons of Adam, who bowed his head to the earth, and whose fall is signified by the manner in which the human race is begotten; for we are so born that we are cast down inclined to the earth. In the same way, the situation is also changed, so that the world is not suitable for the

The right holds what the left is. You Lord are everything to me, and I have nothing else but you alone, who are the beloved and true Son of God, to whom, together with the Father and the Holy Spirit, is honor and glory forever and ever. And when all the people said "Amen" with a loud voice, he gave thanks to God, commanded the faithful to his protection, and, dripping with blood, breathed out his spirit.

### **To the ecclesiastical chronicle.**

**The Norwegian Lutheran Church in America.** Until now, the zealous Norwegian Lutheran pastor Raßmussen in Lisbou, Ill., along with a few like-minded pastors, stood alone apart from the orthodox Norwegian Lutheran synod of the Northwest. All steps taken until recently to heal this church schism were fruitless; indeed, instead of closing, the dangerous rift seemed only to widen more and more. But praise be to God, according to news received, we can bring our readers the cheerful tidings that the schism, by God's grace, has at last been thoroughly healed. Pastor Raßmussen, along with Pastor Fjeld, attended the recently held meeting of the aforementioned synod at the invitation received. On this occasion, the causes of separation were discussed in a brotherly manner and as a result, a complete agreement based on truth was reached. In this time of discord, in which Satan's doings and men's sightedness have only caused the church to become more and more dis-

If the church is torn and torn asunder, it is indeed extremely comforting and refreshing to hear of a work of unification, such as our Norwegian brethren have succeeded in so gloriously. May God continue to heal the many fractures of his orthodox Zion, indeed of all his most precious Christianity, and thus put to shame the cunning plots of the evil enemy against Christ's Church.

### **Ecclesiastical message.**

After Mr. Pastor F. Ruhland, hitherto pastor of the Lutheran congregation at Oshkosh, Wisc. has received and accepted a regular appointment from the Lutheran St. Michael's congregation at Wolcottsville, Niagara Co, has received and accepted the same by the undersigned on behalf of our honorable District President, Mr. Pastor Keyl on the 3rd Sunday after Trinity (July 6, 1862), under the assistance of Mr. Pastor L. Dulitz, and was thereby committed to our entire symbolic books.

May the Lord also give this shepherd of his flock to preach his word with a joyful opening of the mouth and with many blessings.  
Hugo Hanser.

Address: kev. IV

^oleottLville, Nraguru 6o., N.

### **Church consecration.**

On the 2nd Sunday after Trin. the St. John's congregation at Adrian, Mich. had the joy of dedicating their new church to the service of the Triune God. About 200 guests, among them several out-of-town congregational singing choirs, had assembled on an Ertra railroad train from Detroit and Monroe. After the ceremonial departure from the old church and entry into the new one, the service was opened with the consecration prayer by Rev. Trautmann, the sermon on the epistle on the day of the consecration was preached by Rev. Hügli; in the afternoon, the undersigned preached in English on 1 John 5:7; in the evening, Rev. Hattstädt preached a sermon on missions, and at the closing celebration of the happy church festival, on Monday morning, Rev. Spcckhard preached on 1 Petr. 2,4 5.

Since the undersigned had drawn the plans for the new church, the dear Adrian congregation wanted him to be present at the consecration, and so it happened that he was appointed to make this announcement. He was not only to announce the consecration of the church in general and to announce the satisfaction and great joy of the Adrian congregation because of their new church, faithfully built according to the drawings, to all their sister congregations in the country, who will certainly rejoice with the happy ones, remembering the sayings: Rom. 12, 15 and 1 Cor. 12, 26; but at the same time the undersigned should also call the attention of all congregations to the fact that if they want to build churches, and are anxious to have beautiful churches that serve the edification, and do not want to be punished with subsequent repentance because of all kinds of so frequently occurring errors in the furnishing and style of the churches, they would do well if they built according to the principles according to which the Adrian congregation has built. What these principles are, cannot be given here in detail; the reader must

However, in numbers **17, 18** and 19 of the 16th volume of the "Lutheran", there is an essay with the title: "The best way to establish our churches," to which reference is made herewith. M. Stephan.

**The Soldiers' Prayer Booklet**, which was announced in the last issue, is ready to be sent. In order to arouse a greater desire for it, we are producing the table of contents:

The prayer of the Lord. The lying Christian faith. Prayer when the soldier lies down or looks. General prayer of a soldier. Another one. Morning prayer. Another. Morning song. Evening prayer. Another. Evensong. Prayer for hearty courage. Prayer on the guard post. Prayer before the battle. Sighs during the battle. Prayer after a victorious battle. Prayer of a wounded man. Prayer in great pain. Prayer before surgery. Prayer in sickness. Prayer of thanksgiving and repentance after salvation from some danger. Prayer of Christian soldiers to speak in community. Prayer of a soldier for his relatives at home. Prayer of relatives at home for the soldier in the field. Prayer in fear of death. Our God is a stronghold. Three short prayers in fear of death. Death song. Prayer for peace. The little litany.

The printers Aug Wiebusch and Son, who have printed the booklet at their own expense without any intention of profit, give the preachers, who presumably come into direct or indirect contact with soldiers, the opportunity to send a copy, and such preachers are requested to make this known to the publishers. If the distribution of the prayer booklet to soldiers has to be done mostly free of charge, perhaps here and there wealthier persons can be found who, if asked, will pay the amount for a certain number of copies. - The publishers will take care of the mailings to the soldiers, and are only asked for the exact address.

### **Songs for mission and bible festivals.**

Compiled and edited by a Lutheran.

#### **Published by Aug. Wiebusch u. Sohn.**

Price 5 Cts. v. Exemxl. and 40 EtS. p. Dtzd.

The entire proceeds are intended by the publishers for the Mhsions- casse. - Those congregations where mission and Bible festivals are celebrated may want to send in their orders for the above songs in time.



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## Receipt and thanks.

### For the proseminar in Germany:

received from Mr. Past. Zucker in Oswego, Ill. \$1.00.

C. F. W. Walther.'

### For Mr. Pastor Sommer:

received the sum collected by Pastor Steinbach in the Northern Tisirictssynctc assembled at Watertown of "38.75.

E. F. W. Walther.

### For Mission in California:

received from the parish pastor P. Einch's in Lithopolis "9.00. C. F. W. Walther.

### For poor students:

On Hcrrn Chr. Schilling's infant baptism collected by Mr. Past. Wunderlich \$2,M; on Mr. W. Kotts infant baptism \$2.50.

C. F. W. Walther.

For the proseminar in Steeden received from Hcrrn Pastor Brackhage \$1.00, from Mr. Joh. Grieve \$1.00, for travel expenses from Mr. C. Griefe \$10.00, Collecte of the congregation in Lancaster, O. \$58.65 CtS.

C. F. W. Walther.

### For pastor summer

received from Mr. Johann William 50 CtS.; from Mr. Past. H. Hanser 50 CtS.

C. F. W. Walther.

## Cool down:

### To pay off the debt of Concordia - College in ! St. Lou^s:

! From the Gem. of Mr. Pastor Heincmann, Trete,  
Will Co, Ill

\$7.50

By Mr. Bergmann in New York-

- - 7,11 " Past. Hattstädt, Monroe, Mich. 1.00

Gift from Wittwe Kunz, St. Lonis, Mo.

20.00 From Mrs. E. Brauns, Chicago, Ill. 1.00

"" Pastor Miracle, Chicago, Ill. 1.00

,, " Christine Steinmeier, St. Louis, Mo. - - 1.00

### To the Synodal-Casse Westl. Districts:

By Mr. Past. Sugar, Oswego, Ill. 2,00

,, " Popp, Wariaw, Hancock Co., Ill.-- 1.00 " the Gem. drn. Pst. Birkmann, Waterloo, Ill. 2.25 ,, Hrn. Past. Dörmann, Augusto, St. Charles Co., Mo. 1,00

,, Hrn. Past. Hcinemaun, Crete, Will Co., Ill. - - 1.00 From Immanuels District in St. Louis, Mo. 11.15

,, Trinity District, ,, " 10,70

By Past. Claus, New Bremen, Mo. 1,00

### To the Collcge Unterbaltskasse:

From the Gem. of Mr. Past. F. Schaller, Red Bud, Randolph Co , Ill. 6.00

From TrinityS District in St. Louis, Mo. .... 11.00 " Immanuels District in " " ..... 11,00

### For the general presiding officer:

From the Kreuzgemeinde of Mr. Past. Holls, St.

Clair Co, Ill 5,00

" of the ZionSacmeinde of Mr. Past. Wolff, leffcr- sonCo., Mo. 2,25

### For Mrs. Wittwe Biewend:

4,40

From the comm. of Mr. Past. Baumgart, Elkhorn Prairie, Ill.

"of the Gem. of Mr. Past. Miracle, Chicago, Ill. 7.70

### To the Synodal Missions-Casse:

By Mr. H. Past. Davivder, Freedom, Mich. ---> 1,00 " the community of Mr. Past. Gotsch, Mempbis, Tenn. 7.10 ,, ,, , " " " F. Schaller, Red Bud, Randolph Co., Ill. 8.50

From the DreicinigkeitS Tiftricl in St. Louis, Mo. .... 2,55

### For college construction in Fort Wayne:

By Mr. Past. Biltz, Lafavctte Co., Mo.: Heindr. Röpc \$2,50c., Heindr. Bruns \$2,00, H. D. Brunö and J. Wolters G \$1,50c., H. Flander- meyer, G. O- Frerking, Ph. Flandermcyer, H. Stünkel, C. Stünkel, H. Kammeier G \$1 00, F. Stürmer, H. Eggers and F. Dedecke<K 50c. 15.00 From the comm. of Hrn. Past. Dörmann, Augusts,

St. Charles Co, Mon. 4.50

Ed. Noschke.

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## For the Lutheran have paid:

### The 16 vintage:

The gentlemen: Past. J. Best 3 Er., Rothe, Past. J. Biltz, Neubrrger, M. Bauer, Past. E. J. M. Wege 6 Er., F. Dreger, C. Dreger, G. Meister, I, N. Raithel.

### The 17th year:

D'e Herren: P. Wendler, Pohlmann, H. Bode, F. Schachameyer, Past. Engelder 10 Er. M. Eberhardt Past. C. Spielmann, W. Lange 50c., E. Wesselt 50c., F. Smn- kel, Past. J. Biltz. H. Blume, H. Gräve 50c., J. Diersen, H. Honig, M. Rohm, M. Bauer, F. Dreger, C. Dreger, A. Schlitt, H. Grnpe 50c., J. Häberle, J. Beckmann, Past. H. Warnke.

### The 18th year:

The men: F. Ellerbusch. Ncidenberger, W. Frege, F. Frege, J. H. Knollhoff, C. Weyhe, C. Müller, Past. A. Mcnnicke. Poblmann, H. Schier, H. Bode, F. Schach"- meyer, C. Wegencr, Past. J. H. Dörmann 6 Er., M. Eberhardt, Wittmann, Past. E. Spirlmann, Klitti", F. Stünkel, G. Trcntlage, H. Kemper, Dr. Kümel, F. Feiertag, W. Lohmann, S Hartmann, G. Kricke, W. Gudert, H^ Dufenborst, G. Bartelt, E. Koschmieder, F. Tbosin, J. Pürknrc. H. Wiese, C. Pagel 50c., Past. F. Srembach \$1.78, H. Blume, W. Siefger 50c., H. Gräve 50c. C. Gallmeier, C. Lepper, H. Hormann, F. Sost, Past. E. Hüsemann, H. Bogk, F. Böbrig, Wedepohl, Sommer, C. Samse, H. Erk, F. J. Günther, D. Beisel, J. Wiedmann, H. Loßncr, G. Tilp, G. Damm, P. Bruch, C. Birrosch, W- Dumstrey, Past. G. Tb- Gotsch \$1.50, R. Mießler, H. Grupe, C. Grupe, J. Wagner, J. Bcbm, J. Iüren.Ä)c., Past. H. G. Holm, Past. H. Warnke, A. Merlan, E. Neuner, C. Donclos, M. Hemmeter, C. Nuhl, J. Winkler 50c., M. Puckel 5">c.

Furthermore: Christine Krrtscher and Mrs. Schwaninger

### The 19th year:

The gentlemen: Past. H. G. Holm, Z. Wagner 50c., Past. H. Steger, H. Loßner 50c., Sommer 50c., W. Siefger 50c., W. Frege, F. Ellerbusch.

M.C.Barthel.

Changed address:

8. K08MM, I^edrsr, NovtoUo,

Oo., ^Vis.

## Cash Report

of the undersigned, on the success of the Synodal Masses since the last general assembly in October 1860 until the end of May 1861.

The report for this period of seven months can already be found in No. 21, Year 17, but at **that time it** could only be given at all, and herewith appears dutifully in more detail.

### Intake

for the general synodal treasury:

<b>From the</b>	middle district	837.01	
"	„ north. „	403,38	
""	east	"	212.30
""	west	"	796.39
			2249,08

### For the two educational institutions

in St. Louis and Fort Wayne, especially to Lhrererhaltm r			
Out of themittl	. district	293.31	
"" north	"	191.09	
"" east.	"	159,14	
"" west	"	588.13	
			1231,67

Don the Committee for printed matter by  
Mr. Agent Barthel delivered from the  
Lutheran-Casse:

To be paid for printed matter	819.20	
To be used for teacher salaries	530.80 "	1350,00

### For the general presiding officer.

From the mid-term district	179.94	
"" North "	41,00	
"" east "	68.75	
"" west "	19,95	
		309,64

### For Prof. Biewend.

From the median District	36.24	
"" north "	5	,00
"" eastern	"	44,00
"" west	"	20.53
		105,77
Too little revenue on May 19, 1861	740	.75

in sum \$ 5986.91

### AuSga-e

for the general synodal treasury: salary to the general agent Mr. M. C. Barthel beginning on Jan. 1, 1861 for 5 months until the end of

May	250.00	
Loss of forfeited banknotes, bills of exchange, and postal stamps	S	29.79

### For the two educational institutions

in St. Louis and Fort Wayne:			
Teaching salary in St. Louis until end of May--	2270.19 "	"FortWayne, "April--	754.21 salary to superintendent Mr. Reinke, from Octbr. 10, 1860 to May 10, 1861
months	105.00		
Maintenance costs for Concordia College in >st. Louis to end of April 1861, mobi- lirn, internal and external improvements, road construction and the like	1031.79		
To the printing house, paid by the Committee for Printed Matter, from the surplus delivered from the Lutheran treasury -1350---		819.20	
			4980,39

For the general presiding officer: salary of Mr. Präses Past. Wyneken until the end of April

Handed to travel	52,50		
			458,48

### For Prof. Biewend

administered until the end of May 1861	268,25	
--	--------	--

Total Edition - 5986.91 Ferdinand Böhlau, Cassirer of the General Synod.

## Cash Report

of the undersigned, about the success of the synodal treasuries from May 1861 to 31st of May 1862 and their present state.

### Intake

for the general synodal treasury:

<b>From the</b>	Middle District	2461.53	
"" north	"	316.04	
"" east	"	69,10	
"" west	"	684.73	
			3534,40

Me an outdoor stand, paid by the parish in St. Louis 50.00

ls of exchange - - - 26.76

76.76

### For the two teaching institutions in St. Louis and Fort Wayne, especially **to** teachers kept:

"Us the middle district 366,72  
"" north " 601.24  
"" east " 280,39  
" west " 759.79

2008,14

From the Association for Church Purposes, in Inspection Verven, Hanover, for the Lutheran Seminary of the Missouri Synod at Gt. Louis by Mr. Pastor Nollau here, Crt.Lhrl.50 36.81

Surplus of a settlement by Mr. Pastor F. Sievers 5,00

Bon der Committee für Drucksachen, durch Herr Agent Barthel abgeliefert aus der Lutheraner Casse:

To pay for printed matter 2308.25 To use for teacher salaries-1276.32 Loan from a treasury administered by the undersigned in >860 for a special purpose 889.35

6523,87

### For the general presiding officer:

**From** themittl . district 373.06  
,, " north " 109.02  
,,,östl :  
"" west " 56,97  
" 35,90

574,95

### For Prof. Biewend:

From the middle district 115.82  
"" nörvl. " 27,28  
""eastern " 14,00  
"" west " 19.58

176,68

Total revenue - 10886,66

### Output

for the general Synodalcasse r salary to the general agent Hrnn. M. C. Barthel, from May 31, 1861 to May 31, 1862 600.00

Salary of Mr. Rector Gönner, dismissed since June 1, 1861 225.00

Expenses in moving the institutions from St. Louis to Fort Wayne, during the summer 1861 301.12

Advance for the trip home of Indiana sophomore Ph. Gruit 35.00

House renthr various in Fort Wayne- - - 290.10 Loss of bank bills, exchange fees, postage stamps. 32,96  
1484,18

### For the two educational institutions

in St. Louis and Fort Wayne:

Teacher salaries in St. Louis through end of May 1862 1515.05

Teacher's days at Fort Wayne to end of May 1862 3047.99

Maintenance costs of the institution in St. Louis 198.73 "" in Fort Wayne 139.24

Assecurancy for college building in St. Louis--- 123.75

Salary to the caretaker, Mr. Reinke, from May 10, 1861 to May 10, 1862 - - IM.00 To the printer, paid by the Committee for Printed Matter, from the surplus delivered from the Lutheraner Casse 2308.25 - 2109.10

7313,86

### For the general presiding officer:

Salary of Mr. Präses Pastor Wyneken 691.62 Reserved for travel until May 31, 1862- - - 105.50 797.12

### For Prof. Biewend

Administered refusively by31. May 1862--351 .60

Debt in previous report 740.75

Balance at May 31, 1862, in favor of the Committee for Printed Matter, which is still at its disposal 199.15

Total output - 10886,66

From this it can be seen that you owe the above Caffen -889.35, which, if at all possible, should be reimbursed quite soon, since the honorable Synod already a year ago".

in Altenburg, Perry Co., Mo., had decided to have the Cassirer propose another desired use of this sum. - Furthermore, as of May 31, 1862, more than 4450 salaries are still unpaid and consequently approximately Pt350 less has been collected than was necessary to cover the expenses, to which I would like to draw the attention of the dear congregations of our synodal association. -Follows now another

### Recap

of all income" with the sum of expenditures from October 1860 to May 31, 1862, from which it can be seen how each of the Lassen's has met or failed to meet the requirements, and how one has supplemented the other.

### General Synodal Fund.

AuSmittl. distr. May19.1861837 .01  
.....31.18622464.533301 ,54  
" north "" 19.1861403 ,38  
.....31.1862316.04719 ,42  
" " east "" 19.1861212. 30  
.....31.186269.10281 ,40  
" west "" 19.1861796 ,39  
.....31. 1862684.731481 ,12  
Miscellaneous 50 - and 26.76 76.76

Revenue 5860.24  
Issue 1763.97

### Both teaching institutions:

From middle district May 19,1861 293.31  
.....31. 1862366.72660 ,03  
" north "" 19.1861 191,09  
.....31. 1862601.24792 ,33  
" east "" 19. 1861159,14

""""31.1862^ML9439,5g  
 " west "" 19. 1861588,13  
 """" 31.1862 759 79 1347,92  
 Miscellaneous 36.81 and 5 - 41.81  
 Lutheran-Casse, May 19.1861 1350,00  
 Loan 889.35

„ 31. 1862 3584,57 4934,57  
 Revenue 9105.54 Expenditure 12294.25

### General Pres:

From middle district May 19,1861 179.94  
 „ 31. 1862 373,06 553,99  
 " north " „ 19.1861 41,00  
 " „ / „ 31. 1862 109,02 159,92  
 " east " „ 19. 1861 68,75  
 „ 31. 1862 56,97 125,72  
 " west " „ 19. 1861 19,95  
 // „ 31. 1862 35,90 55,85  
 Revenue 884.59  
 Output 1255.60

For Prof. Biewend:

From middle district May 19. 1861 36,24  
 """" 31. 1862 115,82 152,96  
 " north "" 19. 1861 5,00  
 """" 31. 1862 27,28 32,28  
 " east "" 19. 1861 44,00  
 " " "" 31.1862 14,00 58,9«  
 " west "" 19. 1861 20.53  
 """" 31. 1862 19,58 40,11

Revenue 282.45

Auögabc 619.85 Ferdinand Böhlau, Cassirer of the General Synod.

Synod Mission Coffee.

Stock on May 19, 1861 157.40

From the Middle Distr. to May31 , 1862273 ,19  
 "" north "" " ,,, 212.59  
 "" east. """"432,16  
 "" westl. """"630.00 1247.94  
 Repayment of Mr. Past. Löhe 300,00  
 For land sold 2c. 39,00

Revenue 1744.34  
 Output 1379.35

Stock on 31 May 1862 - 364.99

Ferdinand Böhlau, Cassirer of the Synodal Missions Commission.

These reports should appear in the Lntheraner itself to save the cost of an extra sheet, but that you happen w late after the first of June is due to the previous lack of space.

## Volume 18, St. Louis, Monday, August 6, 1862, No. 26.

(Sent in by C. A. Mennicke.)

### In what is Methodism wrong?

This question was put to me by a Methodist preacher, Mr. Kammermeyer, which I was to answer in a public disputation. I gladly accepted such an invitation and immediately wrote to Mr. K. that I was ready to prove, from the unmistakable word of God, that Methodism is not only wrong but also dangerous to the soul and that it overturns the fundamental articles of Christian doctrine. In the presence of his listeners, Mr. K. was already triumphant over the challenged man; and since he claimed to have already won three times the victory over Lutheran pastors in public disputation, he could not fail, according to Methodist imagination, to also hope to flood the Lutheran pastor at Rock Island with the streams of his Methodist wisdom. These currents rushed on in different directions until the day of the disputation, where their course was suddenly hindered by God's word and, as I hope to God, will remain hindered at least in my field of work.

After a large number of people had gathered, the aforementioned Mr. K. had also appeared and a committee had been chosen, the disputation began in a church that Mr. K. had previously designated for this purpose. It was not my intention to ridicule the Methodist pastor, as he had intended me to do, but to prove to him and to all the listeners that

Methodism is wrong according to God's Word. Accordingly, I had established the following propositions:")

Methodism is false and dangerous to the soul.

I. Because he does not grant the churches the rights they have according to God's Word.

According to God's word, every Christian congregation has the keys of the kingdom of heaven, which contain all the rights of a Christian congregation. It has the right to hold church offices, Acts 1:15-26, 6:1-6, 2 Cor 8:19, to practice church discipline, Matth 18:17-20, 1 Cor 5:1-5, 2 Cor 2:6-11, 1 Tim 5:20; even when discussing doctrine, the whole church should be together, Acts 15; all disputes among members are to be judged and settled by the church. 15; all disputes among the members are to be judged and settled by the church, 1 Cor. 6, 1-8. Matters of good order and ceremonies can only be instituted by the church and never without its approval, 1 Cor. 14, 26-40, 16, 1. 2. 2c. In short, according to God's Word, every Christian congregation has the right to govern itself. A Methodist congregation may not do so in any case. Their preachers are sent to them by the annual conference; the preacher sets the leaders of the congregation. Without even asking first, the con

Since I got to know the essence of Methodism especially through the essays against Methodism, which can be found in earlier issues of the Lutheran, it should not be surprising if I have drawn a lot from them.

The Methodist congregation is the only one that can appoint a preacher and send him to wherever it pleases. In the synods and general synods of the Methodists there are only preachers and no laymen at all; and not even all preachers, namely those who are engaged in an earthly profession in addition to the preaching ministry, are admitted to the conferences. The weekly contributions of the members flow into the general church treasury, over the use of which they have nothing to say. - Where is the dear Word of God in such a constitution? Where does it say that the bishops, the preachers, the deacons of the Methodists have more power than the other Christians? This can be proved from the Methodist church constitution, but not from the Word of God, which exalts Christians so highly. The Scriptures call believing Christians the royal priesthood, 1 Petr. 2, 5. 9. anointed ones, 1 Joh. 2, 20. 27., Christ's trusted bride and household, 2 Cor. 11, 2., Ps. 68, 13., Christ's body, in and among whom Christ dwells, 1 Cor. 12, 27., Matth. 18, 20. 23, 8 - 11., those to whom all things belong, 1 Cor. 3, 21 - 23.; The preachers, on the other hand, are their stewards, 1 Cor. 4, 1., their servants, 2 Cor. 4, 5. For the office of preaching is only an office of service and not a special state that stands in contrast to the common Christian state. So there is no difference of status among Christians, they are all one in Christ, Gal. 3, 28. and those who carry the public ministry are not priests before others, but they alone are the servants under one.

priestly people. Therefore, the holy apostle writes: "Who is Paul? Therefore the holy apostle writes: "Who is Paul? Who is Apollo? They are servants through whom you have believed.

Therefore the preacher has everything he has from the congregation, because no power comes through the office, but through faith; without faith everything comes from hell. Since the Methodists do not grant any rights to the congregations, they declare that only the bishops, preachers and deacons are the church, who have the power that Christ has given to the church. From this it is clear that the Bish. Methodist Church is permeated by a strong Roman breath. This is especially noticeable in the hierarchical constitution of their church, which is wrong according to God's Word and dangerous to the poor souls, since they are blindly led by their preachers and are obliged to follow them in all matters of conscience.

II. Because it (Methodism) leads man into self-deception, since it is taught that man can, indeed should, become inwardly and outwardly free from sins even while he is still alive, and come to the point where he can say: I sin no more.

All Methodists are telling a big lie. No man can fulfill the commandments of God perfectly. This is proven by the scriptures in the following passages: Gen. 8, 21, Ps. 143, 2, Is. 64, 6, Ps. 14, 2, 3, Gal. 3, 22, Rom. 3, 9, 10, and that even the born again can still sin and not fulfill the law of God is evident: 1. Because there is no righteous man on earth who does good and does not sin, Eccl. 7, 21, Job 14, 4, Prov. 20, 9.

2. because the law is spiritual, but those who are born again are carnal, as the Scripture says: Rom. 7, 14, Jac. 2, 10, Jac. 4, 17, 1 Cor. 4, 4.

Because even the born-again confess with Paul that they are imperfect and that nothing good dwells in their flesh; and with John: "If we say that we have no sin, we deceive ourselves, and the truth is not in us," 1 John 1:8. According to this, it is irrefutably certain that even the born-again on earth do not yet become completely sinless. But if someone says this, he is struck by the thundering word of Scripture that he is deceiving himself. If someone says this, he will be struck by the thundering word of Scripture that he is deceiving himself and that there is no truth in him.

If it were possible to put away all sin in this world, this would have to be the case above all with the holy prophets and apostles. If it were possible to put away all sin in this world, this would have to be the case above all with the holy prophets and apostles, who had a richer measure of the Holy Spirit than anyone now. They alone confess to be poor sinners without distinction, Isa. 64, 6, Jac. 3, 2, Jer. 3, 42. - Even the saints are in daily need of forgiveness of sins, therefore Christ taught us the holy Lord's Prayer. Therefore Christ taught us the holy Our Father, Ps. 32, 5. 6. Ps. 19, 13. - He who is without sin can pass the judgment of God. But what do believers pray? "Go

Do not enter into judgment with your servant, for before you no living person is righteous," Ps. 143, 2. "If you will, O Lord, reckon sin, O Lord, who will stand?" Ps. 130, 3., 1 Cor. 4, 4. The Holy Scriptures also describe the inner life of Christians as a "life of the Lord". Scripture also describes the inner life of Christians as a constant battle between the new man and the old Adam, Gal. 5, 16. 17., Rom. 7, 14 - 25. If man would be without sin, a complete victory of the spirit and a complete destruction of the flesh would have to take place. The exhortations to become more and more perfect, to pursue sanctification, Hebr. 12, 14, Eph. 4, 23, 24, would be in vain if man could become perfect, Phil. 3, 12-15, 1 Tim. 1, 15. If it were true that a man could reach perfect sinlessness in this life, then an example of this would have to be found in the Scriptures. But we search for it in vain. We do read of a man who boasted that he had no sin, saying, "I thank thee, O God, that I am not as other men," 2c., Luc. 18:11, but this man was a Pharisee, whom Christ sets up as a warning example of blind and presumptuous pride. The Methodists, however, say in their church order p. 64 that they are better than other people. Of course they are, but as the Pharisee was better than the tax collector.

It is almost a general practice among Methodists to try to persuade people that as long as a person still feels sin, he is not converted. In order to be truly converted, however, everyone must go to the penitential bench, where one first receives the Holy Spirit, is born again and enters into the freedom of children. There one receives the Holy Spirit, is born again and enters into the freedom of the children of God. Many deceived people believe this and consider themselves so holy after the grace they have supposedly won, or better, after they have been to the penitentiary, that they can no longer sin. God's word is then held in low esteem, and conversion is attributed to human works, to struggling in one's own strength, to leaping, shouting, groaning, 2c. Since according to God's word man has no power to gain and fight for grace, but only then the struggle and fighting can begin and really begins when man has gained grace, and must be continued until one has entered the narrow gate and has gained the goal, salvation, Luc. 13, 24., Phil. 2, 12. 13. and 3, 13 - 15. Whoever wants to fight for grace, fights against grace, as Paul teaches, Rom. 11, 6. Thus, in the establishment of one's own righteousness and one's own actions lies not only self-deception, but also the right root of Methodism.

III. because it (Methodism) deprives all baptized Christians of the inexpressible comfort in their baptism, as if it did not effect regeneration, but was only a distinguishing mark between Christians and pagans. (s, Art. XVII. of the meth. church order.)

The clear words of Scripture are denied. The clear words of the holy scripture are denied when Paul says: "God makes us blessed through the bath of regeneration," Tit. 3, 5. "As many of you as were baptized have put on Christ," Gal. 3, 27. The Savior is contradicted who made holy baptism what it is through the almighty word of His command (Matth. 25, 19.) and His promise (Ma2c. 16, 16.). He made holy baptism what it is. For did he not say to Nicodemus: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," Job 3:5. 3:5 There can be no doubt that Christ is truly speaking of baptism in this passage. Already the occasion of these words makes it clear. Christ is talking to the Pharisee Nicodemus, who was one of the order of those of whom Luc. 7, 29. 30. is reported: when the Jewish people, who heard the testimony of John the Baptist, gave glory to God in great numbers and were baptized with the baptism of John, they despised the Pharisees and scribes, the counsel of God against themselves, and did not allow themselves to be baptized by him. Since Christ had such a religious before him, who was not stubborn, but eager to learn, and therefore came to Jesus voluntarily, it is obvious what Christ means when, in order to set this man straight, he calls out to him: "Unless one is born of water and the Spirit, he cannot enter the kingdom of God. Now when Christ says that a man shall be born again of water and the Spirit, both the water and the Spirit are said to be causes of regeneration. For as it is indisputable that the Holy Spirit is an active cause of regeneration, so is the water. For just as it is indisputable that the Holy Spirit is to be considered an active cause of rebirth when Christ says that rebirth comes from the Spirit, so it is also certain that water is to be considered a cause of rebirth, that is, the instrumental cause of it, when Christ says that rebirth comes from water, for the little word "from" belongs just as much to water as to the Spirit, and rebirth is attributed to both. But

nothing else connects the two than the word of command and institution of the almighty Son of God; without this word, of course, water is bad water and no baptism, but with the word of God it is a baptism, as St. Paul says to Tito Cap. 3. 3 Furthermore Paul writes, Eph. 5, 26, that Christ has cleansed his church through the water bath in the word, by which the former again obviously refers to baptism and says of the latter that through it the Lord Jesus freed his Christians from the curse of sin and worked spiritual purity and holiness in their souls. But whoever believes that the word of God is not an empty, powerless sound or a dead, powerless sign, will not and cannot be disconcerted when he hears that baptism is also not an empty, powerless sign.



But now every Christian must believe that the words of Christ, as he himself says, are "spirit and life". Should the solemn and weighty words in which he instituted holy baptism make an exception? Should the solemn words in which he endows holy baptism make an exception? Should these words be spiritless, and thus not communicate spirit and life, but stand idle and empty, and the communication of the Holy Spirit be given over to self-made impurities? Should they leave the communication of the Holy Spirit to the self-made exercises and institutions of the work-driving Methodists? That is far away! Christ himself says: "He who believes and is baptized will be saved. If he thus ascribes salvation to baptism, he certainly also ascribes it to regeneration, without which no salvation is possible.

IV. Weiler (Methodism) completely reverses the biblical doctrine of Holy Communion. The Bible's doctrine of Holy Communion is completely inverted. (See Art. XVIII of the Meth. Church Order.).

The Methodists teach: 1. The words of Christ: "this is my body, this is my blood," must not actually be taken, but one must look for an interpretation in these words, as Luther says.

2. bread and wine alone are signs of the absent suffering of Christ.

3 They reject the oral eating and drinking of the true body and blood of Christ as unrighteous, but teach a mere spiritual eating, which is done by faith. Therefore, they do not uphold the Holy Communion according to their spirit. For this reason, they do not hold the Holy Communion in high esteem and speak of it in a completely dismissive manner.

They teach: He who has no faith receives nothing but bad bread and wine.

So the faith of the Methodists makes the Holy Communion and Sacrament. The Lord's Supper and Sacrament, not the words of the Almighty Son of God! What a sacrilegious doctrine! Why then the threat of Paul 11:27, 29: "Whosoever therefore shall eat of this bread unworthily, or drink of the cup of the Lord" (that is, without faith), is guilty of the body and blood of the Lord. He that eateth and drinketh unworthily eateth and drinketh judgment unto himself, lest he should distinguish the body of the Lord." By that Zwinglian-Calvinist heresy Christ, the mouth of truth, and also his true and almighty word, are made null and void, all the articles of our Christian faith, which are based on the word of Christ alone, are put in doubt and partly overthrown; but the poor sinners are robbed of the highest consolation and noblest treasure, namely the true body of Christ, which was sacrificed on the cross once for our sins as a sufficient payment, and therefore in the holy communion is used as a certain substitute for the body of the Lord. For this reason, it is offered to the mouth in Holy Communion as a certain pledge that one may partake of the atonement.

V. Because it (Methodism) mixes law and gospel.

VI. because it elevates human statutes to God's commandments and connects consciences to them.

VII. Because he abrogates God's commandments because of man's statutes.

The last four proofs were not discussed at all during the disputation; and since I only have quotations from the Meth. Church Order, I do not want to burden the Christian readers, who certainly already know the Methodists, with them. However, I intend to briefly report the result of the disputation in a future essay, and which horrible errors Mr. K. has pronounced, which will certainly frighten many a Methodist. Christ tells them: "They serve me in vain, because they teach such doctrines, which are nothing but the commandments of men." Matth, 15, 9.

(Sent in by Past. Brewer.) **H. Gilbert,**

Preacher of the General Synod at Birmingham, Pa., formerly a candidate in the robber house under Dr. Wichern, also wants to be knighted at "Missouri". He accuses our synod in the "Herald" that their church discipline order, according to which the third stage of admonition and exclusion from the "congregation" takes place, is a "new order, a new rule". This accusation is a whimsical piece of theological wisdom. Every Bible reader knows that this order is the very old, biblical, ancient, apostolic order. The Lord Jesus says: "tell the church; if he does not hear the church, consider him a Gentile and a tax collector. Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven." St. Apostle Paul writes to the church at Corinth, "Put away from yourselves that which is evil." And according to this order, Paul, although he is an apostle, does not want to banish the bloodsucker in Corinth without the church, but writes that this should be done "in their assembly". Paul writes to the church at Rome that the church should "depart from those who cause division and offense apart from the doctrine which they have learned." Paul writes to the church at Thessalonica that they, "the dear brethren," should put under ban, or "withdraw themselves from every brother that walketh disorderly." Christ does not say, "Tell it to the rulers of the church, to the rulers of the rulers, but tell it to the church. St. The apostle Paul does not write to the church councilors or even to the pastor at Corinth, but to the congregation: "Put him out. The Missouri Synod now keeps this order of the Lord Jesus and the holy apostles. The Missouri Synod now holds this order of the Lord Jesus and the holy apostles, this without any question oldest order, and there now comes a general synodist who is in brotherhood with new-measurement regulators, and therefore makes himself partaker of the same sin and is therefore himself a new-measurement regulator, and reproaches the Missouri Synod.

that this order is a "new rule". It is an astonishing thing about the assertion of an enlightened general synodal Lutheran! - If there had been nothing more in Gilbert's article than such an assertion, it could have been let pass without further remark; but now there are also untruths and distortions in it which must be exposed and rejected for the sake of truth. - Gilbert says: "Missouri introduces the new order that the congregation shall have the ban in their hands and exercise it themselves, not by deputies. Missouri interprets the word of the Lord: "tell the congregation" in such a way that it means that the last act of church discipline is to be carried out by the congregation itself *in corpore*; it must do it itself and may not have it done by its legal representative, the church council. A ban, as it is executed according to Mühlenberg's and our similar practice, is considered by Missouri to be an unjust ban." Where did the venerable Mr. Gilbert get this news? He evidently sucked it from his little finger and from his great hatred of Missouri, for it is not true that the Missouri Synod ever taught that a congregation should not have the ban executed by legal deputies. It is not true that it considers a ban executed by the church council to be an "unlawful" ban.\*) For a congregation has the right to transfer church discipline to the church council "as representative, i.e. commissioned deputy of the congregation". But in such a transfer we have to note the following. First of all, we consider it better, healthier, more useful, more effective, if the congregation itself exercises church discipline and does not delegate it, because the Lord Jesus and the holy apostles understood it better to delegate church discipline to the congregation. The Lord Jesus and the holy apostles understood better how to keep discipline in the congregation in a healthy and effective way than all other authors of church discipline; no one will doubt that! It has also been said that it is not prudent to place such great power in the hands of the whole congregation; but again we must allow ourselves to consider the Lord Jesus, the all-wise God, to be wiser and more prudent than the poor "maggot sack", called man, should he also be a church ruler, however wise. Secondly, we must note that such a transfer must be done in a proper way, because everything should be done properly and honestly in the Church of God. The congregations are not to be swindled into accepting a constitution, and it is to be imposed on them before they understand what it really is, before they understand what it is.

Of course, a ban that is carried out out of a preacher's private hatred because and after a member of his congregation has already renounced the congregation because of the preacher's false doctrine and practice, and which ban essence the preacher does not even publicly announce out of fear of the congregation - such a nonsensical and, moreover, secret menchling procedure is neither according to Mühlenberg's nor any other Christian order, but a sinful private offense.

They have been told clearly and unambiguously, e.g. in the case of church discipline, that it is they, the congregation, who actually have the keys "originally and directly", that the Lord Jesus first gave them, the congregation, the church "the final judgment", that the apostle Paul also demanded very seriously that this right and judgment be exercised by the individual congregation, but that a congregation could also transfer this right and this duty to a church council if such a transfer should appear desirable under special circumstances. Instead, the congregation members are usually treated like stupid dolts who do not understand anything about spiritual matters, and no further effort is made to explain to them the essence of church discipline and the actual transfer; and this is all the less the case, the sadder it often looks with the right understanding of these matters among many preachers themselves. What, for example, does Gilbert want to say to his congregation about church discipline, since he obviously does not understand anything about it himself? First he says that the sinner should be "excluded from the whole church council" according to Mühlenberg's order, then he tries to prove this by Luther and the symbolic books, and what comes out of his learned reasoning? Not what he wants to prove, but something completely different, namely that the ban should be carried out by the preacher, "by those who are in public office. What does he now want to tell his congregation? Should the whole church council be banned, or only the preacher who has "the spiritual office"? Gilbert apparently does not know himself. In front, where he speaks of the Kirchenrath as the "commissioned representative of the congregation," he is somewhat "Missourian" breathed on; behind, where the "spiritual office" comes to the fore, Buffalo has breathed on him, and with these different winds he now drives around in God's Word, in Luther and the symbolic books, without stop or reason, and appears as a teacher before the Herald public. - —

Gilbert wants to prove through "our dear man of God Dr. Martin Luther" that the practice of the Missouri Synod, according to which the congregation itself exercises the ban, is not Lutheran, but rather that it is Lutheran that "the pastors" alone banish. He claims that when Luther says: "then, if they do not mend their ways, they may be put under ban," the "one" is "in any case those who have the right and duty to proclaim in the house of God before an assembled congregation, that is, the pastors"; Luther himself did not at all determine here "that the congregation has to decide on the ban." G. also wants to prove the same from the symbolic books; he says: "But in order to give the firmest foundation to the assertion that by the "man" the spiritual office is to be understood, we add here two passages from the Schmalkaldic Articles". These two passages say that, like the preaching of the gospel, the administration of the sacraments, so also the "jurisdiction," i.e., "that one should banish those who lie in public vices, and those who mend, absolve and absolve themselves," is a part of the official acts of the preachers. "Can then," Gilbert finally and triumphantly exclaims, "there now be any doubt whether the "man" denotes the bearers of the spiritual office?" - Well then, if the "one" designates the holders of the spiritual office, who alone have to banish, to exclude, how then, according to Mühlenberg's and Gilbert's order, "may the entire Kirchenrath banish and exclude? Is the entire church council also the bearer of the spiritual office? Should the church councils also preach, administer the Lord's Supper 2c.? Ah! when a public scribe gives learned proofs, and is so learned that in the end he no longer even knows what he actually wants. He wants to prove that it is not Lutheran if only "the whole church council" excludes without the congregation, and now shows from Luther and the Concordia Book that it is not Lutheran if only "the pastors" exclude. - That G. got into this true "heralds" confusion is simply due to the fact that he does not understand what it means when Luther speaks of "publicly announcing to the church", "publicly proclaiming and indicating someone on the preaching chair as an exile", that those who are in the public preaching office should "pass sentence". Or when the symbolic books say, "the gospel gives to those who are to preside over the churches, that they should preach the gospel, forgive sin .... banish." For by this Luther and the symbolic books mean that things should not be done disorderly and again, Anabaptistically, in the church, that no one should publicly administer the office of preaching who is not duly called to it; that therefore no one should publicly preach the gospel, administer the sacraments, proclaim the sentence of excommunication, "the sentence", but only the ordinary bearers of the sacred office. Office. But where did Luther or our confessional writings ever say that the pastors alone should be the judges in the banishment proceedings, since they rather decisively confess the opposite. Thus the Schmalkaldic Articles say that the tyranny of the bishops also consisted in the fact that they "banished without all previous legal knowledge. They state: "because such accusation is very important and serious, no one shall ever be condemned in the case without legal and proper judgment. They say where the court is to be found by which the legal judgment in such an important and supreme matter is to be rendered. "Christ gives the highest and last judgment to the church, since he says: Tell it to the churches." Now what does G. want to say to this? Either he must confess that he is mistaken and that the confession

The author either does not understand the Scriptures on this point, or he must do as the Pope does and claim that the "church" is only the venerable pastors, or, as Luther says, "the greased priests. - —

In relation to the learned citations from "Luther" it is certainly not too much to demand from someone who wants to cite "our great man of God Dr. Martin Luther" for the justification of a doctrine, that he also reads the main writings of Luther, which deal precisely with the doctrine in question, so that he does not do injustice to the "great man of God" by attributing false teachings to him. Why did G. not read the Scripture about the keys and the interpretation of Matth. 18 and 1 Cor. 5? If he had, he would have seen whether

Luther teaches that only "the holders of the spiritual office" should banish. In the writing of the keys Luther says 31, 176: "I call it the devil's banishment and not God's banishment, since people are banished with a wicked deed before they are publicly convinced for the church against Christ's order. . . . I say all this because the congregation should know and be certain how he deserves the banishment and how he came about, as Christ's text indicates, otherwise they might be deceived and accept a false banishment and do injustice to their neighbor. This would be blaspheming the keys and desecrating God and damaging love towards the neighbor, which is not to be suffered by a Christian congregation, for it is also licensed to do so if someone is to be banned from it, says Christ here. ... Where souls are concerned, the church should also be a **judge** and a wife. St. Paul was an apostle, but he did not want to put under ban the one who had taken his stepmother, he wanted the church to be there too." - In the interpretation of Matth. 18, Luther 44, 81. says: "If this admonition does not help, then say: I am now innocent, I must publicly do my part in the pulpit (congregational meetings did not exist in Luther's time) and name him for everyone, so that the whole congregation knows what they should consider him to be, and he himself also knows that he is not from the small group that is called the holy Christian church.... then one should say: this sin he has done, and yet no one wants to hear about it, and here **everyone** should condemn this vice and **pronounce the verdict**, so that it is not rightly done by him, so that such a public sinner is not deceived and thinks that he is nevertheless a Christian and thus remains stuck in sins. If he then still does not hear, he is to be put under ban (after the congregation has first passed the "sentence") and let him go and be held like a heathen and a tax collector." Luther gave this interpretation in sermons from 1537 to 40 - In 1545, in the preface to the first epistle to the Corinthians, Luther wrote: "In Cap. 5 he punishes the great fornication,

that he had taken his stepmother, and § will put him under ban and give him to the devil. Show thereby a right way of the ban to use, that it is to be fallen with **approval of** the believing congregation over the public vices, as also Christ teaches Matth. on the 18th." Hopefully, G. will now let go of his fame, as if Luther stood on his side with his "matured judgment", and generally retract his big pipes a bit. - —

As G. is not happy as a learned citation leader, so he does no special business as a logician. He says: "Luther demands of the impenitent that mau him of the congregation that. Here "man" and "congregation" stand side by side, but according to all the logic of the language both cannot be the same, it cannot mean that the congregation thut him from the congregation." O, the poor apostle Paul, who did not understand anything about "all the logic of language"! How sad that he did not live in our time, where he could have learned language logic from G., because the apostle writes to the church at Corinth: "Put out of yourselves those who are evil." So the church should do from the church. What an appalling violation of Gilbertian logic! - —

I would like to touch on one more point, which causes offence to G. and also to many other spirits, namely that the ban is carried out in the congregational meetings, since "only a part of the male members" appears in them. (As is well known, even in the hearts of many men [?] strange desires for the emancipation of women are creeping around). The answer to this is quite simple: God does not want a regiment of women, neither in the home nor in the church, and even less that the children, the "young", rule and run roughshod over the old. He wants the men to run the church. Of the women it says: "Let your wives be silent among the congregation, for they shall not be permitted to speak, but shall be subject, as also the law saith." And of the children: "You boys are subject to the elders." The men decide on the ban in a community meeting and then tell their wives and the fathers their children that the banished person is to be kept in bondage. If a woman cannot see the justice of a ban, she should ask her husband and the preacher. In addition, in many congregations the sentence of the ban can and is proclaimed from the pulpit to the entire congregation. Is Fr. Gilbttt now satisfied?

### Madagascar.

This is the name of the largest island in the African desert. It is 10,500 square miles in size and has about three and a half million inhabitants. In no other place on earth have the pagans who were converted to Christianity by missionaries been so steadfast in their faith in recent times.

proved than on this island. The first missionaries arrived there in 1818, but died away. In 1820, the mission was renewed and made tremendous progress. Although only about 50 people were truly converted in eight years, more than 10,000 had learned to read and were inclined to the Christian faith - a result that frightened the king more than it pleased him. Only on his deathbed did he allow his subjects to be baptized, after he had convinced himself that there would be no political consequences, such as the influence of foreign powers.

His widow, the determined Ranawalona, succeeded him in the reign in 1828. She abhorred everything foreign; a prince who loved the gospel fell as the first victim of this xenophobia, with him his whole family.

In 1831, she allowed two new churches to be opened in the capital and for faithful Malagasy to preach in them. But this happened only in order not to repel the English, whose help against the French could possibly become necessary, as the latter approached and militarily occupied a part of the coast. When the danger threatening from France was averted, she closed the schools and put all the students into the army; everywhere exact observance of all pagan customs was ordered and punishment imposed on those who resisted. However, when it became clear that even in the army Christians were still united in prayer and Bible reading and were preaching the Gospel outside, open persecution ensued. In 1836 all missionaries had to leave the island; the suspects were forced to drink the poisonous tangena. Hundreds were executed, thousands were sold into slavery.

This severe persecution is well known. It is less well known that, after the banishment of all Europeans, two Frenchmen remained in close proximity to the queen. By extremely clever behavior, by great gifts and feigned reverence for the majesty, they knew how to win and maintain her favor. Jesuits, who posed as their servants, tried to work for Catholicism at the same time, especially the French priest and apostolic prefect Iouen, who smuggled himself into the capital "as a teacher of mathematics". That was in 1856, when these Frenchmen conspired with some noblemen against the Queen. The conspiracy came to light, but the Frenchmen were only sent away (not even all of them), the noblemen were removed; on the other hand, the queen raged again against the Christians, who had no part in the conspiracy. At that time Rakoto, the queen's son, who had long been inclined toward the Christians, saved the lives of many of the accused by stealing and tearing up the list on which their names were written. However, more than 200 were tracked down and executed under terrible tortures. A well-known Austrian woman (Mrs. Pfeifer), who at that time had visited the island of

saw an old woman's back sawed off in the marketplace just because she confessed Christ. The next day the soldiers searched a hut to find Christians. It was completely empty and was about to be abandoned when a cough was heard and six Christians were

found hiding in a hole under the floor. Of course, they had to die. But also the whole village was punished because it could have known about the hiding place of the Christians. When the Austrian left the capital, ten Christians had just been executed. "They suck songs until they lost their lives under terrible tortures." The most horrible way of death, which the queen decreed, was dousing with boiling water. They made a pit and put the Christians in it. Now not the executioners, but the relatives of the victims had to light fires and boil water to pour it on their friends with their own hands. Those who refused to do so had to die themselves.

Now all this misery is over; the queen gave up the ghost on August 23, 1861, and her son Rakoto ascended the paternal throne as Radama II without any obstacle. We can imagine the joy of the Christians who now, after 25 difficult years, breathe a sigh of relief and see their prayers answered. As late as June, a Malagasy Christian wrote of him: "We thank God that the prince supports God's people and makes it possible for them to endure the daily growing hardship. Yes, what he has done, he has done with God's help, and therefore we praise God above him. He is not only kind to Christians, but to everyone. And if any misfortune befalls anyone, he protects him against the boasters as best he can. And if someone talks with him zero and offers him his hand, he shakes it with friendly encounter. This comes from God's mercy."

(Freimund).

### **To the ecclesiastical chronicle.**

**Concerning the Proseminar in Germany.** In a letter of June 29th, written in Stabe in Hanover, which reached us in these days, the dear Pastor Brunn writes us, among other things, the following: "In the hurry and on the journey, a few words in reply to your dear letter, which has reached me in these days. Immediately after Pentecost I set out on my intended missionary journey through northern Germany and the Lord has crowned my path with the most surprising and glorious successes. All hearts and hands are wide open to us everywhere, and if the Lord allows the beautiful sprouting blossoms to fully blossom, then from now on a great and glorious missionary work will blossom for our Lutheran Church and your Synod here in Germany. Actual help is also being provided so abundantly that we will be able to cover the travel expenses for the sending out of the mission without any difficulty.

of our ten Sendlings will get together. I will send you a detailed travel report as soon as I return home in a few weeks (for that is how long my journey will last). For now, I just wanted to tell you that, the Lord willing, you can count on the arrival of our travelers. But of course, until we have everything in order, it will be late, and we cannot think of leaving before August 1. I therefore thought that perhaps you could postpone the beginning of the winter course until the arrival of our students, since the latter will probably be the main number of students for the new course. One of the four school teachers will not be able to arrange his affairs for this year, so only three of the registered school teachers will come, but in addition ten unmarried young people (four of whom want to make the journey at their own expense, not counting the six for whom I publicly asked for help in my missionary bulletin last winter). I will give you a more detailed report on all of them later. Now, for today, goodbye. I am writing here in Stabe, where I am currently on a journey and where people are gladly seizing the opportunity to take up the work for North America anew and fresh.

The Lord, who works His wonders for us poor, lowly ones, through supplication and understanding, may He bring forth gloriously all that He has begun."

"Postscript: Just now my wife writes me that your bill of exchange of 172 Thlr. together with the bills of exchange for Past. Sommer and the gift for Past. Hofmann have arrived correctly. I thank you and the dear donors most sincerely and praise God's grace, which will not let our hope be put to shame. We will now be able to be without any worries concerning our travelers.

**Perfect sanctification in this life**, as we have long known, is taught by many sects in America. However, we did not know until now that these sects ascribe this terrible, Christ-denying doctrine even to the Lutheran Church. And yet it is so. The so-called Evangelical Fellowship, or, as its members are still called, the Albrechtsleute, have an organ which comes out in Cleveland and bears the title: The Christian Messenger. In this paper, in the number of July 26, there is an essay headed "Sanctification." In it it says, not only among other things: "By sanctification we understand the state of grace where one has complete victory over all sins, and where one loves God with all his heart, with all his soul, with all his mind, and with all his strength; and his neighbor as himself. It is also a complete healing from the sin sickness that is innate in us,"-but further on, the essay also says: "The Lutheran Church also teaches in the Formula of Concord, paragraph 20: " 'That they all forgive'.

The church does not believe in the "damme", which teaches that perfection comes from works; on the other hand, it believes that true perfection can only be attained through faith in Jesus Christ. - Should one think that there are people who want to prove from these words of the Concordia formula that our church teaches that man can and should already in this life become perfectly blessed in his nature? Everyone must see that the Formula of Concord with those words teaches the very opposite, namely, that the perfection of Christians consists precisely not in their own sanctity, but in the righteousness of Christ, which is imputed to them by God through faith by grace. The dear man who wrote this must never have seen and read the Formula of Concord, otherwise he would also have read this, that it expressly condemns the doctrine of the Schwenkfelder, who teach: "That a Christianmensch, who is truly born again by the Spirit of God, can perfectly keep and fulfill the law of God in this life." (See Article 12, § 6.) We can only heartily pity those who are caught in this error and wish them that God may anoint their eyes with eye salve that they may see. Revelation 3:18.

**Professor Worley of Columbus.** In number 8 of this year's issue, we reported that Professor Worley himself had severely scolded a preacher of his own synod (Rev. Nuoffer) for continuing to support two students after they had voluntarily left the Columbus institutions and sought refuge in the St. Louis institution. As we see from the Standard of July 15, which Mr. Worley himself edited, Mr. Nuoffer filed a written complaint against Mr. Worley with the Eastern District of the Ohio Synod. The charge was delivered to a committee which reported as follows: "In No. 13 of the documents which have been placed in our hands, Pastor Nuoffer complains of the shameless treatment he received from Prof. Worley in No. 20 of the Lutheran Standard concerning the student F. W. Schmitt, and he asks that the Synod will protect him against such attacks. Your Committee heartily regrets that Professor Worley has permitted himself, without any further proceedings, to expose publicly what he believes to be his erring brother. This conduct deserves the most decided censure of the Synod. It is Prof. Worley's duty, in the event that he believes a member of Synod to be in error, first to write to such a brother about it, and if he is not listened to, to bring the matter before the District Synod in question, but under no circumstances to call a brother and his congregations" (as Prof. Worley has done) "miserable traitors in a public paper in a matter which has not yet been investigated and which, in the opinion of your Committee, cannot by any means be regarded as traitorous." This report of the Committee was followed by

In the synodal report, the following remarks with resolution now follow: "A long continued discussion took place. It appeared none the less that love for the Ohio Synod prevailed almost universally. During these hours circumstances affecting our institutions at Columbus were discussed from several sides and the heartfelt wish was expressed that everything might be removed from them with haste, thereby causing alienation from things that once existed but are no longer there. Out of love for the institutions it was therefore: Resolved, That the concerns which have been expressed here on all sides during our discussion concerning our institutions at Columbus be placed in the hands of a committee of three, Who shall thereupon enter into correspondence with the

Board of Directors and the President of the United Synod, and report to this Synod, and that the President shall be a member of this Committee, and that he shall appoint the other two." Certainly it is to the high honor of the Eastern District Synod of Ohio that it has so faithfully taken up one of its preachers, who has just the testimony of special fidelity, against the unchristian venomous attacks of a man like Prof. Worley, and has also taken steps to remove from her institutions everything that could ever cause a conscientious student to leave her.

**"This is my body."** These clear words of the omnipotent, omnipresent and true God-man, Jesus Christ, written as if with sunbeams, have caused the Reformed a great deal of trouble for 300 years now. Because they follow their blind reason, they do not want to and cannot believe that Christ really presents his body to the mouth for taking and eating with these words; and yet they do not want to stand before themselves, nor before the orthodox Christians, as those who deny and reject their Savior's word. Therefore, they have already tried almost all imaginable and possible arts to interpret those great and mighty words of God until a different meaning comes out than is contained in them. Already Luther, in his short Confession of the Holy Sacrament of 1544, counted seven different interpretations of the motto "this is my body", which were produced in his time by those who did not want to believe the mystery of the Holy Communion. When, after Luther's death, the clever Calvin left the church and, because his comrades had become disgraced with all their previous interpretations, devised a new, even more subtle interpretation and had it printed, it almost rained and snowed, so to speak, new interpretations, each of which wanted to be the correct one, but all of which agreed only in the one thing that the words, strictly speaking, were actually to be understood as follows: "This is not my body. From the Reformed paper "The Evangelist" of Cleveland, Ohio, we see that it is the same with the



There is still no end to the interpretations of the words "This is my body". In this paper of July 26, a Mr. P. J. from Watertown in Wisconsin tries to prove that one does not need to believe that Christ meant his circumscribed, thus real body with those words, and that one nevertheless does not have to twist the words "This is my body" in such a way as Zwingli twisted them: "This means my body. He says that the body of Christ is like a forty-pound piece of paper; if you hold out the bill of sale to your friend and say, "This is my forty-pound piece," you are telling the whole truth, and the friend really gets the forty-pound piece, although the bill of sale is in itself only a worthless piece of paper. Thus the communicant, when he takes the bread in faith, receives the whole Christ, although his body is not in, with, or under the bread. The reader sees that our dear Mr. P. J. is really a thousand-fold artist, but such a one as those are who are otherwise also called conjurers. First he said that he wanted to prove that the Reformed accept the word "is" as well as the Lutherans, and how does he prove this? By making a comparison with another way of speaking in which the word "is" is not used in its true meaning! Yes, even more: he needs an example that does not occur at all in the world. For no man, when he hands over a bill of sale, will say, if he can speak German: "That is my forty-pound piece. For the fact remains that as often as a reasonable man says that a thing "is" something, he never means to say that a thing is a meaning, a "sign," a "pledge," a "document," 2c. of something. - Oh, that the poor reformers would at last give God and his words the honor, become simple-minded, take the certain and clear words of the great God as they are, and seek no arts! - Here we remember what Melancthon once wrote, which all reformers should remember, since they have special confidence in this man. His words are these: "I find no reason why we should depart from this opinion, namely, that Christ in the Holy Communion with His body and blood is the same as in the Lord's Supper. I find no reason why we should deviate from this opinion, namely that Christ is present with his body and blood in Holy Communion. It may be that such an opinion is more agreeable to a massive mind, more in accord with human reason, especially when it is adorned and embellished with pointedly invented reasons; but how will it stand up to challenge when conscience will dispute what cause he had to depart from the common opinion of the churches? Then these words: This is my body, will be thunderbolts. What will a frightened mind then oppose? With what Scripture and with what Word of God will it protect itself, and persuade itself that Christ's words are to be accepted in a blurred way?"

### **Finger pointing for school teachers.**

In Jeremias Gotthelf's "Leiden und Freuden eines Schulmeisters" (Sufferings and Joys of a Schoolmaster), among many other apt remarks, there is also the following passage, which might contain a hint worth taking to heart for many a colleague in office.

Nothing is more foolish than for a teacher to fall into preaching too often and too long. He does nothing but make himself unhappy and the children bored. That preaching makes the children bored is known to everyone who knows how fleeting children are. A word of command, a short, earnest encouragement come through while a sermon is going on, like rain from the roof. Preaching, however, puts the teacher in a proper misery. Preaching brings him a magnifying glass before his eyes; through it he sees his faithfulness, the children's fugacity, his will, the children's disobedience, his love, the children's ingratitude. The longer he preaches, the more glaring and terrible all this appears to him; and, depending on his idiosyncrasy, he becomes more and more angry, or more and more moved, in any case more and more miserable, and says things to the children from which he, thinking soberly, would have to blink, other honest people. Perhaps he even degrades himself to such an extent that he brings the children's parents and other circumstances into his sermon, or even says that they despise him because he is so poor; if he were richer, they would have more respect for him. It is disgusting when a teacher accuses the children of such things, no matter how much truth there may be in it.

(Sent in by Pastor Fick).

### **Mission feast**

of Ebenezer Community on Grand Prairie, Ills.

This festival, which was celebrated on July 27 and 28, will certainly remain a fond and unforgettable memory for all participants. Favored by the most beautiful weather, large crowds of festive guests arrived already on Saturday, then on Sunday morning. The neighboring congregations of Pastor Baumgart in Elkhorn Prairie and Pastor Hüsemann in North Prairie had ceased their services on this Sunday and joined their brethren from Ebenezer Church in a festive congregation, which was also joined by a rather large number of "mission friends" from St. Louis. It was quite desirable that Messrs. A. Wiebusch and Son had printed a number of "Songs for Mission and Bible Festivals", which are taken from the splendid song treasures of the old Lutheran Church and are excellently suited to awaken and enliven the right missionary spirit. They were sung with real joy and love. On Sunday the VI. p. trin. In the morning, Professor Walther preached on Isa. 43, 21, and then showed how the Christian church can fulfill the mission founded by God Himself.

The church was a society that had the glorious task of spreading the kingdom of God and proclaiming it also to the Gentiles. The festive mood was heightened by a choir that sang the church psalm "Jauchzet dem HErrn alle Welt" ("Rejoice to the Lord all the earth"). In the afternoon, the sender gave a lecture on the history of the mission. Once again the congregation gathered on Monday morning and listened to a sermon by Professor Crämer on inner Mission, text 1 Peter 2:5-10, in which he pointed out our Christian duty to take care of the Lutherans in this country who have been abandoned by the church and to provide them with orthodox and godly preachers. However, we refrain from making further announcements from the sermons held, since the dear Ebenezer congregation has decided to print them as a "souvenir" of the mission festival held, in order to make them accessible to all "mission friends" and to preserve the memory of the festival for later times.

Pastor Streckfuß's congregation gave all the guests the most hospitable welcome, and the hours that were not filled with church services were devoted to fraternal fellowship. It was a time of refreshment, the bond of peace and unity of spirit was strengthened anew, and hearts were strengthened by the joy of the Lord. Thanks be to Him for all His grace and gift!

### **Election results.**

Now, after the expiration of the deadline determined in the synodal constitution, within which the voting congregations of our synod have to send in either their protest or their consent to the election of a candidate nominated by the electoral college for a teaching position at our institutions, it can be brought to the joyful notice of all the congregations of our association that more than two thirds of the "voting" congregations have given their joyful "yes!" to the nomination of Pastor E. A. Brauer as a candidate for a second theological professorship, and that the remaining congregations are to be considered as having likewise declared their consent. Since the electoral college has already decided on the election of Rev. E. A. Brauer and no congregation has nominated another candidate for the teaching position in question, the result of the election is to be announced that

**That Pastor E. A. Brauer be unanimously elected as the second professor of theology at our scientific theological institute in St. Louis.**

St. Louis, Aug. 4, 1862.

**G. Schaller,**

In the name and on behalf of the Electoral College of the German, Lutheran Synod of Missouri, Ohio, et al. St.

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### Ecclesiastical message.

Candidate M. Mayer, who had been a missionary in Kansas last fall, and had also planted a small congregation in Leavenworth City, and had received and accepted a call from the same, was ordained in the midst of the same on Cantate Sunday by order of the Reverend Presidency of the Western District, and was installed in his office by the undersigned.

God bless His Word also in this place and let it bear abundant fruit!

F. J. Biltz.

### Church consecration.

The 5th Sunday p. Trinit. was a day of great joy and delight for the German Lutheran Immanuel congregation in Judica, Winona Co, Minn. On this day their newly built Frame Church was dedicated to the service of the Triune God. Since the weather was quite nice for the celebration, many guests were present to rejoice with this congregation.

May the faithful God remain with us with his blessing and grant that in the new church his dear word will always be preached loud and pure and that the holy sacraments will be administered according to his institution for his glory and his congregation's salvation. May the holy sacraments be administered according to His institution, for His glory and the salvation of His congregation. Amen.

H. Grupe. P.

Frank Hills, July 21, 1862.

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**The next synodal meeting of** the Eastern District of the German Lutheran Synod of Missouri, Ohio and other St. will commence Wednesday, August 20, at the church of the First German Lutheran Congregation at Pittsburg, Pa. - The church and parsonage are near the railroad station, corner of Wylie and High st.

Baltimore, June 16, 1862.

W. Keyl.

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### To the message.

Since complaints have repeatedly been received from various quarters that the issuing of receipts for money sent in and other gifts of love for the needs of the Synod and its institutions is being carried out very carelessly, and is often neglected altogether, I kindly ask the brethren concerned to consider what inconvenience this is causing the senders, and how little such carelessness is suitable for promoting the work of love. . ,

F. Wyneken.

New York, 'the 25th of July, 1862.

### The negotiations

of the Eighth Session of the Western District of the German Lutheran Synod of Missouri, Ohio, & other States have recently left the press and are available from the undersigned for the price of 10 cents.

M. C. Barthel.

### The new volume of "The Lutheran."

Since the year of the "Lutheran" originally begins with September, the first number of the next volume will not appear until September 3 of this year. This is the guilty message for the dear readers.

Editors.

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### In previous number

has accidentally omitted you indication that the essay of Petri Gefängniß 2c. was taken out of the book: The ecclesiastical legend about the holy apostles by Stichert.

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### Receipt and thanks.

For the proseminary in Germany: received through A. Heineckr of N. N. \$1,00.-from A. Gockel in Pilot Knob, Mo., out of his missionary treasury \$1,50.- (The collect of the Gcm. in Lancaster was not, as von- ger number states, \$58,65, but \$5,65.)-from J. Dock in Freedom, Mich. \$1,00.- from the comm. pastor Fick's in Collinöville, Ill. \$11.10.-from D. F. Werfelmann in Thornton Station, Ill. \$6.00.-from Mrs. Kertscher in Chicago 50 Cts.-

from pastor Claus in St. Louis \$1.70.-from the school children of teachers Gotsch and Barthel there \$2.30.-from Mrs. Carol. Föhlinger in New York \$1.00.- from the Women's Association in the Gcm. Past. Föhlingers in New York \$7.00.-from the Ebenezergerneinde on Grand Prairie, Ill, through Mr. Brockschmidt \$1.55.  
L. F. W. Walther.

#### For Mr. Past. Summer:

received from C. W. in Detroit 50 Cts.-from Past. Heinemann's Filialgem. in Calumet, Ill. \$1,13.  
C. F. W. Walther.

#### For poor students:

was collected on Mr. Kott's infant baptism not, as it is stated in pre. No., \$2.50, but \$2.15 was collected.

## Received

### in the Preachers' and Teachers' Widows' and Orphans' Fund:

#### I. Contributions from pastors, professors and teachers:

For 1861: Gehring, Glaser, Günther, Krumsieg, H. Miesler, Saxer(3), Strikter.

For 1862: Ahner, Auch, Besel, Bb'hling, Brohm, Brater, Brose, Daib, Dicke, Eisfeller, Gehring, Glaser, Th. Grüber, Günther, L. Günther, Horst, Hüsemann, Jox, W. Kolb, L. Kolb, H. Löber, Lücke, H. Miesler, Ottmann, Popp, Richter, Ruff, Ruhland, Sauer, Schürmann, Steinbach, Straßen, Streckfuß, Wichmann, Winter, Link, H. Mcior, Speckhard, Barteld, Keller, Heinemann.

For 1863: N. Beyer (2), Th. Grüber.

#### II. in gifts:

From the congregation of Father Reichert .... \$4,00 From the congregation of Mr. Dr. Sihler, collected in the Passion services . - - 22,28

Ges. at the wedding of Mr. Rode in Minden 2.70 From Mr. F. Zilt in Frankenlust 1.00

Surplus from a collection for shipment

of a telegraph. Dispatch in Watertown - . - 0,25 Don Hrn. Chr. Heidorn, Matteson, Ill . - - 1,00

I. F. Bürger.

## Received:

#### For Mr. Pastor Röbbelen:

April 23. by Mr. S. Rirdel \$2,00

" 25. ""P.M. Günther 7,00

May 8. ""P. W. Hattstädt 53.00

" 16. ""P. Engelder 1.00

June 9. by Mr. Heinr. Ludwig. Yield of the sermons of Fr. R. 25,73 "26. "" Noschke by Mr. Böhlau ... 13,K

#### Entertainment fund of the professors of both institutions:

From Washington: G. Emmert \$5, W. Withoft \$2, H. Pringham \$1, John Stutz \$1, Jac. Fischer \$1, Liebescasse of Fr. Stutz \$25, Dr. Brückner's Gemeinde \$10,95, together \$75 ,95

" of the New York community, Collecten 7,09 83.01

#### For Heathen Mission:

Basin of Washington Gem. \$1.40, G. W. 25c., together \$1.65.

On E. Kromphardt's children's baptism... \$1,50

P. Sprengler's community 0,75

F. Strecker - 0,50 2,75 4,40

#### For college construction in Fort Wayne:

H. Schlerf in Washington \$5, P. Minkel's Gemeinde \$4, H. Pfänder \$1, together 10,N

#### For teacher salaries:

From P. Röder's parish 4.32

#### For the general presiding officer:

From Johannisburg parish 5.25

#### For Synodalcasse:

Johannisburg parish \$4 .75

Wollcottsville municipality 3,40

Past. Bernreuther's parish 6,00

" Engelder's parish to Olean 7,50

"""" Wellsville 3,25 24,50

#### For Concordia College debt retirement:

From N. in Buffalo 7.11

#### For the Lutheran:

From G. Winnbergcr in Philadelphia 8.70

#### For poor students:

Ernst Bürger in Fort Wayne, Collecten in Wash-  
ington \$3.40

H. Koch in Fort Wayne, Colleen von derJohanuisburger Gemeinde \$2,25, bei A. Krumbach's Begräbniß 50e, Past. Wichmann's congregation\$3,30,  
C.Klose's wedding \$1,37, together 7.4210. 82

§158.54 Statement Mr. H. Ludwigs:  
Dr. 1862. fcb.15. 500 "Spiegcl",sermon,G5c. \$25.00 April 3. surplus of Past. Hattstädt 0.62 4. "" J. J. Sauer 0.92  
"" " F. A. Ahner 0.51  
24. ""E. Riedcl1 ,11  
May 13.,,,," Baumgart0. 50  
30. ,,, Easter meyr1 ,50  
§30,27  
Dr. Feb. 15. issues: Postage to Bremen \$0.10  
On customs office bez. 0,50 For binding - 1,50 Extra postage & discount on western notes 0,19  
1 Dtzd. Hübner's Bibl. Gesch., sent to the Past. Röbbelen2 ,25  
Baar paid to J. H. Bergmann for Past. Röbbelen25 .73 30.27  
New York, June 7, 1862.  
New York, June 30, 1862. J. H. Bergmann.

Changed address:

Rsv. O.

Riekvills P. O., Oo., Meb.

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Due to lack of space, several receipts had to be reset to the next number.

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St. Louis, Mo,

Synodal-Druckerei von Aug. Wiebusch u. Sohn.